

THE ARYAN PATH

Unveil, O Thou who givest sustenance to the world
that face of the true Sun, which is now hidden by
a vase of golden light! so that we may see the
truth and know our whole duty.

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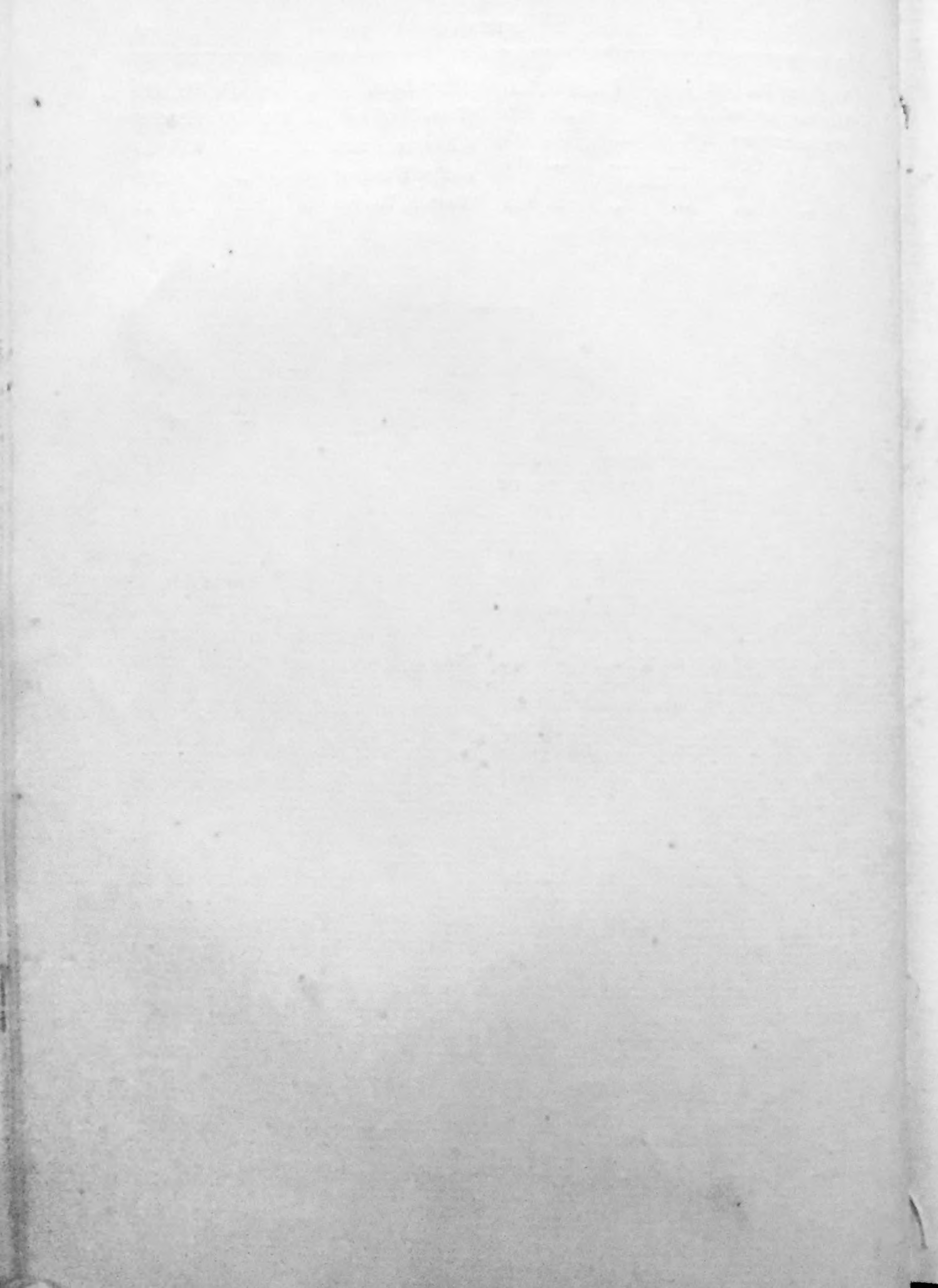
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RAM

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

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No. 1

THE GIFT OF DETACHMENT

According to our Theosophical tenets, every man and every woman is endowed more or less with a magnetic potentiality, which, when helped by a sincere, and especially by an intense and indomitable *Will*, is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, as Theosophists, use that will to send sincere greetings and good wishes for the New Year to every living creature under the Sun—enemies and falsifiers included. We shall be doubly successful if we use that lever, as did the Ancients, in conjunction with the fulcrum which Nature provides. The festival now observed by the Christians on New Year's Day is not a universal one, because it but commemorates the circumcision of the Infant Jesus. Universal festivals were

all fixed according to Surya, the Sun—the father of all calendars and of the Zodiac—and are but symbols of the Sun-God and the twelve great, but still minor, gods, who subsequently became sacred in the cycle of national and tribal religions.

However, the western New Year's Day is not without its esoteric significance. The month of January (*Januarius*) is dedicated to Janus, the representative of the ever-revolving cycle, the double-faced God of Time who looks towards the East and the Past, as well as towards the West and the Future. His statue had twelve altars at its feet, symbolising the twelve months of the Solar year; engraved on his right hand was the number 300, and on the left 65—the number of days in the Solar Year; in one hand he bore

a sceptre, and in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, he who opens the gates of the year—*Janua* meaning “the gate that openeth the year”. Further, he presided over the four seasons as the genius of the yearly cycle. Our Christian readers will see the origin of the Janitor of Paradise, Peter, who alone is said to hold the keys thereto, and who, moreover, presides over the four Evangelists.

Therefore, if we desire our New Year wish for all to be real, and not a mere lip-expression, we must address Janus in his relation to the ONE—the Sun. But Janus has thirty-one attendants in the calendar, and his first day has not as potent a power of beneficence as is generally supposed; so, as we are nicknamed the “sevening lunatics” any way, we should prefer another day for *our* New Year.

What about the 3rd? It was consecrated to Minerva-Athene, the Goddess of Wisdom, and to *Isis*—she who generates life—patroness of the good city of Lutetia, now baptised Paris, while she herself has been transformed by canonisation into St. Genevieve! Thus *Isis* is offered religious honours in every Parisian and Latin Church. The 3rd January, therefore, has claims upon the reverence and recognition of Theosophists. In passing, we may note that in the Hindu Calendar, the day of Sarasvati-Puja, worship of the Goddess of Wisdom, falls in January and is celebrated as Vasanta Panchami.

Esotericists, however, swear not by the Triad, but by the Tetra-kty's; so let us turn to the 4th day of Janus. We find that for ages it has been sacred to Mercury, known to the Greeks as Hermes, later to become St. Hermes of the Roman Catholic pantheon! In Egypt he was called Thoth. The Aryan Parent of this God, under whatever name, is Budha, the Star by whose Light all the Buddhas guide Their footsteps in the darkness of this world.

THE ARYAN PATH was born on the 4th of January 1930. It is consecrated to the worship of Budha—the God of Wisdom. It therefore endeavours to present the esoteric and spiritual view-points on all topics, as also to arm each self-energized soul with the sword of true ideals. *Sukra-Venus* enlightens the mind, but *Budha-Mercury* energizes the intuition; the former bestows the power of discrimination—*viveka*, but the latter makes the gift of detachment—*vairagya*. These two virtues are the primal needs of all humanity. Discrimination is at least valued in our civilization which is rooted in the achievements of the mind, but which cannot fully blossom without the warmth of the intuition. So THE ARYAN PATH *wills* that all its subscribers, readers, and friends not only may learn to live by the light of discrimination, as so many are already doing in the world of thought and culture, but further may join the small band of Noble Companions who make it their prime task to learn to love

all by the power of detachment, to love without distinction of race, creed, sex, caste or colour. That is the Life of the Spirit, an ever-expanding Realisation of Unity through Wisdom-Compassion—the Law of Laws, eternal Harmony, the SELF of SELF: a shoreless universal essence, the light of everlasting right, the fitness of all things, the Law of Love Eternal.

Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my "pupil," the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. Be not discouraged that your practice falls below your aspirations, yet be not content with ADMITTING this, since you clearly recognise that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own.

MAHATMA K. H.

THE PATH ACCORDING TO GANDHI

[Two points of view typical of West and East are presented in the two review-articles which follow.

It is most important that readers should keep in mind the central theme: Gandhi's view of diet or his practice of eating raw carrots and drinking goat's milk should not be allowed to obscure the central idea, any more than should his social theories and political actions. For the student of Theosophy the autobiography *My Experiments with Truth* should reveal a Sutra-Atma, a Thread-Soul. What is that Sutra-Atma, that central current? The intellectual honesty, the vigorous sincerity, the persistent adaptation of details to principles, which as an Ego, as a Buddhi-Manasic being surrounded by Kama, the principle of desire and passion, Gandhiji has manifested. Not admitting to himself, even if he had heard about it, or perhaps unaware of it, that there is a Science of the Soul, known to and taught by Jivan-Muktas, Mahatmas, Rishis or Masters of Wisdom, he set out to discover for himself the Rules of the Great Game. The student of Theosophy should bear in mind that Gandhiji, though fortunate in having contacted H. P. Blavatsky in London, never studied her teachings, and that what attracted him most in Theosophy in later days in Africa was the first object of the Movement, viz., Universal Brotherhood, and not the immemorial tenets of the Wisdom-Religion or Bodhi-Dharma. With this before him the Theosophist will note with interest and pleasure how Gandhiji energised himself and adopted self-devised ways and means to wrest from Nature her precious secrets. Failures and frustrations are inevitable, even when the Code of Truth is mentally known; much more so then, when the Science of the Soul, as an applied Science, is not known.

What is the outcome? His fight with his own carnal self is not less strong, but the vigour of the warrior gets dissipated on occasions.

In more than one neo-theosophical circle, the "failures," the "change of front," the "vacillation," etc., with which the volumes reviewed abound are described as evil; it is even with a superior air suggested that "black magic" forces find in Gandhiji a channel. This is proud presumption indeed!

But apart from the occult lessons of the autobiography—and there are several at once warning as well as inspiring—the discussion carried on in the two articles published below will give our readers much food for thought.—EDS.]

I

GANDHI, THE MAN

[The name of G. D. H. Cole is familiar, and he needs no introduction. Our readers will remember his thought-provoking article in our issue of February 1930, on "The Inner Life of Socialism".

We regard Mr. Cole as a religious man, social service being his creed, and to that extent he is Theosophical. He admits "a complete lack of curiosity about the Wisdom of the East," and we may assume that he has found a solution for human misery which satisfies him for the moment. He, too, is experimenting with Truth, like all other souls, and Time will bring him to Wisdom of the Ancient East which is Theosophy—we mean genuine Theosophy. Unfortunately Theosophy has

suffered greatly at the hands of some of its votaries, whose personal pride and ambition, whose unpurified psychic natures, have led them into the bog of neo-theosophy with its ceremonials, Messiah, church and sundry claims, and between that and the pure teachings of H. P. Blavatsky there is "a great gulf fixed".—EDS.]

The two men who have stood out most in the life of the world during the past dozen years are, I think, Lenin and Gandhi. It is not only that they have been called to assume leadership in the greatest movements: it is, even more, that they have appeared as the very incarnation of the movements which they have led. Yet how far apart these two are, and how utterly different were the qualities that gave them their leadership and their inner power. For Lenin, as I see him, the movement was everything, and he himself utterly nothing save as its instrument; whereas for Gandhi the movement has always been at bottom a thing necessary for the realisation of himself.

Not, of course, that Gandhi has not been ready at any time to throw his life away. He is, in that sense, quite selfless, and ever prepared to sacrifice both himself and others in the interests of what he holds right. But this readiness to give himself is fundamentally different from Lenin's. Gandhi is sure that he who gives his life shall find it; and that is the conception that underlies his abundant giving. Lenin could have had no such idea. He was interested, not in himself, but in the cause. But Gandhi remains always and supremely interested in his own soul. He seeks above all

its perfection; and his idea of that perfection includes above all the service of his fellow-beings. In that spirit he serves; and so sure is he that his own self-realisation is the ultimate value that he is even able to describe the desire to serve as "the subtlest of temptations"—for has it not even tempted him to save his own life for service at the cost of a vow? If he is taken literally, he positively makes his service a means to his self-realisation, and not a value for its own sake. But that interpretation pushes his words too hard. His service is for him an end; but it is only a part of the greater end which is the realisation of himself.

Before I go further, there are two things I must say by way of explanation. If, in this study, I think of Gandhi primarily as a great man, I shall say nothing that is worth saying at all. This autobiography of his presents him as a man, rather than as a public figure; and if it is to be judged at all, it must be judged from that point of view—from the standpoint of common humanity and not of sainthood or leadership of a great people. And, secondly, if I am to say anything that is worth the words I must be personal—comparing Gandhi's thoughts and motives with what I know of my own, and speaking of him as if he

and I were of one stature, because we are both human beings animated by a desire to make the most of whatever capacities and opportunities we may possess. If this sounds egotistical or presumptuous, I cannot help it. It is the only way I can manage to write this study at all.

As I read Gandhi's account of his inner life, I found this theme of self-realisation jarring on me again and again. I wanted him to care for truth and justice, for which he was ever ready to spend all that was in him, for their own sake, or for the sake of human happiness in general, or indeed for any reason other than the reason he gave. What, I felt again and again, could his self-realisation matter? Why could he not stop thinking of his own soul, and lose himself in the things he was striving for? His conception of the utter sacredness of his own vows, irrespective of their objective consequences, his preoccupation with his own dietary, social and sexual habits, thoughts and motives, his way of regarding his relations with his wife from the standpoint of their bearing on his own character—all these jarred on me, and at times almost revolted me. I had felt something of the same antagonism, combined with deep admiration on other grounds, in reading of Tolstoi's life. I felt it again, and even more strongly, in my study of Gandhi's story of his own.

I am puzzled, frankly puzzled—to say how far this instinctive antagonism is unfair. It is so easy

for men to get up between them a barrier of words, through their habit of thinking, not differently, but in different terms. It may be that this oft repeated phrase of Gandhi's—"self-realisation"—is for him so far from the ideas with which it is associated in my mind that my antagonism is merely a matter of misunderstanding. But I do not think this is wholly so, even if it is so in part. For I am trying to go, not by phrases, but by Gandhi's account of his own doings and motives, as well as his ideals.

He wishes—this at least is clear—to make himself wholly immune from the sway of his passions, not merely by keeping them under control, but by tearing them out of himself. He wishes to destroy, not merely the unruly manifestations of desire, but desire itself, and to do this, not merely as a means to service, but for its own sake, because in his conception of self-realisation there is no room for desire. This ideal, though I can recognise its possibility, is to me merely horrible. I want to control desire, whenever it interferes with service or threatens to become my master. But I do not want to slay desire, or even to weaken its intensity. I cannot conceive myself being of any use at all without my desires.

Probably I am the readier to adopt this attitude because in one great matter—the desires of the flesh—my passions are not strong, whereas Gandhi's, it is easy to see, were until he made conquest of them very strong indeed. But

the difference cannot be explained away as a mere difference of temperament. It is, I am sure, also a fundamental difference of values and beliefs.

Is the explanation that Gandhi is religious, and I am not? Or is that, rather, only another way of stating the difference? He is so sure that he walks always in God's presence, that God is his guide in the difficult times of life, that he is called to this, or away from that. I am so sure that there is no God—in any personal sense, no divine guidance, no calling save the vocation that is in each man, no principle of unity in the world save the unity that is in the love and sympathy of one finite being for another. I am so sure there is no such thing as saving one's soul, except in the sense of doing as well as one can the work in the world that comes one's way, and is most fit to swell the sum of human happiness.

In short, all this introspection of Gandhi's bothers me, and sets me against him, though I realise no man has been a more thorough upholder of service as indispensable. The service and the happiness it is meant to promote seem to me ideal enough. I am not in the smallest degree interested in my own soul.

Doubtless, Gandhi would say he cannot serve, unless he purifies himself. And, undoubtedly, his personal sainthood has been a tremendous factor in his power of service. This, above all, gives him his extraordinary position of leadership among the mass of his

own people, and marks him out from the leaders of political parties. But I am by no means sure it makes him a better leader, or even that it may not cause him to lead his followers more powerfully astray. For a leader who has not merely mastered, but positively set aside desire, will hardly be able to set before himself an ideal in the light of which ordinary men and women will consent to live.

Yet Gandhi's ideal has obviously much to teach his fellow-countrymen. It has led him to protest vigorously against child-marriage, against untouchability, against the dominance of the sex-instinct in religion and in human relationships. These things alone make him a great moral teacher, quite apart from his political leadership. And in politics, his gospel of Satyagraha, his crusade of non-violent non-co-operation, are great working principles, hard to apply in practice, but tremendously effective when they can be applied. Gandhi has poured into all his work for the people of India a moral force which clearly cannot be separated from his own ideal. For him, all virtues are of the spirit; and the spirit cannot conquer by violence.

He has, too, with all his idealism, a rooted faith in compromise. He is always ready to talk to his adversary, and eager to reach agreement with him. In practice, he is always opportunist, if opportunity can be anyhow accommodated with truth. This it is that makes his political atti-

tude so unpredictable, and causes him often to be accused of political inconsistency. For, as he does not believe in violence, he cannot believe in overthrowing even an apparent enemy against that enemy's fundamental belief. The object of his opposition is to promote the recognition of truth, and he would rather have half the truth recognised by both parties than thrust his entire will upon an adversary unconvinced. If he could regain his old hope—now lost for the time—of getting the British in India really to work in the cause of India's freedom, he would not hesitate for a moment to throw over the present Congress programme and return to the idea of achieving a due status for India within the British Empire. The knowledge that this is so is at the root of the distrust which some of the other leaders of the Congress party feel of his ascendancy. They, like Lenin, are the devotees of a political creed, which they exist to serve. But no creed, it seems, can hold Gandhi. He is ready to compromise, not merely in the sense of biding his time in hope of a more complete victory, but because the compromise is itself a victory, in as far as it wins over the adversary in part to a common basis of belief.

Gandhi calls his autobiography the story of his "experiments with the truth"; and again and again he sets down truth side by side with self-realisation as the sovereign of all his experiments. Absolute Truth, he tells us, is God.

He has had glimpses of it; and after it he is always striving. The relative truth by which he must live is of value as it approaches Absolute Truth. But the seeker after truth must be humble; the arrogant man shall never find it. It is as easy, Gandhi holds, for the simple as for the wise, for a child as for a man, to find the true path. Indeed, the wise man shall not find the path unless he become as a little child.

This, of course, is not new; but again, I confess, it jars on me. For I am quite as unable to make humility, as to make arrogance, into an ideal. Gandhi wants to strip himself of all external things fully as much as he wants to strip himself of desire. His humility is a part of his asceticism. Indeed, while arrogance is evil, humility can hardly be accepted as good in itself save by those who acknowledge, at least in part, the ascetic ideal. I simply do not accept it at all.

Gandhi dislikes his title of Mahatma, but he does not dislike the qualities that have earned it for him. He wants to be a saint, though he does not like men to call him one, because it seems to shut him off from his fellows. He wants them to be saints too. But what if this whole ideal of saintliness be a wrong ideal? What if life without the passions be not life, but a sort of death? What if Gandhi himself, though he has subdued his passions, lives only because, under the surface, they are yet alive? Then his ideal is wrong, unless the ideal life be nothing other than death.

It may seem almost incongruous to complain that in all his autobiography two things are lacking—even the suspicion of cynicism or of a sense of humour. He is utterly incapable, to all seeming, of ever laughing at himself, or of even smiling when men's weakness sends his plans agley. Yet these two things are, for me, of the essence of the highest human quality. For only these can save men from the desperate error of proceeding to the absolute logical conclusion of their ideas. Gandhi compromises with his adversaries; but he will never compromise with himself. He cannot, even for an instant, see himself as a somewhat ridiculous object. He can see himself as infinitely small in the immensity of being; but he cannot see anything to laugh at in his own smallness. Or, if he can so see himself, it is not done in a way that I can understand.

All this criticism, I know, will seem to many readers futile and beside the mark. Some, I am sure, will deem it impertinent. But, if I am to write at all, by what standards save my own can I write? If I were dealing with a book about Gandhi's public career I should write far differently. But this Autobiography

leaves out all that—the history of Satyagraha in South Africa and of Non-Co-operation in India fall outside its scope. It presents Gandhi as a man, and as a moral crusader, and not as a political leader. That being so, I could write of him only in that aspect of which he was writing of himself.

Yet even this explanation may be deemed to be inadequate. I may be told that I have utterly failed to understand Gandhi, because I have failed to master the Eastern view of life. Perhaps I have; and I confess to a deep ignorance, and also to a complete lack of curiosity, about the wisdom of the East. Gandhi does interest me as a man. But his book gives me no sense that the Eastern Scriptures, in which he finds the fount of wisdom, would have anything to tell me that I want to know. I am as profoundly uninterested in all religions, whether they come from East or West, as I am interested in men and in social movements. If that unfits me for writing about Gandhi, I am sorry; but I can write only as I am. And the Editor is free, if he does not like my article, to put it straight into the waste-paper basket.

G. D. H. COLE

II

GANDHI, THE PROPHET

[Dr. N. B. Parulekar, who has already written for us, is a much travelled Indian who has resided in the U. S. A. for several years. His article presents the view of an Indian who does not despise the West, and who is labouring for the amelioration of his own people and for friendly relations between them and the Western world.]

In this connection, we may draw our readers' attention to an excellent article in the October *Hibbert Journal* by C. F. Andrews entitled "Christ and Race".—EDS.]

Though the autobiography of Mahatma Gandhi is the frankest book of its kind, its central theme, I am afraid, may not receive proper attention or may be only partially understood owing to a certain logical remoteness that apparently seems to exist between a spiritual effort and the so-called material results arising from it. Here too as in the physical world we are apt to lose sight of the seed when once the tree begins to show on the surface. Had Gandhi been one of the less practical type of thinkers and written his philosophy in the form of a book on "spiritual values," the contemporary world might have easily relegated him to the ranks of a visionary, an idealist, or an oriental dreamer to be consulted or eulogised at the conclusion of a vegetarian menu or meeting. That is precisely what has happened to the writings of Tolstoy in the West, especially to his theories on love, non-resistance, peace and war, though Tolstoy himself went far enough in trying to put his philosophy to practical test. In Russia and in the Eastern Europe

where the teaching of Tolstoy is at least as badly needed to-day as in his lifetime, this great man's name is mentioned by the contemporary leaders of men as a prophet of cabbage-eaters.

The uniqueness of Gandhi is not in the enunciating of his principles of Truth or Non-Violence which he has so often admitted are old. What, however, is new, and what makes Gandhi's appeal really irresistible, is his application of those principles on a scale wider than ever tried before. Spread over 1200 odd pages of Mahatma Gandhi's autobiography is the one theme that salvation, social or individual, is possible only through truth, that truth can be reached through non-violence and that non-violence is practicable in proportion to one's self-purification. This is self-realisation, the essence of his religion, his philosophy, and the sustaining element of his daily existence. To him self-realisation is both an instrument as well as an understanding, without which he says he would not have been able to accomplish what he has so far achieved. To

emphasise this point Gandhi has carefully avoided describing at any great length the great social, political and economic movements undertaken by him, and on account of which the world at large has come to recognise his Mahatma-ship. On the other hand he tells in a most intimate manner the formative incidents in his personal life, where truth is examined and followed with the scrupulousness of laboratory methods. His experiments in fasting in the spirit of self-examination, in dietetics to render the body more amenable to soul, in the simplification of life to bring oneself nearer to the poor, in nursing, and above all in Brahmacharya or the life of celibacy are as so many test cases where truth and its follower are being tried. The world at large may be taken up by the revolutions which this little man has generated, but according to Gandhi those are all large scale factory productions ultimately based on the experiments performed in the ante-chamber of his soul. The commerce of soul is great in proportion to the conscience it possesses and is able to work.

Already at the age of sixteen he is convinced that morality "is the basis of things and that truth is the substance of all morality. Truth became my sole objective. It began to grow in magnitude and my definition of it also has been ever widening." At the age of eighteen, he goes to England to qualify himself for the Bar. For some time he is taken up with "the all too impossible task of becom-

ing an English Gentleman". He decides to take dancing lessons paying a fee of £3 down, engages a violin teacher and at the same time experiments in a consistent vegetarian diet. Besides law he studies Latin, French, and some religious books. Though shy by nature, the incessant desire to teach, to improve, and to profit those around by what little good he may have, leads him to membership of the Executive Committee of the Vegetarian Society in London. In Bombay he gets a bad cook, but instead of dismissing him or permitting him to get on his nerves, Gandhi makes him a family partner and teaches him how to cook and how to keep things clean. In South Africa to save a vegetarian restaurant he loans and loses £1000. The first public speech Gandhi made and with success was in Pretoria, to the Indian Merchants on "observing truthfulness in business". He not only told the audience that English could be learnt even at an advanced age, but agreed to start a class himself, asked them to organise an association, and offered his time and services free. He was a full-fledged barrister then. They agreed to learn English provided he would go to their places to teach, and he consented. One of them was a barber, the other a clerk and the third was a petty shop-keeper. This is Gandhi. For him nothing is too small because the spirit that makes you serve the small is the same that fits you to serve the great.

After his return home "the first shock" which Gandhi says "changed the course of my life" did not come from his caste people, who excommunicated him for going abroad, nor from his briefless barristry for six months in Bombay, but from a prejudiced British official who, refusing to hear Gandhi's explanations, had him thrown out of the house. Ever since, in his life, Gandhi and authority have been at the cross roads. When he went to Africa to help in a legal suit of an Indian merchant he met for the first time race hatred and race prejudice. He had a first-class ticket but was promptly told by the conductor of the train to move to the third and, refusing, was thrown out of the train. In the cold and in the open he spent the night. Even when he was sufficiently well known, he was beaten and kicked in front of President Kruger's house in Pretoria for walking on the footpath, as no coloured man was supposed to take that liberty. A Quaker friend of his advised Gandhi to file a suit against the man, to which Gandhi replied: "I have made it a rule not to go to court in respect of any personal grievance." That resolution has been kept up during forty years of public work in which Gandhi has been in charge of large public funds, great social and political movements and engaged in similar activities which are likely to bring people into conflict. But no man has dared file a suit against Gandhi simply because the aggressor is the

other fellow and never Gandhi himself. Gandhi writes:

I once went to an English hair-cutter in Pretoria, he contemptuously refused to cut my hair. I certainly felt hurt, but immediately purchased a pair of clippers and cut my hair before the mirror. I succeeded more or less in cutting the front hair, but I spoiled the back. The friends in the court shook with laughter. "What's wrong with your hair, Gandhi? Rats have been at it?" "No. The white barber would not condescend to touch my black hair," said I, "so I preferred to cut it myself no matter how badly."

In other words Gandhi has eliminated from his life considerations of personal feelings and saved an amount of spiritual wastage which men undergo in trying to defend themselves in petty matters. Instead he had decided to defend the defenceless, to save the oppressed from the oppressor, and to serve the poor, because he felt that "God could be realised only through service". Gandhi's practical method has been "to find out the better side of human nature," and then to grapple with it with an unfailing faith. The first case on which he was called to South Africa involved huge sums. Gandhi prevailed upon the litigants to settle the matter out of court. As a barrister for twenty years he had made it a rule not to take any case where he might find his client in the wrong. The result of this was that Gandhi himself became a judge and decided many cases out of court. The Judges felt that there must be justice on the side of Gandhi and believed in his presentment. On one occasion

Gandhi discovered that his client had lied in presenting the case to him. He asked the Judge in the court to dismiss the case, in the midst of cross-examination. Though originally he had gone to South Africa on one case, he decided to stay to fight out the colour bar. It is here for the first time that Gandhi developed his technic of Non-Violence and Satyagraha. The indentured labourer, brought over from India, was deprived of all his contract terms and was further subjected to a levy of £3 annual poll-tax on each man, woman, male child over 16 and girls over 13 years. In other words it amounted to £12 from a family of four, husband, wife and two children, when the average income of the husband was never more than 14 shillings a month. The Indian labourer was at the mercy of the white employer so much that workers would hardly dare go to the courts of justice. They were dealt with under the law of whip and iron rod.

The way of Gandhi is doubly difficult. In the first place truth is not given but has to be found out—that is why he entitles his autobiography as "The Story of my Experiments with Truth"—by incessant efforts and experiments at the risk of ridicule, loss of relations, friends, property, physical comfort, and even of life. "Truth is like a vast tree," writes Gandhi, "which yields more and more fruit, the more you nurture it. The deeper the search in the mine of truth, the richer the dis-

covery of the gems buried there in the shape of openings for an ever greater variety of service." This is to be done at an amount of self-sacrifice—Gandhi would call the term a misnomer—at least sacrifice of selfishness in every minute detail until the individual becomes a universal. There is a beautiful verse in the Upanishads which says:—

Just as the Sun shines to clarify the sight but is not himself affected by the defects of sight, just as he illumines things even dirty and unclean but is not rendered himself unclean, so the wise man must live for the world and yet free from its limitations.

Again in the words of the Upanishads, which are also Gandhi's words, the path of such life "is difficult, sharp and narrow like the edge of a razor's blade".

The second difficulty commences as soon as you are face to face with the existing institutions and men who resist improvements which touch their vested interests. It is probably the saddest commentary on our times and their domineering deity that almost all the battles of Gandhi were undertaken to get justice done to the majority as against powerful minorities holding them down and profiting at their expense. The story is the same, whether in Africa where a handful of white colonial settlers are lording it over the more numerous coloured native populations and the newly arrived Hindus, or in India where a few white planters in Champaran would exploit thousands of native peasant tenants, or where

a few Britishers would like to hold the 300 million people in political and economic subjection. They have jailed Gandhi several times with or without trial, beaten him, and left him for dead at the roadside, lynched him and tried in every other way to uproot his movement for truth and justice when the vast majority were expectantly looking to him for deliverance and for guidance.

As human nature shies at suffering it is easy to pump hatred to the point of revolution, and to marshal force against force. But the way of Gandhi has been different. He believes in not hurting even the worst of enemies, whom he wants to save as much as their victims. It means hardship especially to those who believe in non-violence because they are less free in the choice of means than their opponents. But such suffering is wholesome because it neutralises hatred and builds in the place of the old a new social order where truth and justice may feel more at home and function without the aid of force and through mutual good will. His non-violent non-co-operation is founded on the belief that all social organisations—even systems of masters and slaves—are ultimately based on social co-operation, to deny which is to bring about the disintegration of those systems. This, says Gandhi, can be achieved by remaining non-violent in the

face of the worst violence from the other side. The problem is to collect from every human being his peace-loving forces for justice, truth and mutual service and put them in a movement to clean the existing disorder and to bring about a better life for society at large. There are more peace-loving people than all our policemen and armaments put together. Can they not come together and decide among themselves as to how best to dispose of the goods of the world to serve all? Gandhi says this can be accomplished, and he has sufficient evidence in his hands to show in the large-scale movements he has led according to this very principle. It needs men of spiritual insight who will know in one sweep the depths of their own souls, and through that medium move other souls to similar enterprise. That brings us again to the central theme of Gandhi's autobiography, that without self-realisation little could be achieved that may be said to be good and enduring in a universal sense. It is probably in the nature of things that these experiments should be carried on with the help of Indian people who are more susceptible to such sentiments, so that a time may come when the world at large will have something concrete, which has passed the test of being practised and found true.

N. B. PARULEKAR

THE POWER OF THE PRESS

[**Frank Whitaker** is the Associate Editor of a world-famous literary weekly in London which he has been largely instrumental in transforming into perhaps the most widely known journal of its type. He is well qualified to give intimate insight into the power of the Press for he has twenty years' experience of the London and Provincial dailies and has served the *Daily Mail*, the *Daily News*, the *Evening Standard*, the *Star*, the *Liverpool Daily Post* and the *Sheffield Telegraph*.

We wish our author had discussed the harm done by the mercenaries of the Press who prostitute its more than royal power and dishonour a noble profession, for whom the price of a paragraph or a column is more than the value of sincerity. On the other hand, we would like to learn what real strength is derived by the Press from the many earnest and independent minds who make their contribution to the printed column: to what extent do these allow themselves to be influenced by, if not actually coerced for the sake of, guineas? A third point to be noted is the failure of the Press (with such few exceptions referred to by the author) to affect the *mind* of the race deeply, however widespread its influence, because of its appeal to human feelings and emotions while it plays with the thinking organ of man.

Indian journalism, comparatively young, is mostly modelled on British journalism; there is much in American and Continental, especially French, journalism to which its quick attention should be drawn. Will some competent Indian journalist tell us about the future of the profession, and what are its pressing needs and wants? —EDS.]

We must begin with a definition. What do we mean by the Power of the Press? Put the question to a dozen men and you will probably get a dozen different opinions—of what it ought to be as well as of what it is. One man's thoughts will fly at once to power of a political kind, another to power of an educational kind, another to a moral force or a combination of all three. A fourth will think of circulation figures or dividends, a fifth, perhaps, of something that sits like a watchdog over the public welfare or turns the mills of justice. To Bismarck the influence of a certain Cologne newspaper was "as good as an army corps on the Rhine," and to Napoleon four hostile newspapers

were "more to be feared than a thousand bayonets". Carlyle thought able editors were "the true Church of England". Oscar Wilde, poor fellow, compared the Press to the rack. "No decent people write for me," said the Iron Chancellor, who owed much to the Press, at the height of his career. But to Thackeray journalists were "Knights of the Pen".

The truth is, as I hope to show, that the Power of the Press changes from time to time. It has changed very largely in our own generation. Obviously there are behind it always certain fixed principles, as there are in the lives of all of us. But in its manifestations, in its lines of force, as physicists would say, it swings from

point to point like a compass needle when a magnet is passed over it.

Here let me make a qualification. Both in Britain and the United States there are newspapers, small in circulation but great in influence, which in aim and ideal are as constant as the Pole Star. I will mention only four. The *Times*, the *Observer*, the *Manchester Guardian* and the *New York Times* (which has as its slogan "All the news that's fit to print") long ago won the respect and confidence of all thinking men by their devotion to all that is best in life, and their sway grows with passing years. They have proved that the pursuit of ideals is not incompatible with commercial success, and although their circulations are insignificant judged by the standards of to-day, they penetrate further than the man in the street realizes. When President Wilson visited Manchester for a few hours on his way to the Peace Conference I heard him say as he stepped out of the train: "I want to meet Mr. C. P. Scott, the editor of the *Manchester Guardian*"—a paper which, it transpired, was delivered to him regularly in Washington. It was Mr. Scott, one of the greatest of editors, who wrote thus of the function of a newspaper:

It is, in its way, an instrument of government. It plays on the minds and consciences of men. It may educate, stimulate, assist, or it may do the opposite. It has, therefore, a moral as well as a material existence, and its character and influence are in the main determined by the balance of these two

forces. It may make profit or power its first object, or it may conceive itself as fulfilling a higher and more exacting function.

They are words which deserve to be carved in stone over the door of every newspaper office.

To write further of papers such as I have mentioned would be like writing of the Ten Commandments. They are institutions, and if they were the staple food of the masses there would be no need for Disarmament Conferences and treaties on the Liquor Laws. But the masses turn elsewhere for their sustenance. They worship gods more like themselves, and it is to the great popular dailies, bought in millions throughout Britain and America, that I wish chiefly to confine myself here.

It is in this immensely important sphere that the power of the Press is not, or has not hitherto been, wholly a free agent. The magnet which passes over the needle is public opinion, and public opinion, as Metternich told the Congress of Vienna, is a good guide but a bad master. Someone might have added, as Metternich himself realized when it was too late, that it is also a wayward follower. It is confusing in expression and uncertain in action. It changes with the times, and sometimes with the winds that blow. Its moral standards alter just as surely as its political standards. After generations of free education it always, in moments of crisis, falls back on instinct.

In these days of multiple newspapers public opinion punches

the matrix, and the character of the Press is what comes out on the other side. Because public opinion, through which it operates, is uncertain, the power of this section of the Press is often incalculable. Like electricity, it works more easily along some paths than others, and along some it will not work at all. It can make people eat a certain kind of bread and grow a certain species of rose, but it cannot make them wear a certain shape of hat, although the hat may be every bit as desirable as the loaf or flower. It can make them flock to a picture exhibition, but only with difficulty persuade them to buy an Old Master for the nation. It can stir them to die for an ideal, but not to pay more for their food.

To attempt to explain these things would take us far afield. Let us rather ask ourselves whither the new journalism is leading us, how far public demand must necessarily mould it, and how its influence can be turned to the wisest purpose. First let me quote a few figures. Fifty years before the war the circulation of the London daily papers combined was under 100,000 copies a day. By 1914 it had run into millions. To-day it approaches, if it does not exceed, ten millions. The figures for the United States are even more remarkable. Calculated on the basis of the last census nearly two daily newspapers enter each home every weekday. On Sundays one paper is bought for every household, and there are

still more than five million copies to spare.

Now it is significant that both in Great Britain and in America this enormous expansion has been accompanied by a marked decline in political influence. Nine leading English journalists who were recently invited to discuss the power of the Press all agreed on this point, and one went so far as to declare that a newspaper's influence is always in inverse ratio to its circulation. There is plenty of evidence that they were right. The smallest party in the British Parliament has more newspapers behind it than either of the others, while the present Government was returned to office in the teeth of opposition from practically every newspaper in the kingdom. (It is true that it lost office in 1924 entirely through a Press campaign, but there was an element of shock in that event which lifts it out of the normal. Such snap verdicts have been won by skilled advocacy time after time, and will be won again, but they do not affect the general truth of my argument.)

This loss of political power, as no careful observer can have failed to notice, has been accompanied by a marked widening of the popular newspaper's field of interest. Books, the theatre, music and the other arts, women's affairs, social gossip and even foreign languages occupy much greater space than formerly. In other words the power of the Press, in ceasing to be mainly political, has become mainly cultural. There are many

reasons for this, but one, I suggest, outweighs all the others. It is that newspapers have become *commodities*. One of the pioneers of the new journalism, the late Mr. Kennedy Jones, once said to the late Lord Morley, "You found journalism a profession; we have made it a branch of trade." It is true. One by one the old dynasties have been dethroned, and in their places have arisen financiers with a duty to their shareholders. Newspaper shares are bought and sold on the Stock Exchange like railway bonds and mining stocks, and the modern newspaper proprietor sits in Fleet Street and its New York and Berlin equivalent (France, Italy and other European countries have so far not felt the full force of the change) with one ear turned to the public and the other towards what London knows as the City. Great chains of daily papers, with a capitalized value that would have made Delane and Gordon Bennett gasp, stretch from shore to shore with an accountant carefully watching every link.

The consequence is that newspapers, as they are at present constituted, can no longer afford to be unpopular. They must take the safe line if their dividends are to be regularly paid. Newspaper finance, especially in Great Britain, rests in extremely delicate scales. Advertising revenue must be maintained, and advertising revenue depends on attracting and holding the public taste. Politics are controversial, and therefore risky. Thus we find

that very few of the great chains of newspapers owe allegiance to any one political party for long.

I am far from suggesting that their chief proprietors are not men of high principle, or that when they urge a certain political course they do so from insincere motives. But it is obvious that there are elements of serious danger in the new system.

There is the danger of a distorted sense of the value of news. A recent campaign in which two of the most powerful chains of English newspapers joined forces furnished a conspicuous example of this. Unimportant facts which happened to be in harmony with the editorial policy were presented with all possible prominence, while facts of greater moment were either suppressed or half-hidden in inconspicuous places. The Hearst press in America and the Stinnes press in Germany have often been guilty of the same shortcoming. The effect of such a policy on the public mind may be slow in showing itself, but when that policy is exhibited day after day with all the resources of modern publicity it is bound to hinder the formation of a sound political sense among the people.

There is a further danger in the presentation of news. Speed is the shrine at which all the popular newspapers worship to-day. Trivial events are often magnified beyond all reason simply because one paper has heard of them before another. A cynical American once defined news

as "any violation of any one of the Ten Commandments," and too often, alas! that is the standard by which our newspapers measure it.

Finally, there is the danger of still further amalgamations, which by capturing advertising revenue and exerting other kinds of intensive competition would make the already difficult path of the independent newspaper harder still. Monopolies are usually bad; a monopoly of the distribution of news would be a calamity of the gravest kind.

It must be said on the newspapers' behalf that they cannot live by education alone. The masses pay primarily to be interested and not to have their minds improved. In doing the one service the modern newspaper has gone far towards doing the other. As the *Economist* stated recently:

Great though the defects of the present penny daily may be in sense and taste alike, the fact remains that in its columns a smattering, at least, of knowledge of world events does filter through to an otherwise unreachable public and that, indiscriminately mixed up with rubbish, the work of distinguished and serious

writers is printed—for those who will read.

The creators of the "popular" modern newspaper may legitimately plead, in answer to their critics, that they had in the first place to attract their millions of readers. The showman must be allowed his drum. Now, however, that that public has been induced to acquire the "newspaper habit," an opportunity, never before available, exists to raise the level of taste.

Never was the opportunity so great; never was the journalist's responsibility so heavy. And never, it is to be feared, has he been in such serious danger of forgetting it. If he regards his function as being merely to titillate the taste and arouse the passions of the masses he will do irreparable damage to his generation. But if he realises that he holds in his hand the greatest educational force of all time, that true education is the emancipation of all the faculties of the individual soul, "the giving of light to the imagination, breadth to the understanding, and a share in that spirit of wisdom which was divine,"—if he lives and works to that end, he will not have lived and worked in vain.

FRANK WHITAKER

SUFISM IN MODERN LIFE

[**Sirdar Ikbāl Ali Shah's** weird experience with Kurdistan witches was described in our September number. He calls himself a Sufi, and it is correct to infer that though he lives in the West, bustling with materialism, he can and does practise some of the Sufi exercises for the purification and control of the mind.

The article begins with the now very general view about the barren dark era of the twentieth century; more than one writer in these pages has noted the general expectation of some spiritual efflux as a relief from the surrounding mental slavery and moral debasement. Theosophy has two views to offer on the subject:

(1) Because of a dynamic spiritual arousal the forces of evil in humanity have been so shaken up that it has already become possible for the man in the street to perceive, by the law of contrasts, that all is *not* well with the world. It would help him considerably to realize that he has already taken the first step towards Regeneration in observing and expressing that "decadence is upon us". Let him ask himself the question: What has enabled me to know this? He will find that the perception results from the convulsive stirring up of the muddy torrents of human passions, his own and his fellowmen's; they have been made to see, unconsciously to themselves, that danger threatens their very homes, even their countries, unless they, as individuals, take the reins of destiny in their own hands. We say, the advent of Theosophy in 1875 exposed the sins of religions and theologies, as well as of scientific materialism and spurious spiritualism. In H. P. Blavatsky's *Isis Unveiled* any intelligent reader will perceive this work of arousal which strengthened the intellect to observe and to admit its observations. But what about the remedy? Not only were the blemishes forced upon human view but the redress and the means of redress were offered in principles to be studied and rules to be followed. The indirect influence of the *Secret Doctrine* and the *Voice of the Silence* is far greater than the direct impress they have been able to make. The leaven has been working, and the rubbish of the ages is being cleared away, and the way is being prepared for more direct and more practical work in the next cycle.

(2) A study of the Law of Periodicity enables the Wise Men of the East to prophesy that between 1975 and 2000 A. D. the next spiritual effort will manifest, in response to human yearning to supply the demand for enlightenment. In this connection we draw our readers' attention to THE ARYAN PATH, Vol. I., pp. 495-499, for August 1930.—EDS.]

Those who are solicitous concerning the future of the human race in the spiritual rather than the material sense must experience, as they view the tendencies of the present age, a deep sense of misgiving. To find a parallel for present-day callousness one would require to go back to the Dark Ages succeeding the fall of Rome, that frightful interregnum between civilisations, when, the ostensible

piety of Europe notwithstanding, the conditions of existence were, perhaps, more nearly chaotic than at any other period, when human life had practically less value than that of a domestic animal to-day, and morality was almost solely confined to monastic institutions.

But, above all, it is the callousness of mankind towards his fellow beings to-day, which gives alarm in the minds of the sagacious in

spiritual things. In great cities everywhere a meretricious enjoyment has become the only end and aim of large masses of the population. Duty and conscience, patriotism, domestic life, all are sacrificed on the altar of immediate pleasure. In short, the world is now more hollow than at any time since the dawn of contemporary history, more reckless, more utterly heedless. Never was there such an "inhuman dearth of noble natures".

Invariably when clouds of vice loom most darkly over the human horizon, great moral teachers arise with lighted torch in hand to dissipate the gloom. Moses came when Israel was steeped in the slime of Egyptian infamy. The Christ shone upon Asia Minor when Jewry was reduced to a creed and ritual without spirituality and the native court of the Herods was at its most debased. Mohamed startled a degenerate and pagan Arabia into vigorous racial and religious life. Martin Luther and John Knox made heedless Germany and a proverbially immoral Scotland pause in the midst of their follies as men are startled into silence by the sound of a trumpet. Are we on the verge of some such revival of spiritual thought to-day?

Many great and experienced thinkers devoutly believe that we are. But what form, they ask, will this renaissance of spirituality take? Naturally, perhaps, each

one favours his own especial faith as a medium of revival, if we are to think in a merely religious sense. The Presbyterian and the Methodist devoutly believe that it must be Lutheran in tone, the Catholic that by a reunion of the Christian Churches under the ægis of Rome the great crusade of spiritual regeneration can be accomplished. The Muslim is equally confident that his faith alone can illumine the earth and root out vice and dishonour. The Buddhist points out that through his Noble Eightfold Path lies the road to spirituality. The sons of China hold to the idea that by pious consideration of the virtues of their fathers and careful recognition of the tenets of Confucianism or Taoism they will be enabled to reawaken the land of Sinim. To them the barbarian matters not at all.

Let us not argue concerning the precise means of human salvation at the moment, but rather regard the terrible needs of sin-stricken and debased humanity. That is the first and most truly spiritual step of all. God reigns in the hearts of Christians and Muslims, Buddhists and Confucians alike. The world requires a spiritual common denominator, a great human path, a way, which shall embrace all the creeds, a spiritual clearing-house and forum in which its sectarian differences will, little by little, become cancelled out until only the great essentials remain.*

*"The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin or any other. There being but one Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any who can find the way; the pure in heart see God,"—*Isis Unveiled*, II, 635.—EDS.

What are those ways? The spiritual movements in the East, such as Theosophy, and the occult and mystical sciences like Sufism and others have the answer. Here I, as a Sufi, wish to speak of my way.

In examining the doctrines of Sufism, we find that a Sufi does not circumscribe the progress of his way by necessarily attaching himself to any creed, or sect; and bars none from practising his ideas. He believes that even in this state of society, groaning as it does under materialistic thralldom, he can yet walk on his path in complete harmony of rhythm with the life-current of our own day. He hopes to fulfil a dual purpose, one of gaining proper "direction" for "refining" himself, and the other—perhaps the more important of the two—that of assisting others to rise above the dross and the afflictions of the conditions around them; for the motive of a universal brotherhood, based on the uplifting of his fellowmen, considering none outside the avenue of his efforts, and treating all humanity as one, are all enjoined upon him. In it, indeed, heaven and earth are brought in strange accord.

This later phase of his teachings has a great significance in attesting to the ancient roots of the Sufi Way. It indicates that, whereas in the progress of history the outlook of other philosophical doctrines has changed according to environments, the Sufi ideals have remained patent to the original form in adhering to the con-

ception of a comprehensiveness without a frontier.

The Classical man, for example, when speaking of humanity narrowed the issue between the Hellenes and the barbarians. Later, in the early dawn of the pre-Islamic era in Arabia, men could think of only two sections; the one, the "vocal, discerning Arab," and the other the "mute" peoples of the rest of the world. Then the pendulum swung back to Kant of a later age when, in the ethical sense, this Western sage philosophised on the universal validity of the mystic way, thus approximating to the Sufi ideals, and agrees with Jami, the Persian Seer, who affirms, "life is a whisper of dreams, it awakens the young and the old to the reality of service, to the purpose of help of all that is and will be."

Furthermore it is clearly laid down, that the Sufi should not divorce the world; in fact, his work lies amongst his fellows. "Be with the world, but not of it," is the command which, when explained, signifies an intense form of mental discipline—an abstraction intermixed with cosmos, a state of things to be brought about only by concentration. Dovetailing of ideas in this manner, it is contended, imparts completeness to the philosophy of the future.

It is claimed, too, that the methods of the Sufi, introduced even in the hurly-burly of modern life, are not only practicable but would materially help the seeker to perform his worldly task better, concurrently assisting his spiritual

advancement. Take, for instance, meditation; it is manifestly possible for a man to close his eyes for a few minutes and in a mental attitude of detachment relax all his muscles and contemplate. Try it, for the briefest period every day that you can give, and observe with spiritual penetration that anxiety and nervous tension—those constantly present concomitants of twentieth century existence—are very considerably lessened. There is a marked mental comfort, unveiled glories are revealed, for a step has been taken towards “refinement” of the “spark”; and it is no vain claim that the excellence of worldly work is increased also. Shut out the noise, the light, and control outer impulses for a very short space of time—it has been done in the busiest parts of London—and then see its usefulness as a joy-giving stream bubbles through into the fibre of the mind.

When the value of these practices, and phenomena arising therefrom, was recently determined by the Industrial Psychologists in this country, the whole Western world applauded it as an “epoch-making discovery,” little remembering that in the occult and mystical sciences of the East, notably in Sufism, it has been known and practised for centuries together. An American scientist proved, a little while ago, that the average man now uses only twenty per cent of his brain. He exhorted civilised man to use more of his mental equipment. In Europe the theory created something

of a sensation, yet the Sufi has known for generations that the mind of the “seeker” does not operate beyond one-fourth of its capacity till it has gone through the spiritual discipline! These and other findings are sufficient to show how the old principles of Sufism are workable in the modern life; and, what is more, that they increase its value and force.

Another spiritual step which the seeker must take, is charity both in thought and in action. This is frequently alluded to in many Persian writings, even in Arabic, as “sympathy”. To receive such consideration is the birth-right of all men. “To the weary, it seems a rest house after a climb on a wind-swept hill,” says Tabrazi; “or like the oasis after a breath-catching sand storm in a parched desert,” as the teacher of Bokhara put it. These are no mere precepts, as their practice is obligatory upon those who choose to tread the path of the Sufi. True it is, indeed, that a little word of comfort, a note of encouragement even now are known to have made history, and what is there impracticable in it, except it be the grossest conception of ultra-materialism, which makes beasts of men?

The love of spirituality is enjoined upon us as worth cultivating, for is it not the case that most of the discomforts, even dangers, attending modern life would vanish if we ceased from building our fairy palaces of trifling material and bedecking them with flowers

of fancy, the fancy of a passing and an unreal world?

By acting on these, out of a number of practices which go to make a Sufi, I have no doubt that the mind would be in tune with the spirit of the age—its grossness notwithstanding. Enlivened by the "light" which is in every one of us, they would increase our latent forces for good as well our potent productivity, thus ultimately making us possess a radiant mind like a moonlit bay, motionless as a mirror, reflecting the splendour which is incomprehensible to "the clod and stone of the world".

Lastly, descending once again to the material conditions of this mystical doctrine, it is not generally known that Sufism has a decided relationship with that state of mind which actually dispels bodily disease. It is believed that the goal can only be reached if "the shell" is healthy and co-ordinates freely with the "spiritual pearl" housed within it; that there is an interplay between the work of the body and the soul or "the spark". The idea of the Sufi has, therefore, gone much beyond the ordinary care which

the seeker has to give to his body, because in many cases it is asserted that a diseased body of another person can be relieved of ailments by "tawajuh," or "penetrating concentration" of the Sufi.

I have seen this done time and again in such distant places as the banks of the Ganges, and the shrines of Khaja Bahauddin in Bokhara in Central Asia. It can, therefore, be stated in all seriousness that the acquiring of this power of curing disease, or decreasing its venom, is constantly possible for a Sufi after a certain height of "purity" has been attained. Moreover, the control which the mind of the Sufi exercises upon his body can, and frequently does, keep him immune from physical incapacities. That, of course, in itself is no miracle being within the reach of all of us, if we follow the "path". What is noteworthy is the fact that the power of this faculty having been discovered by the medical psycho-therapists only recently, it is now considered to be so useful for the modern medical man that he has to have a thorough knowledge of it, thus indirectly proving the value of Sufism for the life of to-day.

IKBAL ALI SINGH

INDIA AND BRITAIN

[Evelyn Wrench is the Editor of the famous *Spectator*. He also edits the journal of the Overseas League and that of the English Speaking Union. That he is a friend of India, not only this article but also the columns of *The Spectator* bear witness.

THE ARYAN PATH does not print political articles as such, but underlying Mr. Wrench's article there is discernible the golden thread of brotherhood, seeking to unify rather than divide. Our position is exactly represented by H. P. Blavatsky's remarks in *Lucifer* II. 482, when she was confronted with a similar problem: "Politics does not enter into the programme of our magazine's activity. Yet as everything under the sun now seems to have become connected with politics, which appear to have become little else but a legal permission to break the ten commandments, a regular government license to the rich for the commission of all the sins which, when perpetrated by the poor, land the criminal in jail, or hoist him upon the gallows—it becomes difficult to avoid touching upon politics. There are cases which, emanating directly from the realm of politics and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment."

Behind the political problem is the social one which, in our view, is the base and foundation of the political chaos in which the Government of India finds itself. We do not consider that so-called political reform or emancipation will be the effective means of bridging a chasm which has existed for decades between the peoples of Britain and India, wrought by arrogance and insularity on the one side and by oversensitiveness and hurt feelings on the other. Nations, like individuals, can reform themselves only by themselves.—EDS.]

The day on which a large number of the Indian Delegates to the Round Table Conference have arrived in London, would seem to be a suitable occasion on which to set down a few thoughts on paper on the theme of co-operation between two great World States—Great Britain and India.

I purposely refer to India as a World State for she already takes her place at the League of Nations' gatherings in Geneva on a basis of equality with other nations. Although India's constitutional future is not yet defined, no serious student of politics can deny the fact that some time in the near future the United States of India will possess a strong central

government and will take her place among the great Powers of the World. The creation of India as a real entity should give an outlet for self-expression to her diverse peoples provided they throw themselves into the task with requisite enthusiasm. For to create a United India out of the present conflicting elements is one of the greatest tasks of state building ever attempted by any people.

Much has been written in the press of India, of Great Britain and of the United States of America on the subject of the future of British and Indian relations and it is not easy to find anything new to say. I am not going to

attempt to set forth the details of an ideal constitution for India; that task is about to be undertaken by experts in the heart of the Empire, but I wish to reaffirm my unshakeable conviction as to two matters which seem to me pivotal. That in the whole realm of external affairs, as viewed from Great Britain, there is no more important problem at the present time than the promotion of a good understanding between the peoples of Great Britain and the peoples of India. British-Indian friendship seems to me the foundation-stone on which British policy in Asia should rest; with British-Indian co-operation the future peace of Asia will be largely secured and the cause of civilisation be greatly advanced. And secondly that both India and Great Britain have much to gain from mutual co-operation. They have much to learn from each other and each has contributions to make in the task of creating orderly, efficient and enlightened government in Asia.

But we must start with a clean slate; old bitternesses and painful memories must be wiped out; we have each much to forgive and to forget. There has never yet been a cause in which a hundred per cent of the rights were on one side. We in Great Britain must once for all abolish the last vestiges of condescension and of a patronising manner in dealing with India and India must forget her grievances, real or imagined. We must realise that a new chapter in Indian history has been reached.

We must accord to the Indian all those rights of self-determination that we have come to regard as the birthright of the free Englishman.

We must not, of course, forget that the problem of India is unique in view of the diversity of her population and the extent of her territory. There is, however, little chance of our forgetting this fact as many writers in the British Press lost no opportunity of reminding us of the extent of Great Britain's obligations and the need for firm government. In the last resort the only basis on which India will remain a partner state in the British Commonwealth will be that of absolute equality and if a majority of her people think that they have not received a square deal in the London Conference or anywhere else, nothing will keep them within the orbit of the British Commonwealth. Those who do not agree with my views on the Indian problem and who preach the doctrine of "govern or get out" without consideration of the wishes of the governed, are apt to assert that only those who have spent a life-time in India are entitled to air their views. But a life-long study of the growth of free institutions throughout the self-governing Dominions of the British Commonwealth must be my excuse for accepting the request of the editors of THE ARYAN PATH to set down before its readers the theme of bringing together by a real understanding the peoples of East and

West, and especially of India and Great Britain.

There are those who say that experience derived in South Africa, Canada, Australia or Ireland, is not applicable to the Indian problem, but in my view there are certain broad principles of government which are fundamental; they bring certain results wherever they are put into operation. One of these principles is that till the elector possesses free institutions you will never have a state of permanent stability. Even though the elector of the modern democracy may have little enough to say to the government of his country, he at least has the opportunity of recording his vote from time to time in favour of those to whom he is prepared to entrust the government.

It is, of course, popular to-day to decry our parliamentary democracy and to urge the superior advantages of dictatorships. I question, however, whether any system will be found superior to that in force in Great Britain. With us so long as a leader retains the support of a majority of the electorate, he has very wide powers, but as soon as he forfeits its confidence, he is turned out of office. Our system is surely superior to that in operation in the United States, where the executive, no matter how much it may have lost touch with public opinion, remains in power for four years? Those who have been opposing the increasing desire of the peoples of India to control their own desti-

ny, ask, with the recent example of Ireland in mind: "Will you not take warning in time or else you will probably create in India, not one Ulster but sixty Ulsters?"

It would, of course, be stupid to minimize the difficulties of the task of hammering out a constitution for India, which will safeguard the interests of minorities, will preserve provincial autonomy and at the same time provide the framework for a strong central government. The structure at the centre must be of such a nature as to enable it increasingly to take over the reins of government as it feels fitted for the task. There is, it seems to me, only one course for an Englishman who loves his own country and believes in the free concepts on which the British Commonwealth rests to adopt. To offer to India the position of a sister-state within this great political edifice, to give her the chance of becoming in time, as she becomes ready for full responsibility at the centre, an absolute equal with Great Britain and the other Britannic nations. If India is willing to accept this offer it must imply the right to withdraw from the British Commonwealth. Does any serious student imagine that Great Britain could for long impose her will in India against the wishes of a majority of its people? Certainly if Canada or Australia were to-morrow to wish to withdraw from the British Commonwealth no one here would say them nay, although the right to

withdraw, should they wish to exercise it, does not appear in any written constitutions.

The co-operation of a group of free nations for mutual advantage in a Commonwealth resting on freedom and goodwill is a more powerful centripetal force than all the restrictive bonds, applied externally, that have ever been devised. But the task of promoting friendship between nations, even less different in outlook than is the case with Britain and India, is never an easy one. We have only to read our own past history with its records of misunderstandings between Scotland and England, between Northern Ireland and Southern Ireland, between French Canada and British Canada, between Dutch and British in South Africa, to appreciate the task which we are approaching. How to make the peoples of Great Britain and India better known to one another; how to get them to appreciate the good points in the other nation, is the task which must be attempted if our co-operation is to be of a lasting nature. Personal contact, open discussion, sympathy and a determination on each side to get rid of pre-conceived ideas are necessary. During the past year I have been associated with a small group of Britons and Indians in London, who have met at regular intervals and discussed topics of general interest, not necessarily confined to India. I have been much impressed by the results of these discussions and the manner in which they have dispelled clouds of suspicion

and made for friendship.

There is no object in minimising the difficulty of the task which now confronts the Round Table Conference. It is probably the greatest piece of constitution-making ever attempted in the world's history. When we look back on the growing pains of the American Republic and on the long years of bickering and disillusionment which the framers of the American Republic had to face, we must not be disheartened at temporary obstacles. We in Great Britain must do all we can to heal the divisions at present existing between the peoples of India. Our only object should be to help to create a strong and united India able to take her place as one of the great World Powers. Could Englishmen be offered a more magnificent piece of nation-building?

We are sometimes asked in Great Britain, will the British Commonwealth survive or will it go the way of the great Empires of the past? The future can alone answer that question but of one thing we can be sure, that a Commonwealth consisting of a group of free nations, co-operating for mutual advantage, stands a much greater chance of surviving than any of the centralised Empires of the past with the control centred in an Imperial metropolis.

To the Indian readers of THE ARYAN PATH I would say that they must dispel from their minds the thought that all of us in Great Britain want to retain India

within the British Commonwealth against India's will. We too are a proud people and we care too much about the wonderful free political conception, which we call the British Empire, to want any reluctant partner to enjoy its blessings. To attain the position of a free and equal partner in this great community of nations is a very wonderful thing and if India wishes to enjoy all these privileges, just as Canada or Australia enjoys them to-day, she must meet us half way. There are many of us in Great Britain who are ready to hold out the hand of friendship to India on a basis of co-operation with no patronage on our side and with a readiness to forget past mistakes. Will India accept that proffered hand or will she nurse past grievances and accept as the voice of Great Britain the outpourings of certain organs in the popular press? That is the problem. We in both countries who urgently desire co-operation and friendship will have our work cut out for many a long year, but the task is surely worth it.

I cannot conclude this article without reference to the problem of World co-operation, as I know a certain section of opinion in

India is afraid that membership of the British Commonwealth will militate against her working wholeheartedly for international co-operation. Surely membership in the British Commonwealth does not by any means retard the ideal of universal brotherhood towards which we are all working. The British Commonwealth is one of the chief buttresses of the League of Nations and its success provides the best argument in favour of world organisation in the future and acts as an example to the larger League.

The immediate tasks ahead of us seem to be that of inculcating a real Indian patriotism in India, which will have no place for narrow-minded sectaries, who can only think about their own race or creed. The Indian patriot of the future, just as the British patriot in Great Britain, must as a free member of our World Commonwealth remember that local patriotism to the country in which he was born is not enough. He must have far horizons to his outlook and in building up the British Commonwealth he must never lose sight of the ultimate goal of co-operation and friendship among all nations.

EVELYN WRENCH

SPIRITUAL UNION

[Mlle. M. Dugard, the well-known French author, whose acquaintance our readers have already made, writes hopefully about the desire for union among the churches of Christendom. Our author sees a possibility of the Roman Church coming round to a recognition of her sister churches in her connivance at the disregard by her own members of her numerous injunctions authoritatively laid down. We wish the article had discussed the possible grave danger to Christendom, through the fanatic orthodoxy and jesuitical methods by which the Roman member may insidiously influence others. There is another aspect—the main reason for this attempt at union among the many denominations is their diminishing power over peoples' minds. Modern culture has made short work of blind-belief and the churches are fashioned for those who still live by it; we do not say men and women are devoid of Faith, but their Faith imperiously demands the foundation of reason and enlightenment—and it is right that it should. Will a mere organizational unity give to churches the power to enlighten? Should not a more fundamental doctrinal change take place? Should not the churches begin to teach where now they only preach?]

The Theosophical part of the article is the closing one: Brotherhood of Faiths, *i.e.* understanding and appreciation of all religions, will be a powerful unifier of races and peoples, and will prove a potency to unfold the living power of Universal Brotherhood.—EDS.]

On November 4th, 1929, at Paris, in the Hall that the Court of Cassation lends every Monday to the National Committee of Social and Political Studies, one might have seen a spectacle which twenty-five years ago would have been impossible: people belonging to various Christian creeds crowding together to hear some representative men of French Protestantism speak for the union of all churches.

In some ways the idea is not a new one. In the fifteenth century the Council of Florence discussed the problem of the reconciliation of the Eastern and Western Churches, and Rome thought to effect this by celebrating in the Basilica of St. Peter the betrothal of Ivan, the Terrible and the last descendant of the Paleologue,

who was under the protection of Sixtus the Fifth. Again, one knows that men such as Leibnitz, Bossuet, Guizot, T. Fallot, A. Gratry, dreamt of bringing together Protestantism and Roman Catholicism, and that later Wladimir Soloviev spoke for a time on behalf of the reunion of the Russian and Roman Churches—a reunion that the Papacy never ceased to encourage. But it is only in the twentieth century, really, that the idea of union has begun to grow, due to certain tendencies and certain works which have sprung from the religious revival and have created in the Protestant churches a true ecumenical spirit. In 1914, thanks to the work of the International Congress of Edinburgh (1910) and to several American

and English Commissions or Conferences, the ecumenical spirit was strong enough to create a Universal Alliance for International Friendship between Churches. Dispersed by the War the first day of their meeting, the members of the Alliance returned to their plan in 1919. Since then, four great ecumenical Conferences have taken place: (1) The Conference of Stockholm (1925), whose delegates, representing 295,000,000 Christians, decided to unite themselves in the work for justice and social peace. (2) The Conference of Lausanne, where union was looked for in a common symbol of faith. (3) The Conference of Jerusalem (1928) where union was sought through common work for the reign of the Spirit, and recently (4) the Conference of Eisenach (1929) where several international problems were discussed, and among them the attitude to be taken by the Churches before menaces of war. But to be complete the union of the churches must embrace all of them. The Roman Church declined the deferential invitations extended to her, and was not represented either at Stockholm or Lausanne. Nay more, on the 6th of January 1928, the Sovereign Pontiff, who had accompanied his first refusal with words of sympathy, forbade Catholics to join a Congress of such nature. "If they did it, they would give authority to a false Christianity."

With a courage born of faith in better days, M. W. Monod and some other promoters of union

resolved to put once more the question before the great public. Hence the meeting at Paris in November 1929. The reasons which strive to put an end to divisions which are contrary to the Christian spirit and which work to join together the Orthodox, Roman, Anglican and Reformed Churches in a single Catholicism where each would keep its essential cultural type; the conciliation already realised at Stockholm, at Lausanne, at Jerusalem; the beneficence of a union (quite different from a unity imposed from without) of a free spiritual communion of all believers in the Gospel—all was urged with a strength and accent of love which convinced the heart.

Remained to hear the answer of Roman Catholicism. It was given some months later. On the 24th of March, at a meeting presided over by His Eminence, Cardinal Verdier, the Rev. Father Yves de La Brière and two Canons of Paris explained Rome's point of view. The first named treated the question under the doctrinal aspect; the others spoke of the Oriental Churches and of certain Protestant communities which tend towards Rome. Without paying attention to the chronological order of the speeches and arguments, the whole proceedings may be summarised as follows:

It is with great sympathy that Rome, who has always condemned the spirit of division, watches the ecumenical tendencies manifesting in Protestantism, and the attitude which brings many Anglicans

towards her. They all must know that to return to Roman unity does not involve one's submitting oneself to a uniformity of regime contrary to nature. As she proves by her attitude to the Eastern Churches which she leaves free to perform their rites in their vernacular, and to insist on certain forms of work and discipline rather than others, Rome knows how to adapt herself to every national spirit. In America or in England Roman Catholicism has not the same tonality as in Germany or Italy. But if the Church permits a certain variety, answering to the peculiar tendencies of each nation, there are two points of view, that on pain of being unfaithful to her task and denying herself, she must rigorously maintain: The Unity of the doctrine and the Unity of authority. Established by Christ Himself, who promised to be always present to keep her from error, the Roman Church is indeed the only authentic Church, the only repository of the Truth, and the only interpreter of it. So men who do not accept her dogmas, or interpret them in their own way, men who in questions of faith and morals hold that they can refuse obedience to the Pope—such cannot speak of joining the Church of Rome. There is only one sphere where they can meet—the sphere of social and international work. However, if certain co-operation is thus possible, it does not imply that Catholics should take part in Protestant enterprises and *vice versa*. The Roman Church is of course always disposed to open her motherly arms to non-Catholics: but to be received, they must first recognize their error.

Many people expected this check. It surprised only those who do not know the dogmatical side of the Roman Church. For centuries she has taught that a Christian is a man who, being baptized, believes and confesses the doctrine of Christ as it was transmitted by the Apostles, and as she presents it herself. For

centuries she has taught that Christians must submit to her, and in the Encyclical *Mortalium animos* has reminded them that “within her pale nobody is and nobody remains unless he recognizes and accepts with obedience the authority of Saint Peter and of his rightful successors.” For centuries she has taught that heresy is “a public crime,” requiring not only spiritual punishments, but prison and death, and on the 23rd of January, 1927, the Rev. Father Oldra in Turin still preached that heretics ought to be cut off from the living. In showing herself thus intransigent on the questions of dogma and authority, and in repudiating heretics, the Church of Rome gives the proof of a perfect logic and of a remarkable consistency.

But the logic of ideas is not the logic of life. Under the action of the Spirit which leads men to ever wider horizons, reasonings which once seemed eternal, are found to have the seed of decay; practices which once seemed rightful, the growing conscience revolts against; even the most conservative institutions must submit to modification.

The Church of Rome does not escape this law. In spite of her persistent struggles to stand against change, the necessities of life compel her to evolve. She continues to assert that “within her pale nobody is and nobody remains” without submitting to her principles and to the Pope; but, in fact, millions of believers allow themselves to take innu-

merable liberties with the Papal authority or the dogmas, and she lets them remain within her pale. She continues to say that heretics must be condemned to death; but, in fact, she does not prosecute them, and has excellent social and political relations with them. She continues to tell Roman believers that they must abstain from all religious intercourse with dissident communities; but, in fact, she leaves them so free that in the United States of America it sometimes happens that Protestant clergymen preach in Catholic churches and Catholic priests preach in Protestant Churches. To multiply examples would be useless. The ones already cited suffice to prove that it is only in theory that Rome shows herself uncompromising. In spite of the declarations of the 24th of March, one may hope that a day will come when, dropping her impossible attitude, and thinking first and foremost of her supreme aim, *i.e.*, the blessing of souls—an aim endangered by the spectacle of a doctrinal intransigency always contradicted by life—Rome will cease to refuse the hand stretched out by other churches. At the end of a *Novena* enjoined years ago by Pope Leo XIII for the unity of Christendom, with the approbation of the hierarchy, a priest spoke in Paris of a "Catholic Church almost reduced to the Latin world, surrounded by a crown of other Churches having also their beauty and their greatness, all assuming that they possess the truth." "All of us, who-

soever we may be," he added, "Catholics, Orthodox, Anglicans, Lutherans, or Calvinists, since we are Christians, belonging to Christ, and believing ourselves His faithful servants, are we not guilty if we give to searching souls the continued spectacle of our divisions?" There are many of the laity and, perhaps, of the priests who feel now like this preacher; and their duty—indeed the duty of all who believe in the Gospel—is to hasten the day which will see the end of doctrinal separation, and the union of all churches.

But is this enough? Is our horizon only to extend to the limits of Christianity? Are we to be, in this century, less ecumenical than was the Abbé Gratry, who said in the last century: "The hour has come to promote the union of all men who believe—I do not say, in the Gospel; I do not say, in God—*simply in the Good.*" If, clinging to the past, many Christians feel that to assent to so broad a view would spell confusion and eventual loss of everything, others do not hesitate to go forward. They adopt those words of the message issued from Jerusalem in 1928, making an appeal to the Jews on the common ground of Brotherhood. They adopt, also, that part of the message which points the way of true Spirituality and which we shall quote:—

As an example, and without wishing to judge in details the spiritual values that other religions bring to their believers, we recognize as being part of the one Truth: the profound sense of God's Majesty, the respectful spirit of worship

that we see in the Muhammadan religion;—the fervent sympathy for human suffering and the disinterested research to escape it which are the foundations of Buddhism;—the belief in a moral law which governs all the Universe and the individuals therein, as it is presented in Confucianism;—the disinterested pursuit of Truth, and the desire to increase human well-being which is often found in people who believe in the progress of civilization, but do not accept Jesus Christ as their Lord.

These sentiments are a consolation to those confronted with the narrowness of religious sects. In

the material world, which is connected in its different parts by economical and international interests, no race, no individual even, can remain separate from others. So, in the moral world, no man of goodwill can resist the feeling of solidarity. The ideal of the past which sought to obtain Unity by force, gives way before the ideal of the future, when Union will be freely realised by the Spirit, which is universal Truth and Love.

M. DUGARD

The contrast between Christian precepts and practices is ably set forth in an article written by Edwin Rogers Embree for the *Atlantic Monthly* of November 1930. In a conversation recently held in Peking between a group of Oriental and Occidental thinkers, Dr. Wu Ting, professor at Peking University, makes some statements which are well worth considering.

"If Christianity has a transforming power," says Dr. Wu, "it should show itself in Chinese, Armenian or Siamese converts, as well as in church members in America and England." But, as far as China is concerned, no such change seems to have occurred. Chinese Christians are no more interested in brotherly love or the Golden Rule than their neighbours who still follow the ancient teachings of Confucius, while the great Christian Chinese General "only yesterday committed one of the most atrocious massacres of defenceless prisoners known in recent Chinese history."

"What are the characteristic tenets of Christian teaching?" asks Dr. Wu. "Are they not brotherly love, the avoidance of force, the lack of thought for the morrow, the disregard of capitalistic treasure, emphasis upon the spiritual rather than the material?" And yet, of all nations, the Christian nations are the most warlike, the most capitalistic, the most devoted to careful planning for the morrow, the leaders in race prejudice.

And as to brotherly love. Every one who has lived in China knows Kuling, the resort established and maintained by Christian missionaries, *where no Chinese is allowed to live*. The failure of any religion to transform the minds and hearts of the race must be laid at the door of those who pervert the original philosophy of the great teachers and turn it into an avenue for personal advantage. The Mahatma K. H. once wrote:

Ignorance created Gods and cunning took advantage of opportunity. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. . . Remember the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of Truth, morality and universal charity, the altars of these false gods.

HONOLULU, THE OUTPOST OF BUDDHIST MISSIONS

[L. J. de Bekker is the compiler of *A History of the United States by the Presidents*, the author of *The Plot Against Mexico*, and other books and is a well-known contributor to journals and newspapers. He led a victorious movement against American intervention in Mexico in 1919 and helped to defeat a renewed attempt in 1927-28. He is a consistent advocate of Pan-Americanism based on altruism and opposed to "Dollar Diplomacy".

The following article is written *en route* to Japan and will interest all who desire to learn about the little-known religious ferment in a territory which binds East to West.

It is necessary to point out that Buddhistic morality is not only "not inferior to that of any other religion" as our author says, but is *superior* by virtue of its tenets (1) of Karma, by which man's lower nature is the only scape-goat recognized, and dependence on any saviour, or belief in the grace of any god, is discouraged and forbidden, man being the maker of his own destiny; (2) of Nirvana, which is not a place but a condition of consciousness, of the Super-Man in which the separative, egotistic life is annihilated, and one of *Universal Brotherhood* is lived in full knowledge and bliss. Six centuries before Jesus, the Buddha preached and practised something better than that which is called the golden rule in Christianity—"To the man that causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall flow from me."

In a subsequent number we will print another article from Mr. de Bekker on "Spiritual Unrest in America."—EDS.]

Honolulu, in the U. S. Territory of Hawaii, is the strongest naval and military outpost of the United States of America. Upon that point there was no disagreement among the officers of either establishment, who talked freely with me during a delightful month's sojourn there which has just ended. But I violate no confidence in saying that the defences are neither modern nor adequate, having just sent to America a frank statement of the situation at their request, and in the belief that the American people are entitled to know all the facts. Honolulu is also the strongest outpost of oriental culture and religion, a place where

East and West meet and mingle, Mr. Kipling to the contrary notwithstanding, and the only region under the American flag where Christians are outnumbered by Buddhists. As such the place possesses an interest, a fascination quite transcending that which arises from mere beauty of landscape, a climate in which spring is perpetual, or the material prosperity which has come from the intensive cultivation of sugar and pine-apples.

The Hawaiian Islands might have been British. After the murder of Captain Cook on his second voyage to the "Crossroads of the Pacific," Captain Vancouver took possession on behalf

of His Britannic Majesty, but the British Government failed to ratify his act. Then came Hawaii's golden age. Brought under one rule by Kamehameha I, called "the Great," ruler of Hawaii, the native monarchy was recognized by the great powers, and prospered greatly. American whalers and American missionaries made their appearance in 1820. The easy-going Polynesians were speedily converted to Christianity and bereft of their lands, but when the missionaries and their offspring began to plant sugar cane, they found it necessary to import labour. Thus it came about that in a total population of less than 400,000, there are 134,000 Japanese, 25,000 Chinese, 60,000 Filipinos, 40,000 Portuguese, less than 20,000 full blooded Hawaiians and only 37,000 Caucasians of Nordic blood. Children of the Oriental races born on American soil are citizens if they avail themselves of American law, although their parents are not permitted to become naturalized under American statutes. The birth-rate is higher among the Orientals than among the Nordics, and the Orientals seem destined to have a majority of votes in the islands within a decade or so. These facts are essential to an understanding of what has happened.

Far from the enmities of the countries of their origin, Chinese and Japanese live together in peace and harmony, and intermarry freely. The Hawaiians fraternize with both races, nor is

there any evidence of the violent race prejudices so often displayed by Americans on the mainland against all who offend the majority by differing from them in race and colour. Here is indeed a melting pot where *varna* is forgotten, and a new composite race is in process of formation.

But there is cleavage on religious lines. Among the Christians there is no cohesion. The Catholics number about 40,000, perhaps more, the Mormons at least 20,000, and the descendants of the missionaries are in the minority. These groups are irreconcilable. On the other hand are the Orientals, most of whom are Buddhists, and representing in their temples seven different sects, but quite capable of presenting a "united front". Children of Buddhist parents attend the excellent public schools of the territory, but go from them daily to schools in which Japanese or Chinese is the vernacular. The largest of the Buddhist Temples in Hawaii is that of the Honpa Hongwanji Mission, which is presided over by the Rt. Rev. Y. Imamura, and has among its clergy the Rev. Ernest Hunt and his wife, Dorothy Hunt, both ordained in Burma and in Japan, and sent here to organize a Caucasian congregation, which they have already succeeded in doing. Service and sermon in English on Sunday nights often attract a hundred or more English speaking Buddhists, and are also attended by the younger generation of Japanese.

This Temple maintains a complete school system from kindergarten to academy, has dormitories for the accommodation of boys and girls from the other islands, issues publications in English, and controls the largest branch of the Young Men's Buddhist Association on the islands. Most important of all, it was the scene during last July of the first Pan-Pacific Y. M. B. A. Conference, which drew delegates from Japan, Korea, India and California; a conference which bids fair to show large results and to develop a permanent organization for missionary work on the American mainland.

Lawrence M. Judd, Governor of the Territory of Hawaii, and John Wilson, Mayor of Honolulu, were among those who made addresses of welcome on the opening day, July 21; and during the week following, the Honolulu dailies gave full and impartial reports of the proceedings. This was most fortunate for all concerned. Teachers in the Hawaiian schools have long considered it part of their business to influence their pupils away from Buddhism, and to assert and reiterate the statement that "only Christians can become 100 per cent Americans," and as the Chinese and Japanese youngsters who constitute a majority in the schools and consider themselves Americans are Buddhists, they resent this "100 per cent" business keenly if silently. The respectful consideration shown to Buddhist ideals by the newspapers,

and the full accounts of the doings of the conference, not only gave the younger generation of Buddhists a new feeling of security, but did much to eradicate whatever misapprehensions about Buddhism may have existed in the minds of the more intelligent Nordics.

The interchange of ideas and ideals at this conference, its complete freedom from sectarian bias, and its agreeable social features, all give promise of closer organization and more aggressive work (if such a phrase can be applied to anything Buddhistic) at the next conference, which will be held in Japan.

Young Men's Buddhist Associations, Young Women's Buddhist Associations, and the Scout movement, all strongly organized in Hawaii, may be depended upon cordially to support any projects for an extension of Buddhist missions which may be resolved upon by the authorities of the various sects, and there is every reason to believe that a forward movement is in contemplation on which all sects may unite.

As a preliminary to the advance of Buddhism in the Occident, it is essential that certain misunderstandings be first cleared away. It cannot be made too clear, for example, to the white population of the United States that Buddhism is wholly apart from politics, that it is catholic in the sense of being a faith adhered to by a third of the world's inhabitants, that it is distinctly not nationa-

listic because of its universality, that it is democratic because it has always declined to recognize distinctions of caste, that it is as deeply opposed to war as the Society of Friends, and that its morality is not inferior to that of any religion which has endeavoured to promote the welfare of humanity. These lessons are especially important for the white people of California to learn, because of the prejudice they have so repeatedly shown against both Chinese and Japanese.

In Hawaii the moral value of Buddhism to the community is clearly shown, it seems to me, in the criminal records of the various races. It is not necessary for this purpose to print an all-inclusive report, but the latest figures show that Buddhists are giving the authorities the least trouble.*

RACE	CRIMINALS CONVICTED	POPULATION
Japanese	1,563	134,000
Chinese	651	25,310
Koreans	232	6,313
Caucasians	1,701	37,502
Filipinos	2,886	60,078

Buddhism is already making its influence felt to some extent in California, where there are nearly a hundred temples, representing the various sects, none of them very large, and none engaged in mission work among white Americans. There is a small monastery in Los Angeles, however, and a larger one in San Francisco,

and in New York the Zen sect is trying to establish a permanent mission to the American people, with every probability of success. The Rev. Sokei-ann Sasaki, who is in charge of this work, is now planning to hold services in English, and hoped, when I talked with him in New York last summer, to rally about him a small group of Buddhists of Caucasian blood by the coming of cold weather.

Honolulu, however, is the strategic point for concerted mission work directed toward America, a fact which should be understood in Ceylon, Burma and Siam as well as in Japan. It might, indeed, be the ideal place in which to build up a great Buddhist Institute in which all the sects of the Northern and Southern Schools could come together on a common ground.

But while Honolulu is the most important outpost of Buddhism already, it must be noted that other Oriental cults are represented there. There are several small temples devoted to the cults of Tao and Confucianism, and one temple in particular ordered in the best tradition of Shinto. As Shinto is too nationalistic to appeal strongly to the younger Americanized Japanese, it is probably no exaggeration to say that while the Shinto influence is slowly dying out in Hawaii, Buddhism is on the upward trend.

L. J. DE BEKKER

* It would be more accurate for our purpose if our author could have given figures according to actual religious creeds.—EDS.

EASTERN AND WESTERN CULTURES

(An Interview with Shams-ul-ulma Jivanji J. Modi.)

Repeatedly honoured for his learning, of the various titles bestowed by the Government on him, that of Shams-ul-ulma, is most fitting to Jivanji J. Modi. Not only is he a Commander of the Indian Empire and also a Knight, but always for the service of what he and his co-religionists called the Good Mind of the Ever Wise.

Sir Jivanji is well known in the world of culture, and has given it for over thirty years the fruit of his scholarship. The opinions of one steeped in the cultures of both the East and the West are worthy of consideration. THE ARYAN PATH was anxious to secure the view of this venerable scholar on the subject of what Eastern culture can gain from Western culture.

The representative of this magazine was received by Sir Jivanji in the library of his house in Colaba. The library is on the first floor and has been converted from a long broad verandah, which overlooks the sea. The view from it is quite delightful, and the maximum amount of coolness which is possible in a Bombay October has been attained.

It was especially kind of Sir Jivanji to spare time for an interview as at the moment he is extremely busy, being about to prepare a paper for the coming Oriental Conference at Patna in December. He himself may perhaps go to Patna to attend that

important Conference. He did not give one the impression of being in a hurry, however. It is the busiest people who always seem to have the most time to spare, and yet they manage to get their work done.

If one glances over the publications from Sir Jivanji's pen, one sees the wide range of his learning, and the Parsee community are particularly indebted to him for the researches into their religion, ceremonies and customs. He has made a study of the works of Dante and written several papers showing the existence of both an Iranian and an Irish precursor of the great Italian poet.

India, England, Germany, France, Sweden, and Hungary have paid tribute to his learning by the bestowal of honours—but with all this, he remains a simple, kindly old gentleman of 76, who puts one immediately at one's ease.

* * *

"As far as scholarship goes, the East owes to the West a great deal for being taught the scientific method of dealing with ancient writings. Formerly, out here, the traditional method held sway. The old Indian pandit, moulvi or mobed was a traditional scholar. A particular word signified a particular thing or idea. Tradition said so, and so it was. Then came the Western influence. Western scholars looked at the

matter also from a linguistic point of view, and brought the scientific method into play. The root of the word and the basis of its meaning were inquired into."

"You refer to the work of Max Müller?"

"To Max Müller and others—European and American scholars generally. Another good thing we have gained from the West. The introduction of indexes. Some twenty-five years ago the works of Indian pandits had no indexes, and you can imagine what hours of research were necessary to find a simple reference. Now books are so well indexed that there is no difficulty."

But the West was not to have it all its own way. From an acute observation of widely differing customs, perhaps influenced by a singularly happy home life (to which he pays tribute in the dedication of one of his books), Sir Jivanji holds strong views on marriage.

"Not all your Western customs are so desirable," he said with a smile. "For instance, marriage especially: in India the question of marriage once was, and still is to a great extent, of supreme importance. Young men when they came to a suitable age and had begun to earn (I am speaking of my own community) married, and with their wives settled down in the family home under a sort of patriarchal system. Oh, yes!"—in response to an unuttered question—"there may have been, often were no doubt, troubles in the household, but the custom

was strongly rooted, and the accepted idea was that there should be harmony, and that disharmony was more or less of an accident. In the West, that is quite different, is it not?"

"Quite. There the idea seems to be that the young couple cannot be expected to stay under the parental roof. They must set up for themselves, and be independent. They have their own lives to live."

"The Indian view made for economy and early marriage," Sir Jivanji continued. "The Western view tends to selfishness and late marriage. I hold strongly that a man should marry early, say about twenty-three, and then when the children come, he will be able to look after their training and education effectively. If a man marries late, say from forty to fifty, this is not really possible, practically speaking, and there is quite a likelihood that he may die and leave his children orphans at an early age."

Sir Jivanji feels that this postponement of marriage and its responsibilities conduces to immorality, and he spoke gravely on some statistics he had lately seen as regards the number of illegitimate births in one of the European capitals. The talk then drifted to the question of the Emancipation of women.

"The East and the West present opposite poles," he said.

"You would like a happy medium?"

"A modification of both might produce a happier result. But

there is the economic problem. In the West women have entered into competition with the men. Owing to postponement of marriage, or perhaps lack of opportunity for marriage, women have had to go to work outside the home and seek employment as secretaries, typists, and what not. And this phenomenon is beginning to show itself here in the East. Of course in India," he went on, "as regards physical manual labour, the women always have helped and still do help in the fields and do certain other rough work. But in the class just above the labourers and upward, the women were occupied with their domestic duties, helping first in the parental home and then in the husband's house. The domestic duties provided them with sufficient exercise to maintain health."

The speaker paused for a moment, looking back into the past.

"Why, in old Bombay, before the introduction of pipe water, the ladies would go to the well to draw water for the household use! This in itself supplied the physical exercise necessary for health. The question of exercise is now very much regarded in the West. Whenever it is possible, girls seek recreation in some form of physical exercise—for instance, tennis. But here, even among our leisured classes, where the ladies have plenty of spare time on their hands, only a very small percentage indulge in physical recreation. This must eventually spell physical deterioration. Where the

Eastern woman does not, and has not the necessity to, perform the household tasks that used to keep her physically fit, she must find some other means to supply the want."

* * *

One other point that Sir Jivanji touched on, and on this point he spoke mainly of his own—the Parsee—community. This was the question of mourning. In former days, on the death of a relative, quite an unseemly display of grief was openly manifested. There were loud lamentations, a beating of breasts and a great lack of restraint. Now-a-days this has passed, and decency and dignity are maintained in the midst of sorrow.

"One may still see in the street occasionally some Hindu woman beating her breasts and uttering cries of lamentation," he said, "and it may be that in the country the custom still holds sway, but in the towns it has practically gone out."

In as far as this is due to Western influence, the East is certainly in debt to that extent. It would not have been fair to take up more of Sir Jivanji's time, but before leaving, the writer of this interview was shown the library, which in the disposition of the book-cases was reminiscent of the library of one of the Oxford Colleges. Sir Jivanji made a passing remark on the subject of house-rents in Bombay. On this subject, one feels, that both East and West are in complete agreement.

WHAT IS PHILOSOPHY?

[J. S. Collis is one of the younger philosophers, and if they all hold the view he propounds there is more than hope for the future of philosophy. Irish by birth and educated at Balliol College, Oxford, he has already made his mark as author of *Forward to Nature* and *Modern Prophets*; his *Bernard Shaw* was hailed by critics as provocative, clever, stimulating, bold and illuminating. For seven years he has lectured at Toynbee Hall on the Adult Education Movement.

If we say that all his views in this article are very Theosophical our orthodox Christian readers may misunderstand, for Mr. Collis says about Jesus something which has in it a basis of truth but which needs an explanation. We deal with this in an after-note. This article and the note read in conjunction with Mr. Beresford's review-article will illuminate a puzzling problem of modern Christendom. —Eds.]

Philosophy is the intellectual understanding of how to attain Religion.

Religion is the knowledge that life is to be trusted. This knowledge is attended by joy, often called faith.

There are the few who possess Religion without the necessity of finding their way to it by deliberate conscious effort. There are the many who do not possess it and have no need of it. For Religion is not yet natural to all men, though as a substitute they may embrace piety, sentimentalism, idealism, humanitarianism, or philanthropy. There are those who have no need even of such substitutes. It has not been proved that they are less happy than those who do need them—or more vicious.

But Religion, by which we mean joy in the earthly spectacle, insight into the beauty of the everlasting unfolding, faith in the miracle remaining miraculous, when it at last comes to a man astonishes him by the richness of

its gift. For, like Christian in *The Pilgrim's Progress*, the burden of the mystery suddenly falls from his back. The burden of the problem of evil, though not exactly solved, is dismissed. He no longer asks Why?—he affirms—It is.

All wise men wish to attain Religion, partly because of its joyful reward (and joy needs no justification), and partly because in their passionate yearning for the Perfect Commonwealth they see that if all men attained Religion such a psychic change would automatically dismiss the economic and international problems which worry us to-day. The question is, How are they to attain it? It is the business of philosophy and metaphysics to answer that question.

The first thing the philosopher does is to establish the significant facts accumulated from all branches of experience—scientific, mystical, poetic, biographical. In theorems and thought-up speculations concerning the existence of

God and the meaning of life, he shows no interest. He learns from the modern scientist that the world cannot be described as a conglomeration of unconnected pieces of material, but rather as a fluidity in eternal motion, so that a man, a tree, or a mountain makes but part of the unification whose playground is the space-time continuum. He learns from the mystic that these facts tentatively put forward by those scientists pursuing the experimental method receive confirmation by the method of direct experience: the mystic in his hour of illumination, when owing to one reason or another the intellectual faculty is in abeyance, experiences an overwhelmingly *felt* Knowledge that there is such a unification and that he is part of it. He learns from the poet that by using the mind in a certain way, the intuitive way, it is easy to discover unmistakable signs everywhere that this Universe is All Right: these signs are called Beauty. He learns from the biographer that life's prime ministers have all acted in a manner which squares with the facts gathered from these other quarters. They have taken their instructions not from themselves, not from their conscious minds which at best can only *look on* and help the evolutionary unfolding, but from a deep indescribable centre which is felt to receive its impetus from Beyond.

The philosopher, then, is able to establish the fact that the intellectual and the superintellectual Consciousness (Kant, the master-

reasoner, having finally postulated the necessity of using the latter term) alike confirm the view that the universe is a unity, while the greatest historical figures acting on that assumption sought to get into touch with that which was beyond their egos.

These are interesting facts; and they can be given by the philosopher to other men.

But if only these facts are given no one is benefited. For he who receives them does not receive Religion, he receives facts about Religion—no more. Religion cannot be handed, Joy which is its reward cannot be handed, from one person having it to another person not having it. Therefore unless the philosopher can inform a man how he may attain Religion, how he may see Beauty, how he may come to feel unity and obey the voice of Life the perfect command of That Which causes birth, he cannot hope to be considered a leader amongst men.

So again he marshals the significant facts in setting out on his task to show how the most ferociously intellectual person by intellectual means may champion the growth of the soul. He passes in review the phenomenon of conversion. For that is the greatest fact in psychology. That a man may suffer translation from one state of mind into another, feeling so refreshed thereby that he calls it being born again and born better, assuredly merits the grateful scrutiny it so seldom receives.

But the philosopher will miss the mark and prove in the end

unworthy if he lays emphasis only upon the more spectacular sorts of conversion. It will not do for him to speak only of those who like Bunyan were morbidly overcome by their feeling of sin in themselves. It will not do for him to speak only of those who going right down into the darkness have been rewarded by an hour of extreme illumination. The chief fact which the philosopher must face is that *the world is full of people who are religious without having reached Religion*. They are not morbid. They are not unhealthy nor unhappy. But they are worried by the problem of existence, yet do not know how to take the first steps which will lead to the attainment of Religion.

The philosopher—that is, the man who knows the facts—will fail in his duty if he does not make it known that conversion (an hour when questions answer themselves) is as possible for ordinary average men as for the sorely stricken and the grandly inspired.

There is a longing in the West to-day for the word of command which will say simply what must be done to set going a gleam of understanding. At last the Western philosopher is ready and utters the words of Jesus—Judge not.

Judge not. Jesus was an imperfect philosopher, for he was unaware of the exact difference between his own condition and that of his followers. Had he understood that after the age of thirty when he experienced a mystic illumination he became a

changed man performing naturally and spontaneously acts such as giving away his cloak to anyone who asked for it, he would never have confused his hearers by advising them to do likewise. He would have concentrated solely upon the means of becoming changed. Unfortunately his biographers suggest that he mixed the advice for bringing about this inner change with commands such as—give away your coat, love your enemies, take no thought for the morrow.

The modern philosopher seeing the confusion gives one clear command—Judge not. He says—Accept. He says—Do not argue, do not dispute, do not assert—affirm. He says with the poet John Keats—Let the mind become a highroad for all thoughts, not a select party. Never dismiss that which alarms you nor moralise over that which offends you. Hold this attitude for a few months, for a year—and you will have your reward. A strange thing will happen. You will receive a gift. Something will grow in you, a new instrument of apprehension. That which before you had not, now you have. It may grow quickly; it may grow slowly like a mustard tree from the seed. But it will grow, and when it has grown you will see the world in a different way. When it has grown you will understand what cannot be understood in the old dimension of thinking—namely that instead of this deliberate process of receptivity reducing you to a pawn, characterless, a reed shaken

in the wind, it will have the opposite effect, giving you a centre from which to act and to make your daily, hourly *choices*. Daily you shall choose but never *judge*, and because you have not judged you can *choose*, acting according to the decree of your deepest being, your still small voice, your holy ghost.

Such then is the task of the philosopher. He must know the facts, and know what practical advice to give. If he does less than this then his contribution can only be considered on the same level as that of the logician—an excellent practice for training the mind.

But we all want a philosopher to be more than a school-master. We want him to be a leader, a man with a message.

The message of philosophy is that men can change themselves. The message of philosophy is that the weak can become strong, the foolish can become wise and the cowardly can become brave.

The philosopher throws to religious men seeking religion the end of that golden ball of which Blake spoke, that unwinds and leads to heaven's door. But above all the philosopher must himself be changed, and have suffered the invasion of the heavenly seed.

J. S. COLLIS

A NOTE ON THE ABOVE

We have heard it repeated a hundred times that the ethics of the Sermon on the Mount are impossible of practice by the worldly man. This is true. The question immediately arises—Is there a guiding star other than that of Bethlehem which can lighten the paths of men in this wilderness of civilized life? Christianity, of all religions, is particularly suffering from the absence of that which in Hinduism is called Karma-Kanda—instructions as to what to do in and with life. There is the Sermon on the Mount or nothing. The Roman Church in its instruction and exercise is unspiritual inasmuch as it begets a slave mentality leading to blind belief.

In ancient Hinduism, Religion had two aspects (Religion in the sense in which Mr. Collis uses that word), the Pravritti and Nivritti Dharmas—Religion for the ordinary bread-winning man of the world, and Religion which results in Second Birth, to which Mr. Collis refers, begetting the true Brahmana—the Child of the Fire Mist. The former instructs its votary as to *what* he should do through Karma-Kanda, and *why* he should do so through Jñāna-Kanda. There are rules of life which are to be observed, and there is an intellectual understanding and appreciation of the scheme to be gained, though there is not actual experience and realization. The other, Nivritti Dhar-

ma, gives still higher practices of Yoga, Union with Universal and Regenerative Nature, which is the Supreme Spirit, personified as Shiva.

Now we hold the Sermon on the Mount to be a fragment of Nivritti Dharma, of that higher practical mysticism or occultism, which it is difficult, if not almost impossible, for the good worldly man to study and apply.

The ordinary Hindu finds in his book of rules specified instruction as to how to live: what he shall think and say every morning as he puts his foot on mother earth, giving up the horizontal position of his body in sleep; how he shall regard his ablutions and bath; how he shall perform his sacrifices to visible and invisible Nature and her sustaining Lord, Vishnu the Preserver, and His human Incarnations (Avataras) Rama and Krishna; and so on through the day till the time comes to read and repeat the sacred verse ere retiring, as preparation for a sojourn in the land of Dreams and Repose. We are not implying that the modern Hindu does all this; alas! not so. Even among the orthodox the inspiring exercises which bring the gifts of Beauty and Bliss are not

observed, and the young Hindu will have to throw off his psychic anglicization, as at the moment he is discarding its physical counterpart because of political patriotism. What we desire to point out is that due provision has been made in the Brahmanical creed, which the New Testament lacks.

Now men like Dean Inge (see the review of his latest book which follows this article) are trying to construct a Pravritti Dharma for Christendom, but lack of knowledge of soul verities, of mystic and occult truths, in short, of Universal Theosophy will prove a serious bar in such an attempt; and this being so, if any such attempt as the Dean's should succeed at all, it will prove a grave danger instead of a blessing.

What then should be done? Instead of exploiting, as priests do, the religious who have not reached Religion, that is, most men, non-sectarian philosophers of the type described by Mr. Collis should aid them to fashion a Religion by which to live along the lines adumbrated in the Editorial Fore-note to the following article, keeping in mind what is said above.

—EDS.

IN THE WORLD OF BOOKS

STONES FOR BREAD*

[J. D. Beresford is only outspoken where he might well have been scathing. The tendency to produce an easy religion which encourages leaning on others, thus weakening self-reliance, is on the increase, especially among orthodox institutions which find their vocation coming to an end. It springs from the desire to please and mollify the man in the street; but he will not be placated and as every desire pampered begets another, the churches have had recourse to cinema-films, to dance-parties, to teas and concerts; and one has no more to wonder as to where it will all lead to with Dean Inge on suicide and birth-control. Young men and women can get their social recreations in the outside world; but fortunately they are not devoid of the spark which kindles inquiry and the aspiration which demands knowledge about Deity, Soul, Hereafter, Evolution—starting where science brings it to an end. They are looking out for some Religion of Responsibility founded on sure knowledge; unconsciously to themselves the churches and the synagogues, the social service centres and the political clubs draw them away from the Search of the Real. They ask for spiritual verity and are given only good ideals, partially understood and faultily applied. If Christian Churches desire to really serve the souls of men some Dean or Archbishop must lead the young to a soul-satisfying philosophy; and if the Bible will not yield one let him look elsewhere. But where is there such a man to be found?

To respond to the spirit of the times let every orthodox religion forget its claim to uniqueness: e.g., let the Christian study the *Gita* and the *Dhammapada* and the *Upanishads*. A Universal Religion, not of blind belief but rooted in knowledge which enlightens, is in demand in both hemispheres. The day of orthodox and separative creeds is done—the era of universal view-points is upon us; if the real soul-satisfying philosophy of the ancient Aryans is not presented and accepted, our civilization must go down in the welter of warring nationalism and race prejudice.

We draw our readers' attention to our Note on Mr. Collis's article immediately preceding this one.—EDS.]

In my preceding articles I had occasion to deal with two recent books that illustrated the reaction of discontent with the world as it exists to-day. In the first of these I discussed the simplest reaction as evidenced in destructive criticism. In the second we saw this criticism advanced to the stage at which the thoughtful begin to dream of and to plan more ideal conditions. But neither Norman

Douglas nor H. G. Wells, the two authors under consideration, displays that far more fundamental and almost universal aspect of reaction which we find in the flight to religion.

The word "flight" in this connection, as opposed to "search," represents an important distinction. Those who have advanced to a certain stage of spiritual development do not turn to

* *Christian Ethics and Modern Problems* by DEAN INGE (Hodder & Stoughton—15s.)

religion as a solace, a means of escaping the responsibilities presented to them. To them, religion is the way of spiritual ambition which can be achieved only by the abandonment of shelter. But to the majority of mankind, formal religion represents a way of escape.

This aspect of the reaction from the all too obvious ills and injustices of modern civilisation, was brought before me very forcibly by reading the recently published essay by Dean Inge on *Christian Ethics and Modern Problems*. And a short analysis of that work will illustrate not only the weaknesses of Christianity as it is practised by the people but also the limiting influence it may have upon the functionaries of the orthodox Church.

The opening chapters of the book evidence very clearly that in many respects he himself has reached a comparatively advanced stage of spiritual development. "Christianity faithfully presented," he writes in Chapter II, "is a creed for heroes"; and underlines the purport of that later, by pointing out that "the most distinctive thing about the Ethics of the Gospel is not the positiveness of its precepts but the inwardness of them. The typical form of Christ's exhortation is not 'Do this and abstain from that,' but 'Be a person of such a character'."

Again in writing of asceticism he begins by saying that *ascesis* "means simply a course of training as men train for a race," that

the ascetic as we use the word is the athlete of religion. He strives for mastery where most people are content if they can pass muster. And he displays a subtle understanding of one side of the principle he is discussing when towards the end of the same chapter he writes: "Asceticism which rests on dualism is always harsh and unsympathetic; it sometimes falls into the very materialism which it seems to repudiate, since to invest matter with a positive malignity is to give it more substance than the orthodox view, which makes it only an instrument for the actualising of spiritual values."

Indeed, generally throughout his early examination of Christ's Ethic, although he frequently obscures his own thought by his perpetual reference to earlier "authorities," Dean Inge displays himself as one of those thinkers who are on the verge of the realisation that no one of the sectarian religions with its own peculiar limitations of dogma, code and ritual, can ever become universal. There are one or two references that admit as much. For example, he refers to Nietzsche's doctrine that "Christianity has won its great success by imposing on society generally a code of conduct which was devised in the interest of inferior types". And again when he half-reluctantly confesses that the Ethics of the Gospel "are strung too high for ordinary human nature," that the standard "is heroic and perfectionist, is not, as we cannot remind

ourselves too often, a code of permissible conduct for a large community". But unfortunately his inference seems to be that for the "inferior types," some form of compulsion is necessary, that the unheroic man and woman for whom the ethic of Christ is "strung too high" must be hedged about by some form of dogmatic teaching in order to keep them submissive to the moral code. Wherefore Dean Inge, confined within the limitations rigidly imposed by his position as a high functionary of the English Church, deliberately turns his back upon the many implications of his own reasoning, some of which are worth a brief examination.

In the first place, we may reasonably demand to know why the formulation of a code, designed not so much to encourage spiritual ambition as to compel the people whether by promises or threats to keep certain moral laws, should be left more particularly to the theologians of any particular sect? If, for instance, we are to assume, as is here stated, that the teachings of Jesus as reported in the New Testament are not, in effect, applicable to the mass of mankind, why should the merely moral code inferred from them be the "only way of salvation," in preference to that of, say, Buddha or Krishna? And why, *a fortiori*, should all the absurd elaboration of ritual and dogma that has grown up about the almost infinite varia-

tions sprung from the original doctrine, be regarded by the disciples of Roman Catholicism, Protestantism or Nonconformity as being so intrinsically right and necessary as to exclude absolutely the followers of some other paltry variation of doctrine from any hope of Paradise?

(To the readers of *THE ARYAN PATH*, to any who have had but the merest glimpse of the Higher Wisdom, these questions may appear too foolish to need an answer. But it is well to remember that the beliefs I have ridiculed are held by a body of people estimated at a total of nearly seven hundred millions*, and that among them are men of such intellectual attainment and sincerity as the author under consideration, men who continue to preach their doctrine—sometimes, no doubt, on the sole grounds of expediency.)

In the second place, we must ask whether, on any grounds, the practice of a religion that thus substitutes the negative values of restriction and inhibition for the positive values of personal responsibility and the constant need for spiritual effort does not tend to impede ethical and social progress?

For it is here that, returning to my main theme, I find one of the chief causes for deploring the reaction that I have called the flight to religion. I have seen its effects many times within my own experience and it seems to

* Whitaker's Almanac for 1930 gives the figures as: Christians, 682,400,000 and Non-Christians, 1,165,100,000 out of an estimated world population of 1,850 millions.

me that they are and must be deplorable in an enormous majority of cases. It is necessary, however, to be something more definite in my classification, and I will try to indicate what I regard as the more important indications of the representative case. In this, as I see it, the individual must begin by some criticism of the world about him. This primary reaction may spring from many causes, among which are: depression of mind resulting from purely physiological causes, a habit of self-depreciation, inability to express the personality in social or family relationships, economic failure, the thwarting of sexual desires, and, generally, the anxiety to defend a personal weakness by attributing the cause of it to the objective world.

In nearly all such cases, and they are exceedingly common, the remedy offered by orthodox, dogmatic religion is the evasion of personal responsibility. The sufferer of weak will, small intellectual attainments or unhappy temperament, finding no satisfaction in his or her own abilities, seeks refuge in submission to a hard and fast code that demands nothing more than obedience. The particular code chosen is of relatively small importance and the choice will in most cases be finally influenced by early training and the predilections that have then been formed, although it is worth noting that Roman Catholicism, with its principle of relegating all responsibility to the priest as re-

presenting the infallible Church, attracts a greater number of converts throughout the world than any other single sect.

The effect of this submission to a hard and fast code is practically the same in every case. All the evils, whether of civilisation or of individuals, have become subject to the single prescription adopted by the sufferer. He or she is no longer called upon for any imaginative effort in dealing with the criticised world, which it seems can be ameliorated only by the adoption of the particular religious code adopted by the recent critic. No further call is made for initiative. Within the *enceinte* of those rules "devised in the interest of inferior types"—many of which rules may be broken without incurring too severe a penalty—a man or a woman may rest with a feeling of personal security, content to abandon all further effort either of world-reformation (save in the making of converts), or of personal spiritual ambition.

Now to all the promoters of "orthodox" religious creeds and even to many social reformers, this condition has appeared to be worthy of encouragement. It has a tendency to alleviate certain social evils such as drunkenness, sexual promiscuity, and the more flagrant forms of dishonesty; and, no doubt, such thinkers as Dean Inge console themselves with the belief that such religious professions are on the whole beneficial to the individual. Indeed, if the profession of this pseudo-Christianity in some form or other

(Dean Inge admits on p. 195 that "real Christianity has never been successful"), had not served a social and political purpose, it could not possibly have endured so long.

Nevertheless it is obvious enough to any mind clear of prejudice in this connection, that the preaching and advice of such an influential writer as Dean Inge must, in so far as it encourages submission to this imitation Christianity, do much harm. He sets up an ideal of self-development, effort and discipline which he has derived with full justification from the teachings of Christ; and then, instead of encouraging the large circle of readers which he addresses to persevere in that ideal to the best of their ability, he admits that it is a "creed for heroes," too hard for the common people, and condescends in his last chapters to such suggestions as the institution of civil marriage with easy divorce, and the partial condonation of suicide (pp. 372-3).

By way of summary I may point out that of the three reac-

tions I have discussed, this refuge in orthodox religion is by far the most usual and the least effective. The whole tendency of it is to weaken the will and to shirk all further responsibility. And until there is a sufficient body of teaching to propagate the principle that every man and woman is responsible for his own spiritual development and can neither relegate that responsibility to a professional priest, nor hope to make any progress by formal submission to a moral and ritualistic code, there is little prospect of any true alleviation of present conditions. One of the most striking tendencies, illustrated in the newspaper reports of this year (1930), is the increase of suicide, and the Church's condonation of this obliquity is not likely to combat it. "I do not think we can assume that God willed the prolongation of torture for the benefit of the Soul of the sufferer," he writes. Strange, is it not, that a man of such ability and insight should be so ignorant of true wisdom?

J. D. BERESFORD

PLAYING WITH MYSTICISM*

[J. Middleton Murry is too well known to our readers to need any introduction.—Eds.]

It is characteristic of the modern emphasis that the four essays in this diverse collection which are directly concerned with some aspect of religion, should revolve, either regularly or eccentrically, about Mysticism. Quite probably, not one of

**Speculum Religionis* :—Being Essays and Studies in Religion and Literature from Plato to von Hügel, presented by members of the staff of University College, Southampton, to their President, Claude G. Montefiore, M.A., D.D., D. Litt. (Oxford: Clarendon Press, 21s.)

the authors of these four essays would lay any claim at all to the title of mystic; and, I think, on internal evidence it is fairly clear that no one of them has been the recipient of mystical experience. Mysticism, therefore, is to them a mystery. Partly because it is a mystery, partly because it is a mystery of such a nature that it arouses vague but intimate responses, they are attracted towards it. And that is typical of the enlightened—I use the adjective quite neutrally—modern English attitude towards religion. There is nothing much, it seems to say, in religion generally; but there is, or may be, something in mysticism.

That is the attitude not only of the amateurs—I use the word in the best possible sense—of religion who write these essays; but of many avowedly rationalist thinkers to-day. It is the attitude of Mr. Bertrand Russell, and of his follower, Mr. Joad. Religion must crumble, mysticism may remain. This process of seeking to discriminate between what is, or may be, alive in religion, and what is dead, is sometimes conscious, sometimes unconscious. In the writers of these four essays it is mainly unconscious. I imagine that they found themselves with the desire, or the summons, to write something about religion in honour of Dr. Montefiore, the leader of liberal Judaism, who was their President; they were not, any of them—with the exception of Dr. Burkitt, who does not belong to their fellow-

ship, and contributes merely a felicitous judgment of Dr. Montefiore's own work—priests or professors of divinity, they were laymen and amateurs; they chose the aspect of religion which entered into their own particular studies and interested them—and the aspect was invariably mystical. Mr. Dyson, a classical scholar, investigates the influence of the Orphic "religion" on the formation of Plato's doctrine of the Ideas; Mr. Patchett, professor of Modern Languages, discusses the case of Pascal; Mr. de Sola Pinto, professor of English, gives an account of a practically unknown "Puritan, Platonist, and Mystic" of the 17th century, one Peter Sterry; and Mr. Cock, professor of Education and Philosophy, tries to meet the criticism brought against the late Friedrich von Hügel that "his mind was contrary to the true mystical temper." This last is peculiarly illuminating, though not in its own substance. The fact that a devoted student and admirer of von Hügel should find this the most serious criticism of his master, and labour to rebut it, is curiously significant of that general attitude towards Mysticism of which I have spoken.

The intrinsic value of the essays, though this, in the case of Mr. Dyson and Mr. Patchett, is considerable, seems to me much less than that of their massive illustration of this modern tendency to discard all but the mystical element in religion. That is characteristic, and significant; but whether it is to be welcomed as eager-

ly as at first sight it seems it should be welcomed, is not so easy to decide. I have to confess that I do not feel very enthusiastic about it; and my lack of enthusiasm is due to one simple cause. This characteristic modern attitude to Mysticism depends, really, on leaving Mysticism mysterious. It is conceived as a Holy of Holies into which the inquiring mind cannot penetrate. And that, in a sense, is true; the inquiring mind *cannot* penetrate into Mysticism. But the true meaning of that judgment depends entirely on the unspoken reason for this acknowledged incapacity of the inquiring mind. Tacitly, the modern attitude is based on the belief that the "mystical" is a strange and unapproachable realm of experience, entered by the privileged few who are, indeed, for form's sake allowed to be privileged, but whose privilege no respectable person would struggle to acquire. One would need to become an "inspired idiot," and what educated modern Englishman would strive for that distinction?

In other words, this modern respect for Mysticism is merely *de rigueur*, a polite convention. If those who profess it were required to take Mysticism seriously, that is, to regard it not as a convenient intellectual possibility, but as an actual dynamic influence in human life, a self-evident and inexorable summons towards that "transvaluation of all values" which Nietzsche demanded, they would drop it like a hot brick.

How quickly they do drop it is shown, almost comically, by the contrast drawn by Professor de Sola Pinto in his essay, between the charming, innocuous, and really not very significant Peter Sterry, and the altogether more alarming William Blake. After pointing out that in both Blake and Sterry the Reason is "the spirit which always denies" he goes on:—

It should be noticed, however, that Sterry refused to be led into the violent antinomianism that disfigures Blake's writings. Blake's belief in the freedom of "Imagination" often leads him to something dangerously like a rejection of all ethical restraint and a contempt for all outward ceremonies.

Abstinence sows sand all over
The ruddy limbs and flaming hair,
But Desire Gratified
Plants fruits of life and beauty there.

Sterry's far saner attitude is finely shown in an impressive passage, etc.

When the mystic begins to be dangerous, these modern lip-servants of Mysticism run for their holes. We see nothing but their white tails flashing on the hill-side.

Mysticism is not mysterious, neither is it respectable. It is simple and dangerous. At any rate when it is alive. And I am afraid that this modern allowance of Mysticism only applies to Mysticism when it is safely dead, when its revolutionary utterances have been comfortably accommodated to the demands of polite society. And I am also afraid, if I must speak my whole mind, that real Mysticism has no more insidious enemies than those well-meaning people who seek to give it a place

of honour, and, apart, in the realm of religious ideas. Mysticism, in living fact, involves nothing less than a total change of attitude in the individual man. It is the acceptance, with courage and simplicity, of the inviolable mystery of life in the individual vehicle; it is the simple seeing that

things are what they are and not otherwise; it is the complete and final surrender of the Ego, not to ideals and authorities which the Ego finds good (which would be merely the final apotheosis of the Ego), but to that which is before, and beyond, Good and Evil.

J. MIDDLETON MURRY

Mental Radio: Does It Work and How? By UPTON SINCLAIR—with an introduction by Prof. William McDougall. 281 illustrations. (Werner Laurie, Ltd., London. 8s. 6d.)

There is a special interest attached to a work by a well known author when he has entered into an entirely new field of enterprise and particularly when, as in this case, he has recorded the results of personal research in a region of inquiry which, *pace* the great interest of the general public, is still regarded dubiously in some quarters. Mr. Sinclair's recital of his own and his wife's caution in connection with the publication of this book, clearly shows his awareness of a certain risk of reputation.

The work includes a long series of experiments in the telepathic reproduction of drawings made by various collaborators and received by Mrs. Craig Sinclair when in a state of self-induced receptivity. The reproductions of the drawings are very numerous, they show a fair percentage of successful readings, and Mr. and Mrs. Sinclair are to be thanked for placing them at the service of the public and thus contributing their unit of testimony to the now immense mass of evidence to the truth that—as

the author puts it in capital letters—"TELEPATHY HAPPENS".

But the greatest interest of the book to the Theosophical student lies in Mrs. Sinclair's careful statement of her method of inducing a condition of perceptivity. Her words cannot fail to recall "instructions" which must be familiar to many readers. The key-note of her system is the key-note of concentration accompanied by relaxation of the body and inhibition of all thought extraneous to the one on which the mind is fixed. Mrs. Sinclair has succeeded where many have failed because she has had the will and determination to persevere. She knows all about the difficulties: "If you succeed in doing this you will find it hard not to drop asleep". . . . "This technique takes time, and patience . . . but this patience is in itself an excellent thing to learn, especially for nervous and sick people. The uses of mental concentration are too various and tremendously beneficial to enumerate here." Precisely, and thus, though the faculty of perceiving a sealed drawing placed on the solar plexus may be of the most minor value, the power of concentration involved may indeed be of the nature of the "faith that removes mountains."

EDITH WARD

Women under Primitive Buddhism. By I. B. HORNER. (Routledge, London. 15s.)

It is only appropriate that a woman should write this careful study of the

position and influence of women in the early days of Buddhism, and this volume may well be studied in conjunction with the "Psalms of the Sisters" published some twenty years ago by a still more

famous woman scholar, Mrs. Rhys Davids, who writes an admirable preface to this volume.

Eastern philosophy teaches that the true Self, or soul, is sexless, and that the physical bodies in which those souls periodically incarnate are but complementary vehicles of self-expression. Each type of body is suited to a different aspect of the inner self which, while resident in one or other type, is limited by its peculiar "make-up". Thus woman's "make-up," though in a way more sensitive and intuitive, is less well adapted for the control and development of the higher ranges of thought. Her *dharma* is that of the mother, guardian and preserver of forms, while man is the creator (and therefore destroyer), and ever the pioneer, both in the world of men and in the world of spirit. It follows that while in Buddhism woman's equality as to the right and power of self-liberation is fully recognised, it is harder for her while in a woman's body to control and develop the mind. This volume, however, is a record of those who struggled with, and to a large extent overcame, these inherent limitations, and the respect which they earned shows them as having attained a position, thousands of years ago which their sisters in the West to-day have hardly yet attained.

When the Buddha broke down the barriers of caste, and taught the immortal Way to self-liberation to all "who had ears to hear," amongst the thousands who left their homes to follow in his footsteps women were by no means few. If we are to believe the records of the Pali Canon, from which this volume is mainly compiled, the Buddha doubted the ultimate wisdom of permitting the formation of a women's Sangha equivalent to that which he had founded for men, and it was left, so we are told, to the faithful Ananda to persuade him that such was their unquestionable right. The practical difficulties were enormous. It was difficult enough to keep a large heterogeneous body of men at peace with one another and concentrated on the end in view; it was far more

difficult to do so with the less educated sex, and still more difficult to control the inevitable intercourse of the two organisations. Hence the ever more and more complicated rules and regulations which the Buddha had to lay down from time to time to regulate the details of his followers' lives. From earliest days, however, the Buddhist community recognised the need and right of individual self-development, and there was therefore no hint of that modern foolishness, sex-warfare; the trouble was a far older one in the history of human psychology, sex-attraction! Needless to say, the more serious minded of both sexes had already developed beyond the point where sexual differences hold sway, and history shows that the natural leaders of this feminine movement were an honour to the community which they had striven to create, and an honour to the Buddhist world.

In spite of this "spiritual democracy," however, Miss Horner makes it quite clear that the male Sangha was "recognised throughout to be the more important of the two," although, as she says on a later page, in the supreme task of "handing on the torch, the rights and obligations of the sexes were undifferentiated, and the understanding of the Dhamma brought them the same powers and advantages".

Miss Horner's book begins with a description of the position of women at the time of the Buddha's ministry, and then analyses chapter by chapter the admission of women into the Order, and the life they led, closing with a description of the relationship between them and the laity. She has brought to bear upon her work an erudition in no way inferior to the productions of male scholarship, and by a copious number of footnotes gives chapter and verse for every one of the propositions and examples on which she bases her argument. If the book has a lesson for the world of to-day it is that of the foolishness of the present combined wave of sex-warfare and sex-appeal. As between those who tread the ancient Aryan Path to self-perfection neither can exist; and though much

has been written between the Buddha's day and our own, his words as reported in a Chinese Scripture remain unchallenged in their wisdom, and the converse, the attitude of women to men, is equally true: "Is she old? Regard her as your mother. Is she honourable? Regard her as your sister. Is she of small

account? Regard her as a younger sister. Is she a child? Treat her reverently and with politeness. . . . Persevere in such reflections as these, and your evil thoughts will disappear."

Miss Horner is to be congratulated upon a noteworthy addition to Buddhist literature.

CHRISTMAS HUMPHREYS

Francis Thompson. By R. L. MEGROZ. (Faber and Gwyer, London. 12s. 6d. net.)

Francis Thompson is to R. L. Mégroz the poet of earth in heaven, a strange metaphor with several meanings. It may be the clue to the author's understanding of his subject. He is at his best in the biography and the wide range of comparisons of Thompson's poetry with the work of Coventry Patmore, Crashaw, Donne, St. Augustine, Shelley, and, to lesser extent, Blake, Vaughan, Walter de la Mare. There are sentences when Mr. Mégroz indicates Thompson's sense of communion with universal life; in mystic symbolism the cycle of human life containing all the immensities of reality; sleep as brother to death; that only walls of sense separate the poet from the *maternal aspect* of that other world. But pages show what to us seems that terrible anthropomorphising of the metaphysical, fearful heritage of human mind, which can say universal religious sym-

bolism has always had an esoteric sexual implication, and talk of the spiritualizing of sexual love. Theological meanings may be phallic, but the metaphysical has naught to do with kamic passion but everything to do with the positive fire of spirit and the passive water of matter—ever divine.

We miss the passages revealing Thompson as torn between his genius-self and earthly passions as in "The Hound of Heaven"—"yet was I sore adread, Lest, having Him, *I must have naught beside*"; in the "Orient Ode," reminiscence of Eastern thought,—"*Thou art the incarnated Light . . . with double potency of the black and white*"; in "The Kingdom of God":

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.
The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendoured thing.

M. T.

Classical Studies. By G. M. SARGAUNT (London—Chatto and Windus, London. 7s. 6d.)

The Greek Way. By EDITH HAMILTON (New York—W. W. Norton, New York. \$ 3.).

Civilizations form one eternal series of bends upon the spiral of human progress. Each new civilization leaves an impress even after the visible manifestations of its inner expression have crumbled unto dust. Each civilization has its unique contribution to make to

knowledge and to the methods of the pursuit of Truth and its assimilation, which gets absorbed into and moulds as from within, the life and thought of later ages. This permanent contribution or tradition which is often subconsciously accepted and perhaps carried forward is in the case of Greece loosely referred to as "the Hellenist tradition". The civilization of the West is the direct outcome of that great cultural structure that was raised in Athens two thousand four hundred years ago. The two books

under review throw some light on this vital contribution.

Mr. Sargeaunt strikes the right note when, after talking of the political, literary, and artistic tradition Greece has left behind, he says that "there is another legacy which Greece has left us, more difficult to formulate . . . It is their conception of the world and of the purpose of life in it; or more precisely the relationship of the individual to his world. . . ." This spiritual heritage is, however, often lost sight of. Miss Hamilton also has much to say on the Greek view of life, and suggests the spiritual continuity of human experience when she reminds us that "though the outside of human life changes much, the inside changes little. . . ." She lays the greatest stress again and again on one supreme point in the Greek achievement. It is that the Greeks insisted on the rational outlook and did not flee from facts. They took life as they happened to find it. Their æsthetic ideals, the admiration for and the insistence on the beauty of the physical, amounting almost to a worship of perfection in the flesh, are evidence of the joy in life which was the distinguishing characteristic of their outlook, and therefore of their philosophy. This, according to the author, marked off Greece from all that had ever been before, for a tomb in Egypt comes as naturally to the mind as a theatre in Greece. Interesting and well written studies as both these books are, they fail in two respects through omission to emphasise and grasp certain facts. Miss Hamilton seems to imagine that tombs were the only spiritual preoccupation of the Egyptians, and fails to go beyond their decorative conceptions of physical death into that intellectual state where a searcher can find the most astounding philosophy of God and Man. No doubt while in the East, perhaps, the spirit triumphs over the mind, in the West mundane individualism through its selfish insistence on self and worldly

advancement loses sight of the very infinities which are more real than so-called "realities". Mr. Sargeaunt acknowledges the force of this indirectly in the remark that even the Greeks had "to learn in bitterness and blood that 'this world is likely to be most satisfactory when the mind withdraws from outer things and turns in upon itself'." No doubt this joy of life is responsible for the warmth the Greeks were able to impart to their philosophical speculations. Yet it is not well to lose sight of the inner, deeper significance of these æsthetic values, for the Greeks were not any the less spiritual because of this proximity to the material. This is apparent when we think of Plato and Pythagoras and the amazing power they had of penetrating into universal principles.

In any consideration of the Greek achievement, the question naturally arises—What did the Greeks derive their inspiration from? Both the present volumes fail to answer this question intelligently, and if hints are scattered, it is more to differentiate East from West, rather than to unify in all-absorbing Original Principles. It may now almost be taken as established that Greece derived its great penetration largely from Egypt, Persia, India and China. Though the rays of light may have been coloured by the prism they passed through, it cannot be denied that Greece served as the Gateway by which the Ancient East passed on its spiritual legacy to the West as we know it. This prime idea is unfortunately not emphasised in either of these books, admirable as they are in many respects. The utmost approach to it one finds is in one place: "For a brief period in Greece, East and West met; the bias toward the rational that was to distinguish the West, and the deep spiritual inheritance of the East, were united." The continuity of spiritual culture and its definite Eastern origin and source should have been more graciously acknowledged.

CORRESPONDENCE

THE ATTAINMENT OF KNOWLEDGE

In his article on "The Scientific Method" published in the October number of THE ARYAN PATH, Mr. Max Plowman says regarding knowledge in the western world after the birth of the doctrine of evolution:

The minds of men, instead of being focussed to comprehensive conceptions (of god, the universe, life, the soul, or the whole duty of man) have been shaken into the study of the processes. The focal glass has been removed from the kaleidoscope. *We cannot tell the time, but we know how the clock works.* Our knowledge instead of being direct to the why and the wherefore of life, now consists in knowing the how.

The consequence is, of course, that a stupendous number of facts have been gathered together—such a vast congregation "that no single mind can comprehend the sum of what is available"—and the process continues and will continue *ad infinitum*. This is the inductive method *in excelsis*. Occult science, even more meticulously accurate—if it be possible—than modern physical science, ever keeps sight of the great fundamental Axioms from which all phenomena derive, and by a grasp of which all such phenomena may be understood and co-ordinated. Modern science admits the reign of law in the physical world, but occult science traces the universal law throughout realms psychical and spiritual. It is not an impossibility but is a fact that the Master of occult science is in possession of all knowledge—by which is not meant of course that he knows the exact date of every historical event, or the address of everyone who is mentioned in the London directory—but he is in possession of the key to all knowledge, for he comprehends clearly the laws that govern the universe and he understands their working. Such a man is the efflorescence of an age—but there have been and are to-day such men, and They are the real Masters of the Wisdom. They have fathomed the Why and there-

fore They understand the How. The occult scientific method is essentially deductive. If the West would but turn to the East a little more, in a spirit of genuine inquiry, she might find valuable help in all departments of knowledge.

Mr. Plowman says later on:

The man has not yet been born who could choose a wife according to the scientific method; yet until this method can assist us in the most elementary of our necessities we shall reasonably distrust it as a guide to good life.

Again here, certainly, modern science fails us, but the ancient occult science aids us. The Laws of Manu lay down very definite rules as to the wise choice of a wife, and we cannot push aside the Laws of Manu as outworn and belonging to a forgotten past. In *The Book of Marriage* arranged and edited by Count Hermann Keyserling, Dr. Rabindranath Tagore contributes a paper on "The Indian Ideal of Marriage". As written by a recognised thinker of the present day, it may make a greater appeal to western thought than even the Laws of Manu. But the Great Law from which these laws were derived remains ever the same.

Ootacamund.

F. E.

BLOOD SPORTS STATISTICS

In connection with the article in your March (1930) number on "The Barbarity of Blood Sports," your readers may be interested in the recent official statement by the United States Department of Agriculture that more than 6,425,000 hunting licenses for taking wild game were issued to sportsmen in the United States and Alaska in the 1928-29 season. This number though slightly less than that of 1927-28 shows an increase of more than 20 per cent over the number issued in 1925-26, while the revenue to the States from this source, including combined hunting and fishing licenses but not fishing licenses only, rose from

\$7,130,102, to over \$9,390,000, a revenue without which the prosperous States surely would be better off.

Based on the latest available census figures, between 10 and 15 per cent of the male population of the United States, ten years of age or older, appears to engage in sport at the expense of the animal kingdom. And this in a country which prides itself on its enlightenment and civilization!

Washington, D. C. J. B. ANDREWS

STUDY, THE SOLUTION

The world seems to be still asking the same questions as it asked forty years ago. The same problems in modern dress confront us—and yet the answers were to be found then as now. Browsing in an old copy of *Lucifer* (April 1888), I came across the following in the Correspondence column:

Most of us know Christians who never seem to have a selfish thought; who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and emotional prayer, which surely is seeking after truth. . . . My point is that there do exist men, and particularly women, leading lives both of spiritual meditation and of unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophic truth, nor any increased physical command of nature. . . . Take for example John Stuart Mill. Surely he lived always in the white light of exalted contemplation and in instant readiness for high unselfishness; yet to him came no dawn of Theosophic light, nor any larger hold on the forces of material nature.

The crux lies in the fact that there is a world of difference between the good man and the spiritual man. To quote a portion of the Editorial answer to the above problems:

To lead such life is an excellent and meritorious thing under any circumstances, whether one be a Christian or a Mussulman, a Jew, Buddhist or Brahmin, and according to Eastern philosophy, it must and will benefit a person, if not in his present then in his future existence on earth, or what we call *rebirth*. But to expect that leading the best of lives helps one—without the help of philosophy and esoteric wisdom—to perceive the "soul of things" and develops in him "a physical command of the forces of nature," *i. e.* endows him with abnormal or adept powers—is really too sanguine. Less than by anyone else can such results be achieved by a sectarian of whatever exoteric creed.

What is required is knowledge and knowledge can only come from study and the application of that study. Although a clean life and a pure heart are absolutely necessary for spiritual perception, yet even more is required—an *open mind* and an *eager intellect*. Can it be said in either of the two above-quoted cases that an open mind accompanied the purity of life and heart? However good morally they were, looked at from the wider point of view they were mentally bigoted.

All true teachers of Theosophy have insisted on the necessity of study. The spiritual man must act, think and feel with knowledge. "Be ye wise as serpents," commanded Jesus, "and harmless as doves." It is only the true esoteric wisdom that can bring to birth the true ethical standard. Hence the urgency of study.

Why did Madame Blavatsky spend so many hours in giving out the knowledge to which she had access by writing books? To provide food of the right kind, *i. e.* spiritual food, which perchance some hungry souls might see and eat—in a word, to help them to solve their own problems, which is the most any man or god can do.
London.

A STUDENT

ENDS AND SAYINGS

"———ends of verse
And sayings of philosophers."

HUDIBRAS.

Sir James Jeans has again stirred imagination and provoked thought by his Rede lecture at Cambridge on "The Mysterious Universe". Much of it is speculation, based on the most recent theories of physics and mathematics which he has used to buttress his own astronomical flights. These theories are fast changing, and the now-a-days common note of humility and uncertainty of scientific knowledge was struck; but in doing this Sir James is reported to have taken a further step in the right direction as far as Theosophy is concerned. *The Times* reports:—

The general recognition that we were not yet in contact with ultimate reality was, from the broad philosophical standpoint, Sir James Jeans argued, the outstanding achievement of twentieth century physics.

This ought to remove the charge against H. P. Blavatsky that she perversely attacked the then modern science. She attacked the infallible attitude assumed by the nineteenth century scientists. As long as theories are regarded as theories, hypotheses as hypotheses, and speculations as speculations, science is on the safe side.

Sir James ceases to be a safe guide when he leaves his domain of science to plunge into the deep

waters of philosophy, and opines that the universe must have been created "from outside" by a Mathematician-Creator. We must, however, leave alone this absurdity, at once philosophically illogical and ethically immoral, and turn our attention to a more reasonable speculation of his, which we are extracting from the *Times* report not having yet received the volume now in the hands of Mr. J. Middleton Murry, for review in our pages.

The universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter . . . We discover that the universe shows evidence of a designing or controlling power that has something in common with our individual minds—not, so far as we have discovered, emotion, morality or æsthetic appreciation, but the tendency to think in the way which, for the want of a better word, we describe as mathematical.

The Hindu Shastras speak of self-conscious man, Manushya, as a mind-born son of Brahmā. Each human soul—Manas—is a Manasa-Putra, a son of Mahat, Universal Mind. What these are, source and radiations, father-brothers, is explained in the two volumes of *The Secret Doctrine*. We give but one quotation in the hope that it will spur our

readers to search that great book for the many references it contains on this subject.

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (I. 277-8)

When will scientists learn to add to their methods of investigation the study of the ancient tomes of science called Wisdom-Religion? The first step is taken: exclusive claims to full knowledge are no more made. The second remains to be taken: calm examination of old-world propositions. Many years ago Samuel Laing exploited the metaphysical doctrine of Spento and Angro Mainyus of Zoroastrianism to expound his scientific theories in *A Modern Zoroastrian*; some courageous mind must reverse the process and harness the ancient doctrines to improve his modern knowledge.

Because science continues to deal

with the universe of matter it still has to regard man as a product of matter. Therefore it is inevitable that puny man is overpowered by a cosmos in which stars are as numerous as the total number of grains of sand on all the seashores of the world. Theosophy teaches the universe of Spirit in which self-conscious men are the Highest Spirits. Kingdoms of Nature or Matter change; planets are born, die, and reincarnate; forms grow by the sustaining power of life, and disintegrate because of its regenerative aspect; but the soul of spiritual man is immortal—birthless and deathless. The very first lesson which the *Gita* teaches to its student is—"Never was I not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be." (II. 12) Man of mind feels puny gazing upon the mighty magic of *prakriti* or matter; the Man of Spirit feels strong and poised, for he knows that—

The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed. Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return.

—*Gita* V. 16-17.

Before the universe of matter man feels himself to be a miserable worm; in the world of Spirit he is able to exclaim—"I am verily the Supreme Brahman."

It certainly is a sign of the

times that at the eleventh ordinary session of the assembly of the League of Nations several delegates from Asiatic countries thought it fit and timely to strike a religious and spiritual note. On September 13th, Prince Varnavaiya from Siam spoke of his country as an "islet of peace and absolute tranquillity," and explained that the causes for this condition are "to be found not in the material order" but in "our national religion—Buddhism".

Buddhism teaches us that life is one and indivisible, that it is universal. If you injure a living creature you injure yourself, and if you benefit a living creature you benefit yourself. The law of Karma applies to all without distinction of race, class, culture or faith. What is the supreme object of Buddhism? Nirvana, complete release from all passions and sufferings. It is absolute peace, and the traditional Siamese word for peace is "santisukh": Santi, calm: sukh, happiness. For us, then, peace is the bliss of tranquillity—the happiness that resides in tranquillity.

Peace from within abolishes all wars in the without, is a Theosophical teaching.

On the morning of September 16th, the voice of ancient and honourable China was heard. With a view to practical realization of the Ideal State, Mr. Chao-Chu Wu presented the ideal enunciated by Confucius. It was "pertinent to the present discussion"; though it was "pronounced in the sixth century before the Christian era . . . in the present generation Dr. Sun-Yat-Sen the founder of the Chinese Republic

has repeated it." What was that ideal of Confucius?

When the Great Principle is realised, the world will belong to all. The virtuous and the able will be chosen into office. Mutual confidence and friendliness will prevail. In consequence, not only will everyone love his parents and his children, but the aged will have adequate care; the able-bodied will have occupation; the young will be properly reared. The widowers, the widows, the orphans, the disabled, and the sick will be provided for. Each man will have a wife; each woman a home. Natural wealth will not be left untouched underground, nor will it be exploited for the benefit of individuals. Everyone will work to the best of his ability, but not necessarily for himself. There will be neither intrigue nor conspiracy, neither theft nor treason: one may live with his door open. This is the idea of the Great Community.

Once again, this is a practical application of a real Theosophical teaching to the solution of the problems affecting any political state.

The same afternoon Mr. Hussein Alâ from Persia made his contribution and hoped that the League "in all its vicissitudes will remember the teaching of Zoroaster: 'Purity and probity in thought, in word and in deed.'"

In the eternal struggle between Ormuzd and Ahriman, the good and evil genii, the light and the darkness, Persia, like her ancient prophet, Zoroaster, believes in the triumph of justice, of light, of equity. For evil has no care but for the present; but good thinks upon the future.

Last came the pronouncement of the ever-young India on the 3rd of October. Sir Deva Prasad

Sarvadhicary referred to the "yesterday which happened to be the concluding day of a great national festival of ours, the Durga Puja," and added:

We in India have come to believe that, if peace is to be obtained, it must be on the basis of high vaishnavic ideals of service above self. The League of Nations for the last ten years has been steadily gaining ground, but not quite on the right lines owing to lack of ideals. We want to come into close and familiar contact with you and exchange ideals. We also are getting on.

The *Pandavas* though under the tutelage of *Sri Krishna*, sought ascendancy by peace but they failed, and it led to war.

And *Bhisma*, the great leader on the other side taught and preached and pressed for peace. His teachings are embodied in the *Santi parva* of the *Mahabharata*.

And he quoted fourteen different verses. In his peroration he said:

India has always felt—and this is the message I should like to give you—*Avidya Mritung tirta vidya mrita Masnute*. [A man attains to immortal wisdom having crossed the death of worldly knowledge.] It is by the other-worldly learning taught by *Baghavad-Gita* that you can taste the sweets of immortal life, and it is to taste those sweets that the Committee on Intellectual Co-operation invites you to give all your attention here.

What is the significance of all these quotations at the League of Nations meetings? We can visualize how more than one Western politician present, must have smiled within himself at this unpractical idealism of the East! But the time is fast approaching when the prevailing mental confusion, peering for the light, will glimpse such age-old truths, and

the example of the East, which instinctively seeks spiritual moorings, will be copied by the most practical statesmen of the West.

Rabindranath Tagore is an ambassador in a dual sense: not only does he speak in defence of his country's culture and constructively deliver her message to foreign lands, but also he brings home to the children of the Motherland knowledge and hope, ideas and ideals which the *Zeitgeist* is showing forth in the non-Indian world. Thus he has been on a real mission once again, this time to Russia, where he was "deeply impressed by the amazing intensity of your energy in spreading education among the peasant masses". But it is a characteristic expression of the spiritual soul of India's ambassador to present to the Russian leaders and people for their serious consideration this old-world ideal, for which we are indebted to the *Calcutta Modern Review*:—

I find here certain contradictions to the great mission which you have undertaken. Certain attitudes of mind are being cultivated which are contrary to your ideal about the method of radical social improvement. I must ask you, "Are you doing your ideal a service by arousing in the minds of those under your training, anger, class-hatred and revengefulness against those whom you consider to be your enemies?" True, you have to fight against tremendous obstacles. You have to overcome ignorance and lack of sympathy, and even persistently virulent antagonism. But your mission is not restricted to your own nation or your own party, but it is for the betterment of humanity according

to your light. But does not humanity include those who do not agree with your aims? . . . There must be disagreement where minds are allowed to be free . . . Violence begets violence and blind stupidity. Freedom of mind is needed for the reception of truth; terror hopelessly kills it. The Brute cannot subdue the Brute. It is only the Man who can do it. This is being proved every day in our human history. . . . For the sake of humanity I hope that you may never create a vicious force of violence, which will go on weaving an interminable chain of violence and cruelty. Already you have inherited much of this legacy from the Tsarist regime. It is the worst legacy you possibly could have. You have tried to destroy many of the other evils of that period. Why not try to destroy this one also?

In the November *Adelphi* the editorial Notes and Comments contain some good Theosophical remarks:—

The need of a new asceticism is upon us. . . . It comes as a challenge. . . . Why should we deny ourselves any natural desire?

The writer goes on to describe the mood of our civilized society which is enmeshed in its feelings, longing for contrary desires. It is a well-known fact, as the *Gita* teaches, that desires enslave the reason and the reasoner, and make man dependent on the objects of his longings. So to-day—

The car does our walking. The wireless our talking. The newspaper our thinking. Our clothes are made for us: our bread is baked for us. Light, water, fuel and furniture are all “supplied”.

There is hardly an individual job left—except money-making.

And the writer might have well added that it is hardly a clean job for decent minds. What is the remedy? What can be the starting point of a new asceticism for people who have transgressed the Law of Being taught in *Manu-Smriti* of the old, and in the *Secret Doctrine* of the modern cycle? In the words of our contemporary:—

Choice, deliberate choice, is the privilege of a rational being. Never was there a time when the exercise of choice was more incumbent upon us. All the more because choice in so many directions is denied. Yet to live lives determined by choice, it is not at all essential that we should wantonly undertake that hardest and most complicated of all modes of living known ironically as the simple life. Because we do not want to be spoon-fed by the creators and gratifiers of perpetually new desires, we see no necessity to abandon the use of spoons. Because we are not radio- or talkie- or aero- or motor-fans, we shall not therefore fail to see Charlie Chaplin on the films, nor shall we feel obliged to tread the pavements of great cities in sandals. Only—since eternal vigilance is the price of liberty—we shall use our vigilance, and with discretion thrust back those encroaching gratifications of desire which insidiously threaten the existence of a man's soul by making him more dependent than the beast upon his environment. . . . The new asceticism will begin by instructing us in the gentle art of doing without.

This is a worthy application of the third fundamental proposition of the *Secret Doctrine*.

A U M

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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OF MEASURING RODS

The blight of mediocrity lies upon our civilization, for all its material triumphs. It is not the ability to go forward that is lacking, but the incentive. Most men make the fatal mistake of setting their aims below their potentialities. Their ideal overtaken, they will slip into the lethargy of indolent content. It is a truism that naught of worth can be acquired without proportionate expenditure of effort. Who puts no effort forth, marks time, perhaps his whole life long, the heights he might conquer unperceived. What sadder sight can meet the eyes than one who might scale Everest resting complacent on a hillock's crest?

The plants well illustrate the universal truth that growth is a necessary concomitant of life. No year goes by that a living tree does not add to its stature, its possible size conditioned only by the proportion between its length

of life and rate of growth. In man, life continues after physical growth attains its maximum, but a man whose growth in other directions ceases is as good as dead. Any ideal in which possible material achievement figures is dangerous for man because it is attainable. The advice of the late James A. Garfield, President of the United States, was: "Do not, I beseech you, be content to enter upon any business that does not compel constant intellectual growth."

It is human nature to compare ourselves with those about us and our deeds with theirs. If surrounded chiefly by our inferiors or even by our equals, we are likely to look no farther for a measuring rod and thus to overrate ourselves and our performance. The familiar advice to seek the company of our betters, therefore, is too often attributed to snobbishness,

while it is rooted in another and more healthy soil. We shall do well to follow the advice, if by our betters we understand, not those who have more wealth or a higher social position, not even necessarily those who are cleverer than we, but those who are our *moral* superiors.

It is well to grow steadily in mental powers and grasp, but it is above everything important that moral growth shall go on. How may it be stopped? By the relaxing of effort that inevitably accompanies self-satisfaction.

When a man thinks he is wise enough, his intellectual growth has ended. His ideas crystallize, his opinions assume the rigidity of death. Similarly, when one is satisfied with his moral stature, when complying with the law and the social conventions seems to him to suffice, the growth of his character is checked. Too often, in human character, the good is the enemy of the better. It is a more dangerous, because a more subtle, foe than evil itself. Abuses, if flagrant enough, compel correction, whereas tolerable conditions lull into acceptance of that which is below the ideal.

It resolves itself thus into a question of the measuring rod employed. The ordinarily good man who contrasts his character with that of the criminal and misanthrope, congratulates himself that he is not as other men. If he measures his morals against the general level of morality of those about him, he is almost sure to find some points on which his

standards are higher than theirs. It is natural for him to dwell upon these points of superiority, to overlook or ignore the ways in which he falls short of the average, and to conclude that, after all, he is quite a good fellow and doing as well as reasonably can be expected of him. And so he frequently settles down in a rut, which has been defined as a grave with the ends knocked out, and leaves his character to the random shaping of the events of his life. His like fill the sorry ranks of the acquiescent in mediocrity.

Not so the man who measures himself against his standard of perfection. Whether he takes the abstract ideal or seeks to emulate one of the Elder Brothers of the race, he has a living ideal, potent, growing with his growth. He never can be satisfied with his achievements so long as he holds fast to his ideal, and so he never can fall into the living death of smug complacency.

Perfection in an absolute sense is unattainable in an infinite universe, but it is at man's peril that he rests content with anything short of it. Even when the relative perfection possible in any given stage of manifestation is attained, a dim prescience of the waiting heights in other worlds and times must keep the wise man humble.

Let our aim, then, be beyond the probabilities of accomplishment, and our gauge the highest we can conceive, if we will rise from mediocrity to the full stature of man!

PHILOSOPHICAL PRINCIPLES IN HISTORY

I

IS THERE A CYCLIC RISE AND FALL IN HISTORY?

[**Dr. Hans Kohn** is the author of the much discussed book, *A History of Nationalism in the East*, which originally appeared in German. A native of Prague and a graduate of the German University there, he has travelled widely, passing several years in Asiatic Russia, Paris and London. He is now resident in Jerusalem. Among his other works may be mentioned *Die Politische Idee des Judentums* (1924), *Martin Buber, Sein Werk um seine Zeit, Ein Versuch über Religion um Politik* (1929), and *Orient um Okzident* (1930).

Our author remarks that "Indian mentality never became reconciled to the Maya of history," and he might have added with truth "because it overcame that Maya"; how? Because with them historical events were not concrete, but merely the shadows of philosophical struggles of the soul in its effort to set itself free from the bondage of the human kingdom. We request our readers to reflect upon this highly interesting article in the light of a philosophical examination pursued in the essay which follows.

—EDS.]

The history of the human race as far as we can trace it by documents and by monuments of known origin, covers a period of some five thousand years. But the conception of human history as a coherent development embracing all parts of the human race and stretching out through the whole time from its first beginning until its end is much younger. It is founded on two fundamental conceptions: (1) on the conception of unity, of a unique force which has created the Universe and which is sustaining and guiding it, uniting thus the apparently unconnected incidents of human activity and human passion into a whole fraught with meaning; and (2) on the conception of Time as the active and dominating force of all life, as

the everflowing stream which in its flow bears all the incessant changes of nature.

For primitive mankind both these conceptions were beyond its ken. Primitive men were appalled at the ever-growing diversity of phenomena, at the strangeness of life beyond their everyday reach, and, as soon as their mental forces grew, at the continuous and nevertheless monotonous turn of day and night and of the seasons of the year. Nature—and human life at that stage of the development of human thought formed an indissoluble and indiscernible part of Nature—seemed full of demoniac forces sinister and inexplicable. The most gifted races of antiquity, the Chinese and the Indian, overcame by a gradual development of mental faculties

this panic-stricken helplessness before the phenomena of the outer world. The conception of Unity was the vehicle of this great victory. The diffuse, meaningless and contradictory manifestations of experience were worked into a connexion as manifestation of one force, called Tao or Brahman. But Lao Tse, the teachers of the *Upanishads* and Buddha were still far from the recognition of human history as a continuous sequence, as a march on a thousand roads to a common goal. With Lao Tse man formed part of Nature and had to adapt himself to its rhythm, to sink himself entirely into its womb. In Lao Tse's philosophy there was no room for the History of Man. Indian mentality never became reconciled to the Maya of History. In the fathomless depths of Indian philosophy all forms and all changes evaporated into an entirely formless and changeless Unity. Time was not the great driving force of human destiny. It was the enemy to be overcome. The salvation was a flight beyond all time, not into Eternity as the fullness of time, but into Timelessness. The hero of India was the man who broke the circle of History, who stepped out of Time. The German philosopher, Schopenhauer, who always stressed the conformity of his philosophy with the teachings of India, found no place in his system for history and became thus the great opponent of Hegel who, at the same time, proclaimed history the basis of philosophy.

Hegel's conception of history derived from Christian theology as it had found its expression in Augustine's *De Civitate Dei*. But the roots of this belief rest in the visions of the Jewish prophets who proclaimed not only the Unity of the Universe created by One God, but who saw God's principal revelations in the history of his people and of all nations. God had been elsewhere a God of Nature or of the Soul. Here he became a God of History working from the beginning of time, his creation, to its fullness at its end, men and nations being the instruments of his plan. There was not only Unity: unity of mankind and unity of purpose; Time gained its full meaning as the formative principle of the life of the Universe. Human history became the battleground of the decisive forces of Good and Evil. It was no illusion; no source of deep woe; it was the reality. Although God's ways remain unknown and although history be full of contradictions, regressions and set-backs, nevertheless the belief prevailed that human history as a whole, seen not from the narrow outlook of man, but from the height of God, was a continuous progress towards a definite goal, towards the Kingdom of God.

It did not matter whether men called this Kingdom of God by its religious name inherited from the religious traditions of Judaism and primitive Christendom, or by the name of a reign of justice and freedom as the liberal thinkers of the period of enlightenment did, or by

the name of the "classless society," as Karl Marx did. Every revolution, even if undertaken under the banner of atheism, is a deeply religious phenomenon bearing as its core the hope of the coming of the Kingdom of God, of a new order of peace and justice, of a deep sense of history as the instrument for mankind's advancement. The belief in a slow, but permanent progress in Human History cannot be proven by reasoning. It is even a paradoxical belief, as the belief in equality or fraternity is. What we see in history and in our time is always only a complete inequality of men both as regards their nature, intellectual and moral faculties, as well as their social status. Nowhere do we meet fraternity of men on a large scale. Nowhere do we see in history a real progress in all domains of social and personal life. Who can proclaim the superiority of our age of world wars, licentiousness and truculent nationalism over the period of Pericles in Greece, over the Christian civilization of the Middle Ages, over Chinese life 2000 years ago or over Asoka's rule in India? The American "Babbit" has to-day a ridiculous superiority-complex and he believes his standards of hygiene, plumbing and social morality to be the eternal standard of value for all civilizations. Miss Mayo's book on India may best be explained by this unsophisticated belief and by the corresponding lack of insight into the relativity of those standards if applied to other periods of history or other civilizations and into the intrinsic

values of ways of life foreign and therefore often repugnant to us. Experience does not prove to us a continuous rise in human history even if we view it over long periods.

But neither does experience prove a *cyclic* rise and fall in human history. We witness, no doubt, the rise and fall of civilizations in history. Civilizations (and we prefer to speak of civilizations rather than of nations, for until the last one hundred years, or a little more in the case of Western Europe, nations and nationalism did not play any role in history, whereas even to-day it is the civilization and not the political nationality which is of any importance to humanity) rise and fall, blossom and decay, but who has penetrated the causes and the rhythm of this up and down? Strong military empires have broken down and disappeared completely, whereas pacifist people like the Chinese, the Indians and the later Jews have preserved their civilizations undiluted for many centuries. There seems to be a passive force of resistance, a soul-force, stronger than all mighty, expansive forces. The civilization of medieval times, the civilization of poor and primitive people, followed upon the breakdown of the splendour of Græco-Roman civilization without any distinct connecting link; but the more it developed, the more it accepted certain basic principles of Græco-Roman civilization. Notwithstanding the differences and peculiarities of the successive civilizations in Europe, they can all be under-

stood as the heirs of Judea, Greece and Rome, as blossoms and fruits arising from the same roots. But we do not wish to pretend that they form a unity, an unbroken chain of human history.

We see before us a plurality of kindred civilizations, one arising out of the other, developing often in its midst, but coming out into its own life, replacing the former civilization and being in its turn later replaced by another. Every civilization, every complex of social and historical phenomena has to fulfil its function and bears the germs of its decay within itself. No principle of civilization is eternal.

In the present time Nationalism seems the dominating form of political and social life everywhere. It exercises such an influence upon human thought and action that it is thought a sacrosanct basic element of historical development. Men are singing odes to the praise of their nation. They sacrifice their lives and more often their sound judgment and impartiality for their father- or mother-lands. They are driven by the forces of nationalist mysticism to believe the freedom of a nation to be an absolute value, the highest good. But Nationalism as a political force is of very recent growth. It was unknown in Central or Eastern Europe a couple of centuries ago and in the East a few decades ago. And it is certain that in a not very distant future the civilization of Nationalism will perish and the period of national struggles and wars will appear to our

grandchildren as remote as does the period of religious strife and wars to the present-day European; new forces will arise and will form their civilizations, a new page in human history will be written.

Not only in human history, but even in the history of every historical group is there a constant rise and fall. There is no cyclic rhythm to determine the ebb and flow of this unfathomable sea. The keen explorer, however, going out into it, wishes to discover an instrument guiding him through the apparently meaningless flood of waves at the mercy of the winds. Man looking at history wishes to systematize the multitude of countless events, to understand them, to find a meaning in their changes and fluctuations, a regulating principle. He may believe in a continuous progress of human history or he may believe in a cyclic rise and fall in human history. These theories will help him to see his way in the wild ocean, to discover a meaning and a rhythm in the rushing on of men, groups and events, but they cannot be proven. They are articles of faith, not propositions of exact science. But men want them out of the desire to justify their life, to make this short space of time between birth and death full of meaning, to continue their existence, at least in a very spiritualized form, into the future. Nietzsche proclaimed the tenet of the eternal recurrence of all history. Given a limited number of elements of the world, and therefore of historical situations,

all historical events must occur again and again. Every minute of our life gains thus a great and awful importance, for it will recur over and over again. Our life in reality will never end. It stretches out into the most remote future. Such faith is certainly of religious importance, but it will not help us to explain history.

But history in our own time has shown us a development which could not be foreseen two hundred years ago. Until now we had no human history. There was a history of the Græco-Roman-European civilization, a history of India, a history of the Far East besides several others which are less known to us or which have already disappeared. There was no unity between them, no cultural contact, no understanding. Indian or Chinese philosophy was unknown to Europe a few decades ago. The history and social structure of Europe or of ancient Greece were a secret to educated Chinamen or Japanese less than a century ago. Chinese scholars deeply rooted in an old civilization did not understand in the least European thought while Europeans stood equally amazed before the wonders of Indian social life or Indian psychology. There was no one Humanity, but several ones, all of them strange and dismal one to another. This is changing rapidly. Our humanity and, therefore, human history are becoming a reality in our days. There is no unknown spot, no unknown ethnical groups left on the globe. Modern communica-

tions and economics have shattered age-long frontiers between civilization and nations. They meet and become acquainted. One learns from the other. The West has much to learn from the East and its ancient Wisdom, but in general the East is going West. East and West, only a century ago worlds asunder, do meet. The intellectual, political and social doctrines of the West are accepted more and more in the East and are forming the basis of the new free Nations of Asia, which soon will also be true of Africa. In America and in Russia new civilizations are being born and are rapidly spreading their influences through all continents. The earth has become larger.

This widening of the scene of human contact has had three consequences. Political and social organization has become more and more uniform. But beneath are the eternal questions and problems of life, of human conduct, of the meaning of the way men are treading through time. And it has been recognised that all the problems and all the answers in the wisdom of all civilizations and of all epochs are essentially the same. The widening of the scene and the growing assimilation of the different nations have brought with them new and more embittered conflicts. But unity of battleground—for the first time in history—unity of political and intellectual battleground means unity of meeting-place, means the possibility of a new united march of humanity on its path. The

new situation has created, to repeat the closing words of my *History of Nationalism in the East*, for the first time in history, something approaching a uniform political and social outlook dominating the whole human race. Thence arises the possibility that all together may defeat present

conditions and attain to a new humanism of which free souls in all nations, whether in the East or in the West, have a presentiment to-day. Let us not look so much back to past history, but forward to the near horizon opening before a united humanity.

HANS KOHN

II

THE CONCEPT OF PROGRESS

[Prof. G. R. Malkani, the Managing Editor of *The Philosophical Quarterly*, has already written for us. Under his guidance the Indian Institute of Philosophy at Amalner is doing good service.

In the article Mr. Malkani may seem to prick the bubble of progress; he does so as regards that variety with which the modern world is most familiar; but he does not leave us with a negation; his closing deduction indicates what progress really means. His article studied conjointly with the preceding one of Dr. Kohn will illumine for the reader the whole field of the Spiral Rise of human evolution.—EDS.]

Progress as ordinarily conceived by us is always linear. But this concept has certain inherent difficulties. Science tells us that life has in all probability arrived very late in the evolution of the physical universe, and that the human species is the latest arrival. We are also inclined to think that there has been continuous progress in almost every sphere of human activity from the beginning of human evolution. The truth of this contention, however, cannot be fully verified. There cannot be, in the very nature of the case, sufficient empirical evidence. We are in the

realm of speculation; and it is just here that the difficulties of the concept become evident.

Nobody will ever be prepared to show that the universe as a whole has a beginning in time. Some Christian writers indeed, following the story of Genesis, have made bold to assign a date to the creation of the world. But their speculations in this matter cannot be taken seriously. Philosophically the idea is untenable. Every moment of time has a prior moment, and the series can never be said to have a beginning. Just in the same way, the universe that is known to exist in time

must be supposed to have been existent always in some form or other. If it has come into being at a particular moment of time, then it must have a cause that precedes it. This cause must have a cause; and since we cannot stop at any cause and call it *final* (the very idea of a final cause being self-contradictory), the series will have to be extended indefinitely. This is the same thing as to say that the universe is without beginning.

Can a beginningless universe be supposed to have linear progress? The idea of a line is of something that is bounded at both ends, and modern physics tells us that if such a line is extended indefinitely, the ends will meet. A universe without beginning is a universe extended indefinitely at one end. Can it typify a line? If not, how are we to think of linear progress? Unless there is a beginning somewhere and an end somewhere, we cannot have limited progression; and linear progress is a case of limited progression.

The universe is beginningless. But a process that is beginningless cannot be supposed to leave any possibility unactualised. It can only be conceived of as the actualisation of limitless possibilities. This explains the belief held by many that nothing really new can come in time, and that the time-process is a self-repeating process. There is nothing first or last. What happens is only a repetition of what has already happened. There is no linear progress. All progress is circular.

The first becomes the last, and the last becomes the first again, and so the wheel of time turns round and round. There is nothing new. *What is new is the eternally old in the womb of time.*

The conclusion which we have reached is opposed to the common notion of progress. That notion is based upon the reality of human freedom and human endeavour. It is difficult to see how these can be unreal, and what meaning the universe can have as a self-repeating mechanical process. If then the difficulty which we have noticed above is the only one attaching to a belief in linear progress, it may not after all be a serious one. We may not be able to trace the universe to its beginnings. But we do know its present passage. We know, for example, that human civilization is continually growing to greater maturity. Is it impossible that this progress will be maintained, and that there is a goal behind the world-movement which we, out of the limitations of our vision, cannot see?

Now it is quite possible that there is such a goal. But if there is to be any progress towards that goal, the reality as at present constituted must be supposed to be necessarily imperfect. The perfect cannot become more perfect. It cannot grow. But a reality that is imperfect is a reality that is divided against itself. There can be no guarantee of its continuous progress. Its future, if we might say so, will depend upon the conscious strivings and endeavours of intelligent beings,

themselves limited and opposed; and all action of such beings is full of contingent elements. They have no fixed goal to strive after. They seek blindly and act blindly. The goal of their action is determined by the actualities of the situation which faces them, and the moral ideals which they have inherited from their age. They are in a way creatures, and not masters, of their destiny. But if they are not altogether masters of their own destiny, how can they be masters of the destiny of the world-movement which they are in a way supposed to guide and control as free moral agents? We come to the conclusion that even as the perfect cannot become more perfect by any lapse of time, so neither can the imperfect become perfect by the same process.

We have admitted that there may be a real ultimate end of the world-movement. But is this end implanted in the nature of the things progressing, or is it set to them from outside? If it is the former, we should be able to say what the end is; if it is the latter, the progress of the world towards the ideal will have no real relation to its inherent make-up and constitution—it will hardly be the progress of the world as such. Again, is the realisation of the end in question guaranteed or not? If it is not, it may never be realised, and the universe may as a matter of fact be receding from, rather than approaching, it. If, on the other hand, the realisation is guaranteed, then the whole pro-

gress becomes mechanical, and the strife, the endeavour, and the uncertainty which are the very soul of progress become illusory. Lastly, even if the end is realised, what then? The movement having come to an end, will everything lapse into nothing and the whole show begin again? There can be no standing still for reality that is supposed to be endowed with life and movement. On the other hand, an infinitely distant goal will make *any progress towards it* impossible. An infinite goal will always remain infinitely distant, for no finite strides can bring it any the nearer to our grasp. The supposition of an all-powerful being guiding the world-movement to an end which he has in view is full of mystery but no enlightenment.

Linear progress can be demonstrated to be a fact only within very narrow limits. It is not easy to take a whole view of things. It is only by restricting ourselves to one particular aspect of social life within a specified period that we can show real progress. We are unable at any time to have a clear historical perspective of the whole of social life in all its varied aspects through the different phases of social history. *What is called historical truth is no more than guesses at truth.* The historian cannot proceed to any account which will be both interesting and enlightening without a certain simplification of the whole plan of events which is under review. History must touch imagination. Otherwise it ceases to have any

movement, and degenerates into a bare record of events without any inner connection. But if we must call imagination to help in order to get at historical movement and historical intelligibility, we have in no way provided that it is adequate to grasp a complex movement and that it does not lend itself to making abstractions. The truth is that imagination cannot recreate without at the same time making abstractions.

It is evident then that we can see linear progress only by isolating certain of the aspects from the complex situations in which they have their real being, and considering them in such isolation. But in this way we cannot achieve the true balance of good and evil in any age. Evil is hydra-headed, it is said. We drive it from one corner of the social body, and it runs into another. A good custom soon outgrows its utility and its beneficial effect. On the other hand, what may appear evil may have a real tonic effect on the body politic.

We rightly identify a movement with progress in so far as it corrects some tendency which has proved itself injurious. But the limits of such correction are easily passed; and when they are passed we have regress rather than progress. At no time can we be sure that there is progress *on the whole*. For no goal that is positively conceived can ever be satisfactory. Having reached it, we shall not cease to aspire. But if there is no fixed eternal goal, how is progress to be judged real at all? In our opinion, the only goal that will satisfy must be negatively conceived. The Vedantic conception of the blissful nature of the real ensures that the highest value is eternally realised, and that all progress is merely negative; it consists in removing conflict, pain and dissatisfaction of life. There is no new value which we may achieve by our efforts, and no real progress. We can only be said to progress in ignorance of what we already are in our true spiritual character.

G. R. MALKANI

THE WORKER AND THE MACHINE

[**Hendrik de Man** is a Belgian by birth and has acquired a wide culture by study at German and Austrian Universities and by extensive travels. He speaks and writes several languages with the same ease as his native Flemish. He served his country during the War, and in 1917 was chosen as a member of the Belgian Mission to Rumania and Russia. His chief interest is the economic and social uplift of the working classes, and so his Government availed itself of his services by sending him to the U. S. A. as a Member of the Belgian Mission on Industrial Reconstruction. He is the author of many books, but he made an international mark by his *The Remaking of a Mind*. For the last two years he has been a Professor at the University of Frankfurt.

In this highly interesting article he presents not an altogether new view but certainly not a familiar one ; in doing so he has kept Asiatic workers in mind ; and for India especially there are several important lessons to be drawn by inference.

This article is followed by an indictment on the influence of industrialism on Japanese life, and Indian publicists and reformers should read Dr. de Man's article in conjunction with it. THE ARYAN PATH will welcome an Indian point of view on both of them.—EDS.]

To many intellectual people, all over the world, the machine appears as the great enemy of mankind. They make mechanical production responsible for all the evils of present-day civilisation : the proletarianisation of the working masses, the estrangement from nature, the horror of life in big cities, the destruction of moral and esthetic values by mammonism, the joylessness of specialised repetitive labour and so on.

I consider the indictment of so-called civilisation on all those counts to be entirely justified, and I fully sympathise with the Asiatic leaders who warn their countrymen against the spiritual losses involved by absorption of Western civilisation.

I can also quite understand that the tendency to identify this civilisation with mechanical produc-

tion must be particularly strong in Asia. The introduction of machines is the most obvious outward sign of the social and moral disruption that accompanies the invasion of industrial capitalism in Asia to-day, as it accompanied it in Europe a century or so ago. It seems natural, therefore, to select the machine as a symbol of the evil forces to be opposed, just as it was natural for the English textile workers thrown out of work by the new machines to aim at destroying them in the "Luddite" riots in the beginning of the nineteenth century.

Yet the "symbolic thinking" that characterises the uncontrolled impulses of elementary collective emotions is incapable of coping with such complicated problems as those of the relation between methods of production and social

or spiritual conditions. Such symbolic thinking will lead the child that has been beaten with a stick to slap the "naughty, naughty stick that has hurt Baby so"! But this will not prevent the stick from beating the child again. A more logical and analytical, and also a more concrete and realistic kind of thinking is required to discover the true relationship between the beating, and the ultimate causes that led up to it—and will lead to it again if they are not prevented from recurring.

Analytical and concrete thinking must deal with relations, not between emotionally tinted word-images, but between actual facts and attitudes. In the present instance, it must face (and try to account for) the fact that the attitude of European workers toward the machine is much less hostile now-a-days than it was a century ago.

It seems to me particularly imperative that this change of attitude should be correctly interpreted in Asia. The success of Asia's struggle against national oppression and of the European workers' struggle against social oppression depends to a large extent on the possibility of making these two causes into a common cause. This presupposes first of all an accurate mutual knowledge of actual opinions and attitudes—and of their real background of experience.

I will endeavour, therefore, to show some of the facts that explain why the European workers,

on the whole, no longer feel inclined to make the machine the scapegoat for the social evils from which they suffer. I am fully aware that these facts do not suffice by themselves to justify a final verdict of "not guilty" in the case of "Man vs. Machine"; for this case involves cultural and spiritual issues that reach far beyond the particular interests and experiences of any class of society. However, a judicious verdict cannot be given unless all the witnesses have been heard. And certainly no testimony can be more relevant to this case than that of the people who spend their working life in the midst of machines.

For several years, I have been enquiring, in factories and outside of them, into the attitude of European workers towards the machines. The conclusion I have come to is that, on the whole, since the days of the "industrial revolution" when machines were first introduced, the original hostility has been steadily declining. Of the many causes which account for this I will mention only those developments which have altered the technical character of machine work itself. For this is the subject on which lack of personal experience leads most non-workers to entertain erroneous views. Intellectuals, especially, whose joy in work depends chiefly on unhampered mental initiative and creative thought, have great difficulty in putting themselves in the place of workers whose physical task necessarily involves bodily exertion and repetitive routine.

The fact is that with the progress of machinery, its immediate effects on labour have gradually become less degrading.

In the first stage of mechanisation, which Europe went through a century ago and which Asia is experiencing now, the new system of production quite justifies the opposition of the workers. In this stage, handicrafts are being superseded by factories. This is best seen in textile industries, which are the first to be affected by this process on a large scale. Handicraftsmen are then being ruined by competition, while the new class of factory workers (impoverished artisans and peasants, women and children) are submitted to all the evils of capitalistic industry in its worst aspects: low wages for long hours, insecurity through risk of unemployment, loss of independence through military works-discipline, loss of skill involved and therefore loss of joy in work.

The further advance of machinery, however, is usually marked by the following new developments:

As machines are being perfected—through the combined effect of competition and increased scarcity of labour or increased bargaining power of organised labour—they become more and more automatic, so as to require less physical exertion and more knowledge and skill from the workers. Moreover, this type of machinery spreads more and more as machine-building itself absorbs a large amount of the available labour-power.

The typical representative of the first stage of mechanisation is the textile worker whose job it is to do some of the menial work of the machine. Typical representatives of the most advanced stage of mechanisation are the engineer, the machinist, the electrician, the engine-driver—the workers of innumerable trades previously unknown, which have sprung into existence as a result of advanced mechanisation.

While the first stage generally involved a much lower grade of skill as compared with artisan methods, this advanced stage requires a growing number of highly skilled workers. True, they are no longer handicraftsmen, for they do not turn out a complete product and their job is some kind of specialised detail work. But this specialised job requires another kind of skill: general knowledge and intellectual development, mechanical ability, sense of responsibility, quickness of decision, and complete familiarity with certain types of machines. To acquire this often demands a longer and more intensive training and apprenticeship than the old-time handicrafts. Workers of this class usually take a considerable pride in their work, since they feel they are ruling the machines instead of being ruled by them. These machine-minders are no longer machine-slaves, because the “minding” of the machine exercises their “minds”. The more the auxiliary functions of production—the carrying and handling of the material, the feeding of the

machine, etc. are being performed by the automatic machine itself, the more the task left to man taxes his intellectual faculties and relieves him of menial duties and heavy exertions. Whenever a machine has become fully automatic—which condition is the aim of all technical progress—the actual work is the machine's, and the function of man becomes one of intellectual control. Machine-building, too, is then more and more done by machines the use of which requires skill and intelligence.

It is true that improved machinery also involves increased monotony in the repetitive labour of such workers whose task remains unskilled auxiliary labour in a mechanical process. The typical instance is work at the conveyer in assembling motor-cars—and, in another sphere, much of the specialised office-work incidental to large scale production. Without minimizing the disadvantages of this kind of monotonous and joyless labour, it must be pointed out that it is on the whole less detrimental than most unskilled industrial work (apart from handicrafts) performed without the use of machinery. The work of a load carrier or stoker is just as repetitive and therefore monotonous as that of the worker at a conveyor, but in addition it is much more fatiguing, dirty and dangerous. Small wonder, then, that the majority of workers engaged in "heavy" jobs do not fear any loss of their "joy in work" from the introduction of labour-saving ma-

chinery. If they sometimes resent it, it is simply from fear of being thrown out of their jobs. Under a social system where increased productivity would not involve increased unemployment, the craving of, say, the brick-maker for mechanical brick-transportation would be just as whole-hearted as the craving of the artisan for better tools, of the peasant for an ox or a tractor to pull his plough, or of the housewife for sewing or washing machines. The tendency to avoid superfluous effort is part and parcel of the spirit of workmanship, and nothing hurts the worker's pride more than the feeling that he is being used as a cheap substitute for machinery.

There are a few categories of workers whose work is made more fatiguing or dangerous by the introduction of particular machines, such as some riveting-hammers used for boiler-making or some automatic drills used for coal hewing; but they are exceptions to the rule. Under present conditions, that is, since large scale industry has superseded handicrafts wherever that was technically possible, the further progress of machinery usually makes unskilled auxiliary work less fatiguing without increasing its monotony; and at the upper end of the scale, it creates new highly skilled jobs which give the worker a feeling of joyful mastery over the machine, much akin to the professional pride of the civil engineer.

At the stage of technical advance that most European countries and North America have

reached now-a-days, as opposed to the earlier stages of industrialism, there is a continuous increase in the number of skilled occupations. In the United States of America, as recent statistics have shown, immediately before the war, of three new workers getting employment, on the average two were unskilled and one skilled; between 1921 and 1926 the proportion has become more than reversed, the annual increase in employment figures showing an average proportion of three skilled workers to one unskilled being newly set to work.

So far as hostile feelings are still being entertained with regard to machines, therefore, they are seldom due to the effects of mechanisation on the technical tasks of labour; they arise predominantly from some evil social effects of mechanisation and rationalisation: in the first place, from the increased risk of unemployment. Most thinking workers in Europe would therefore express their opinion in about these terms: "We have no objection to improved machinery; on the contrary, we welcome anything that can lighten humanity's burden of work without decreasing the amount of goods produced and needed; only we think that mechanical progress should lead to shorter working hours and leave us more time for leisure or independent productive occupations, such as gardening or domestic handicrafts, instead of increasing the number of the unemployed."

The fact is that Teutonic and Anglo-Saxon races, apparently owing partly to native impulses conditioned by temperate or cold climates, have acquired needs with regard to housing, clothing, food, and hygiene, to say nothing of the less material aspects of life, which could not be satisfied without the use of machines. It would be absurd to expect the labour movement to oppose the technical progress which has developed these needs, since the desire for their better satisfaction is one of the chief driving forces of this very movement.

On the other hand, it becomes increasingly clear that the social discontent of the industrial workers is primarily due to the fact that the machinery of production is being controlled by a comparatively small number of people who run it for profit and power and not for the common good. The worst feature of this situation is that the increase in productivity through mechanical improvement results less in higher wages for shorter hours than in increased chronic unemployment. Thus on the one hand millions of people cannot find work and earn a decent living, while a large part of the world's production is wasted on silly luxuries for the idle rich, on the stimulation of artificial demand through competitive salesmanship and advertising, and on the destructive purposes of war or preparation for war. If social waste were eliminated on the one hand and employment more sensibly distributed on the other

hand, the present stage of technical advance would very soon make possible a reduction of working hours in industry to a very small number—probably less than five hours a day. Thus factory work, even where it is still unskilled and monotonous, would become a comparatively light burden and would leave a large part of the day and of the year free for other occupations, leaving more scope for the exercise of creative faculties.

No matter what difficulties may hinder the realisation of this ideal, the bulk of Europe's industrial workers are looking forward for the improvement of their condition, not to a reduction of the use of machinery, but to a more equitable control of its use. Their aim is social advance, not technical retrogression, and they visualise the better society they are trying to build as making full use of labour-saving machinery for lightening the burden of factory work and providing better living and housing conditions for all.

It is true that this endeavour is not sufficient by itself to solve the

much bigger spiritual problems of civilisation that arise, not from the amount or the distribution of labour and commodities, but from the purposes for which work is being done and for which commodities are being desired. Yet it is equally true that whatever improvements may be effected in the fabric of Western civilisation depend in the first place on the collective effort of the workers to do away with some of the most offensive aspects of economic injustice and social domination. Any attempt to co-operate effectively with these workers presupposes a true knowledge of the conditions which make them look upon the machines, no longer as their enemies, but as the possible instruments of their social emancipation. For the emancipation of the industrial workers from social inferiority largely depends on the emancipation of industrial work from technical inferiority; and it seems impossible to achieve this without taking the burden of menial, monotonous unskilled work off the worker and putting it on the machine.

HENDRIK DE MAN.

JAPANESE IMITATIVE QUALITY

[Below we print two articles which reached us the same day; we had not planned to get two view-points on this subject, which is the reason why they do not directly answer each other; but both fundamentally deal with the same theme—the imitative power of Japan. So much for the law of coincidence, by which this journal seems to be specially blessed!

These articles are symptomatic: the American one is the finished product of mind looking at Japan from outside—there is detachment of observation and cold dissection; the second is a natural expression of surging feelings as a son of Nippon with filial love analyses the present, and visualizes the future, of his ancient land.

Unfortunately neither of the articles discusses the philosophy of Imitation—the whence and the how, the weakness and the virtue of this faculty. And we must not overlook that in one form or another imitation is universal.

Apart from imitation which she too practises, India has lessons to learn from both these contributions.—EDS.]

I

THE FALSE LIFE

[**Walter B. Pitkin** of the Columbia University is a well-known writer. He has studied Japan very closely from both the cultural and industrial points of view.

—EDS.]

Some friends of Japan are beginning to understand that she had everything to lose and nothing to gain by imitating the factory system of the Western world. The profits sought remain unrealized. The losses, which none anticipated at first, mount daily. To-day Japan staggers under the burden of a Way of Life that is wholly unnatural to her people, unsuited to her land, and useless to the world at large.

All men's motives are mixed. So it is unfair to say that the Japanese leaders of a generation ago headed toward unseen disaster simply because they craved power.

Yet all admit frankly that this lust was the strongest factor in the change of policy. Proud and ill informed as to the deeper forces at work in the economic system of Europe and America, the Japanese saw themselves being outdistanced by the white race in material resources, money wealth, and political influence. Galled by this discovery, their egocentricity gained the upper hand; they too would become a World Power, exactly like France, England, Germany, Russia and the United States.

What price have they paid for this dream? During the past few

years many Europeans and Americans have been analysing the economic progress and physical resources of Japan; and the findings do not hearten those of us who wish the land well. And they move the caustic critic to remark that some frogs still try to puff themselves up to the size of oxen, even as in *Æsop's* day.

Having no iron, coal, copper, silver, gold, nor other metal in commercial abundance, Japan has striven to fashion steel and the things of steel which make for might. From the ends of the earth she must haul the ores and billets. Having no people who have grown up in the atmosphere of mines, metallurgy, and the metal crafts, she must train for such work a host of peasants whose background, for untold generations, has been the open fields. The result? Expensive production and poor workmanship.

In spite of all that the Japanese say, every Western expert laughs at their effort to compete with Europe and America in the important metal products. And thus must it always be. Indeed, Japan's failures here will swell alarmingly during the next generation; for the West is outrunning her ever faster and faster. Likewise in textiles, where the picture just now is sombre. The Japanese silk industry has been ruined by the ingenious chemists of the West, with their synthetic substitute for silk, which is even cutting into the high-grade cotton markets this year. And, by the wildest irony of all, not even the non-industrial

Japanese who sticks to rice growing can match the prices of rice grown by huge machinery in Texas.

The new mass production in farming, which America has perfected and Russia is eagerly adopting, is fitted only to certain geographic conditions. Immense open expanses of fairly level ground free from stones and outcroppings of strata may be handled with tractors and their implements. Not so with steep hillsides, tiny fenced tracts, stony acres, semi-marsh, and fields crisscrossed with innumerable highways. Thus is Japan, nor can she be otherwise; for Mother Earth has so fashioned her, and the numbers of her population add to the immutability of the situation. So she cannot become a world power even in agriculture. Is it not as if Nature herself were scolding her for false ambitions?

To vie with the West in world markets, the Japanese are compelled to underpay and overwork their factory hands. Semi-slavery exists in her mills. The workers are regimented, locked up under guard, and to all intents and purposes deprived of their freedom. Their wages are pitiful, their hours scandalous. And, by an appropriate justice, their products are far inferior to those of the West. It is only in the lowest grades of commodities that they can satisfy buyers.

Still further imitating the West, Japan bolsters her foreign trade and diplomatic prestige with immense armies and fleets. These

are the foolish luxury of nations which can at least pay the price of their folly. For Japan they are pure poison. The burden of taxes under which the land groans approaches the limits of human endurance; nor can the militarists demonstrate the smallest profit from thirty years of this policy—unless they so reckon the business they picked up from Europe during the world war. But we know they lost most of this as soon as that war ended and were left in an appalling business depression which Nature, again scolding her for being an ape, aggravated with earthquake and fire.

How many more years must pass ere intelligent Japanese accept the truth with philosophic calm? How long before they see that a nation's abilities and hence its natural, healthy aspirations are deeply determined by the land it occupies, its soil, climate, ores, forests, fish, game, and general location with respect to other regions? In days long past, this was less true than now; for then there were immense, relatively empty wildernesses into which a crowded or impoverished folk might overflow and create for itself a new home. But this is no more. The world is full. All lands of milk and honey have long since been claimed. All Europe is congested, and America is all too swiftly approaching that same lamentable state. Every ambitious people must accept the impossibility of expanding far beyond the possibilities of its own home. The age of pioneering and

conquest has gone—perhaps forever. The time has come when each of us must make the most of himself and his own appointed place. And nowhere in all the world must this lesson be learned more thoroughly than in Japan.

If learned, it will bring many blessings—some of which will redound to the benefit of the West also. What they will be, no man can foretell; for they must grow out of a smooth adaptation of the Japanese to Japan as it is and as it may become. Ingenious, patient, hard working, and loyal as these people are, we may be certain that, within reasonable time, they can evolve a new civilization that will be at once a glory and a delight. But it will in no wise ape the automobile factories of Detroit, nor the smudge of Pittsburgh, nor the hideous hurry and drive of insane New York. It will not be smeared with billboards and roadside stands, nor gridironed with automobile highways over which a million silly little automobiles race smokily. It will be something that grows naturally out of Japan herself. It will utilize her resources without overstrain and will make for the happiness of her people. Probably it will not be a childish return to the feudalism of a thousand years ago, still less to the primitive rural crafts. Were I to indulge in the luxury of predictions, I would venture the guess that the new era in Japan will usher in the Age of Chemistry. For chemicals can be made and turned to account far more easily

and more cheaply than can iron, coal, petroleum and copper in Japan. And the infinite variety of products thus available will enrich the land. Barren acres can be made to blossom with agricultural chemicals. Crops never grown in the land can be made to thrive. The health of the workers can be assured with medicinal chemicals. And all sorts of useful products can be made without the effort of competing against the whole world.

On the intellectual and moral side, Japan needs to clean house first of all by driving out the psychic by-products of the Western Industrialism which she has been

imitating. Nothing has harmed her more than the infiltration of the Success Cult and the Ethics of Power. Not that the seeds of these accursed growths were not always present; they exist everywhere and at all times. But they have become respectable; and wherever that happens, the human spirit withers at the tap root. To be self-contained, self-controlled, and able to find happiness in one's surroundings—that can become the new goal of a Japan which musters the moral courage to cease looking with envy upon the Western Ox and puffing herself up to the dimensions of that stupid beast.

WALTER B. PITKIN

II

NATIONAL CHARACTER OF JAPAN

[M. G. Mori is author of *Buddhism and Faith*, and is spoken of as "an earnest and sincere thinker."—EDS.]

In concluding a short essay in *The Kobe Herald* recently on the naval ratio, the economic depression, unemployment, social unrest, and other pressing problems confronting Japan, I ventured the assertion that the future of the Japanese nation is immense (borrowing the adjective used by Matthew Arnold in regard to the future of poetry), if only we continue to make the most of what is best in our national character. But there I left untouched the question of what constitutes Japan's

national character. For it is not easy to state in brief, abstract terms the salient characteristics of a people so complex and composite as the Japanese. All races have many things in common, and a nation that totally lacked the cardinal virtues would forfeit the right of existence and be wiped off the face of the earth. Moreover, a laudable quality which, according to one observer, is the chief distinguishing merit of a nation, may in the opinion of another observer be possessed in

an even greater degree by another nation. Some nations—the Chinese for example—are renowned for commercial probity, but surely this does not imply that most other nations are destitute of the quality, for no nation utterly dishonest in commerce can hope to have lasting trade relations with its neighbours, and in an age like ours economic isolation would mean unbearable stagnation of national life.

Furthermore, we must remember that a nation is a large group of individuals, and that these individuals vary much among themselves in the proportion of the different qualities which they possess and exhibit, so that when we call a nation honest or dishonest, peaceful or combative, constant or fickle, rich or poor in the power of endurance, we are merely making broad statements of general facts, to which an overwhelming number of individual and concrete exceptions may be cited in protest. Even individuals are units complex enough in themselves to defy categorical labels, as psychology and everyday experience plainly teach us; how much more so a nation!

This is the age of science, and science as we all know deals with generalities and averages rather than with isolated cases. Adopting the methods of the sociologist let us deal with those general tendencies which distinguish a nation.

And, at the risk of rousing the ire of our Chauvinists, let me at once admit that the Japanese as a

nation have a larger share of certain weaknesses than some other peoples upon earth. They are, for instance, unquestionably imitative in a high degree. This is at once a fault and a merit. It has helped us to absorb Chinese, Indian, and European cultures with amazing rapidity, and thus brought us into line with them. In the very fullness of our enthusiasm for the new culture, however, we acted at first both superficially and indiscriminately—with the consequence that we became, as it were, intoxicated. Our creative genius was overpowered, stunned by the novelty and brilliance of the imported culture, and had to wait until the craze subsided making room for our powers of discrimination and originality to reassert themselves. It would certainly be both unfair and untrue to charge the Japanese (as at one time they charged themselves) with a serious lack of creative ability. Successful imitation, as some critic has shrewdly observed, implies latent creative power. It is well to remember that, after each initial period of blind imitation, an attempt is made to adapt the foreign institutions (be they Chinese, Indian, or European) to the practical needs and lasting requirements peculiar to the Japanese people.

I shall not here describe at length how Confucianism, Taoism and Buddhism have been gradually Japanized—*i.e.*, purged of those elements in them which have been deemed inimical to our national polity, and so harmonized among

themselves and with Shintoism as to become beneficial spiritual forces instead of dangerous intruders in our midst. The latest spiritual importation, Christianity, is already slowly but surely getting Japanized, which is a disappointing experience to many missionaries who have either failed or been reluctant to bring their teachings into conformity with the Japanese national temperament and tradition.

A Buddhist priest in a recent radio-talk lamented the rapid spread of Americanism or Yankeeism in Japan, which he said was really more dangerous than Bolshevism itself. The American craze may certainly carry everything before it for some years yet, as Buddhism and the love of Chinese institutions seem to have done in former ages. But personally I am convinced that in the end the true Japanese spirit will reassert itself, having adopted and assimilated meanwhile what is best in America—its indefatigable energy, its love of work for its own sake, its systematic methods, its stress on the principle of equality, and so forth. Our national character, in fine, will emerge from it even richer and stronger than ever.

We have already had fifty to sixty years of experience with Western material civilization, and the end of the period of slavish mimicry is now within sight. We are beginning to show signs of our own inventiveness, upon modern Occidental lines. With pride and satisfaction we have recently

heard of a number of important Japanese inventions being sold to England and other countries of Europe, and of Japanese railway and other engineers engaged as expert advisers and superintendents by Russia, Persia, and other countries. As for the progress made in medicine and surgery, wherein Dr. Noguchi and other researchers have won world-wide fame, and also in the art of warship construction, the facts are too well known to require enumeration here.

The Japanese have been described as a martial nation, on the ground that they have been victorious over China and Russia, *i.e.*, over powerful neighbours who by aggressive preparations had threatened their very safety as an independent nation. We are living in an age of pacificism, and to be called a warlike nation is no longer the glory that it seemed to be twenty years ago. Is this tendency, then, an altogether execrable fault as a national characteristic? To be honest, I hardly think so. The fact that practically all the great Western Powers are martial nations, is certainly no excuse for Japan's being another. But is it not rather a cynical fact that all the permanent members of the Council of the League of Nations are martial nations? Such is the present state of international relations, as far removed from our ideal as Heaven is from Earth. Complete disarmament is a noble goal well worth striving for; and Japan, by paying a great sacrifice in the shape of concessions to

England and America as embodied in the recently signed London Naval Treaty, has joined those Powers in taking a definite step forward towards universal peace. I am proud of Japan's brave decision, against which no less an expert than Admiral Kato, until recently in charge of the Naval Board of Command, had protested so strongly. What more eloquent testimony can there be of the solicitude of Japan's responsible statesmen for the enduring peace of the world? It is only a superficial knowledge of Japanese history which gives one the impression that we have been a fighting people from very ancient times. The natural tendency of all popular historians is to give more prominence to heroic wars than to the really more important achievements of peace. Space does not permit me to deal at any length with the peaceful achievements of the Japanese people, but let me at least call attention to the long and glorious periods of peaceful government known as the Nara, Heian, and Tokugawa Periods.

I said I am proud of Japan's sacrifice on the altar of world peace. And yet I am far from thinking it wise for her to offer a dangerous temptation to other nations by voluntarily exposing her vulnerable points, or reducing her naval and military forces beyond the minimum of safety. On the other hand, proud as we may be of our military prowess, we must

exercise every care never to display it save in self-defence or the protection of the weak against the strong; in other words, in the cause of justice and peace.

THE ARYAN PATH of February 1930 very rightly pointed out that the ultimate solution of the problem of disarmament should be sought in the spiritual uplift of all the peoples of the world, or in "making men feel and recognize in their innermost hearts what is their real, true duty to all their fellows, so that the old abuse of power . . . may disappear of itself." Until such a transformation has been effected in the minds of the majority of men, universal disarmament is impossible, and valour in time of national emergency must be regarded more as a merit than as a fault. The peace-loving ancient Indians would not have revered their gods or deva-kings of war, if they had not recognized the value of military strength as the last resource against brutal evil. In its best form it is an expression of the spirit of self-sacrifice, and a nation utterly lacking this spirit would go under even in the arena of peaceful competition in commerce and industry, in art and science. Japan's ambition is no longer to be first in the field of battle but to become one of the leaders in accomplishing the grand task now set before all mankind—that of raising the human race up to a higher plane of spiritual and economic life than it has ever yet known.

M. G. MORI

HAS THE GITA A MESSAGE FOR THE WEST?

[**Helen Jenks** is one of the growing band of young American women whose broader outlook on life-problems takes them to the profounder thoughts of the Ancient East. She modestly writes of herself—"my views and my attitudes are those of the undergraduate, of the seeker in the philosophical regions." Would that there were more undergraduates who pursue Philosophy with as great an ardency. Miss Jenks wrote sometime ago a remarkable criticism of Prof. Ryder's verse translation of the *Gita* in the New York *Saturday Review of Literature*.—EDS.]

Has the *Gita* a message for the West? Indeed, yes. We in the West are only just beginning to reach out, to hunger for the truth of things. Ours is a scientific age, one given to facts and the proving of theories, one given to searching for the basic underlying law which seems to govern this still, to us, unintelligible world. We are casting aside old faiths, and accepting new; we are a world bewildered, confusing and confused by the physical and the non-physical. Ours is a world that is searching, seeking, hurrying;—always we are hurrying. We hurry physically, we hurry mentally, until we have forgotten the very sound of the word leisure, and know not the joy of calmness.

Our universities are excellent examples of this western search. There, upon one hand are great buildings reared to science. There, as students, time and again we may prove to ourselves new formulas, new theories; and these same proofs tear down our old beliefs and leave us floundering. It is impossible for us to watch science lay before us honest, logical proofs, proofs of truths before undreamed of, proofs our minds can compre-

hend and must accept, and to go on with faith in the old "beliefs". We cannot, and so we tear apart the very structure we have built our lives upon, and search for firmer rocks on which to set our feet. There is but one thing we cling to in our struggling—the proofs of science—and to those who offer faith we cry: "We must have proof!"

Upon our other hand more buildings rise, smaller oftentimes, and more quiet than those across the quadrangle, yet they are filled with struggles even more intense. For we who would have proof come from our laboratories laden with physical facts, and laying them before the men who search the Absolute, we beg: "Help us to prove the Real that these are come from." Indeed we must hurry, for we have much to prove.

It is because we search, because we are struggling to find a science that will point a God for us, it is because we hurry, are breathless from valiant seeking, that the *Bhagavad-Gita* brings the West a message. The *Gita* is, by its very nature, a lesson for all men of all times, but in the West it is most needed now.

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fourth Chapter, by name—DEVOTION THROUGH SPIRITUAL KNOWLEDGE.

The *Gita* is a book of science, a treatise which proves its own theories, a volume that offers you logical statements to approve or to reject. It must therefore be a message spoken to this world where the rule of existence is scepticism, and proof is made a god. Those who struggle with the materials of science must learn that here are better tools, more delicate, more sure; for here is the science of the Supreme,—let them learn of it.

But the *Gita* is more than that, it is a song of devotion, of faith that is not blind. Its logical proofs have shown us the Absolute, and to the Absolute we acknowledge our faith, and our relationship. It is here that the *Gita* has for the West the greatest message of all, the lesson that Krishna teaches Arjuna throughout the book, the lesson of quietness, of inaction in action, of peace in the midst of war. Arjuna, pausing, uncertain, at the edge of battle, is urged to fight; yet he must go forth to fight, certain that the performance of such action is the performance of duty; sure that that which is cannot cease to be; firm in his faith in the All-pervading Absolute; and with these he will go forth—WITH QUIET IN HIS HEART!

With quiet in his heart—the West has never understood the

song of quietness, we have no knowledge of its strength. Here action is the one thing we know, we fill our days full to overflowing with it, then wonder at our weariness. It is for that understanding that brings peace that we search, that our laboratories function, that our philosophers seek. And the *Bhagavad-Gita* offers us Understanding—Quietness.

The West must learn the meaning of calmness. We have action, but it is poor and ineffective. We find ourselves doing over and over again things that should be done once and for all. We have action, but we have not the spirit of calm detachment. Sometimes we feel that the very physical world is crashing about our ears, crushing us, leaving us no strength to fight. It is then, dejected and without hope, that we hear faintly the voice of Krishna, coming to us from the depths of our inner self, speaking:

Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honourable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonour. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O tormentor of thy foes, this despicable weakness of thy heart, and stand up.

Then, the most of us rise, and go on. Far too often, however, the voice of Krishna is a dim and distant thing. It is like the glory of a sunrise in the hills, or of the sun that sinks into the sea; beautiful, and all too soon forgotten. Indeed, the *Gita* must teach the

West ; it is a hard lesson, and one difficult to master, but it can be done. And when it is done, then shall we perform action in an effective way.

"But," I can hear my western brothers asking, "how can this song, this book of devotion teach me? Will it give me proof?" Proof? Oh, my brothers, go to the low hills and watch the sun unfold them; go to whatever there is of beauty near you, and while you stand in silence listen to your heart. Slowly, gladly, out of the depth of your soul will come the voice of Krishna :

I am the Ego which is seated in the hearts of all beings ; I am the beginning, the middle, and the end of all existing things I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate, which is without me.

Proof? Here is greater proof than any laboratory can give you ; it is the proof of your own soul. When you have stood silently in the midst of a world that shows all about you evidences of that hidden law for which you search ; when you have stood quietly listening to the voice of your own soul ; when you have felt the calmness that comes with the assurance of your own eternality ; —when you have felt these things, you will know proof.

I am the wisdom of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and longing.

Here is the thing that we must

learn—freedom from the desire of results in action. Let us learn this and we shall have this Peace for which we struggle!

These quotations have been taken from the prose translation of William Q. Judge. His is a translation valuable to the West for several reasons. It is considered very close to the original in rhythm and in spirit. It is, moreover, a translation made by a westerner, who had learned well the lesson of calmness that the *Gita* teaches. It is a translation that appeals to our reason, as well as to the beauty we love, and take so little time for. The *Bhagavad-Gita* is a colloquy between Arjuna, the seeker, the questioner, the counterpart of all men, and Krishna, the Divine. It is a book that calls for logical understanding, and it calls for faith. We in the West have come to shy like a frightened animal at the very sound of the word "faith"; yet—we have it. Somewhat paradoxically our very distrust leads us at length to faith. We eschew it, and turn to scientific proof ; but before we can progress, before we can have even a basis to rear our laws upon—we must have faith in proof! Undoubtedly the West has given all its faith to proof. The *Gita* calls for understanding and faith ; it offers you in return common-sense, and proof. More than that ;—he who reads shall put it down WITH QUIET IN HIS HEART!

HELEN JENKS

THE PRESS IN INDIA

[**Ramananda Chatterjee** is the respected editor of *The Modern Review*, the best known and the most influential of Indian periodicals, now in its twenty-fifth year.]

Our readers will remember our request in the introductory note to Mr. Frank Whitaker's article on "The Power of the Press" last month. We are glad so well informed a journalist as Mr. Chatterjee has presented the requirements of the Indian Press, at least on the material plane. The moral and intellectual aspects of the subject remain yet to be dealt with and we hope our author, or some equally competent authority, will write about them.—EDS.]

Being a journalist myself, I feel that I might be considered guilty of professional vanity if I were to state what I thought of the vocation of journalism *as it ought to be*. Nevertheless, I am constrained to observe that the ideal journalist's vocation is a combination of the vocations of the teacher, the minister of religion and the statesman. But even though few of us come up to that high standard, the task of the working journalist in all countries is rather difficult. I shall point out our difficulties with reference to Indian conditions.

Journalists have to serve and please many masters. The staff of those journals which are owned by capitalists have to serve them. They may not in all cases have to do their bidding directly, but there is indirect—perhaps unconscious—pressure on their minds. But even in the case of those journalists who are proprietors of their own papers, there are other masters to serve and please. There is the circle of readers, drawn from all or some

political, social, religious (orthodox or reforming), or communal sections. There are the advertisers. And last of all, one must not offend the ruling bureaucracy beyond a certain more or less unknown and unknowable point! Having to serve so many masters, we may seek to be excused for not listening above all to the voice of the Master within, speaking through our conscience. But there can be no excuse. Ours is a sacred duty. We must not sacrifice our convictions for any advantage whatsoever. Great is the temptation to play to the gallery; but our task is to enlighten, mould and guide as well as to give publicity to public opinion.

An endowed newspaper may probably be placed beyond some of the direct and indirect influences spoken of above. But these influences are not always harmful. However, the experiment of an endowed newspaper is worth trying. Though not exactly endowed, the *Freeman* of America was conducted for some years successfully under a guarantee of its

deficits being paid by a public-spirited lady.

It is obvious that the spread of literacy and education has greatly to do with the progress of journalism and journalistic success. Political freedom and economic prosperity are other factors in such progress and success. Religious and social freedom also are indispensable for progress in journalism. Indians are for the most part illiterate, only 82 per thousand persons, aged 5 and over, being literate. India is also a dependent country subject to stringent and elastic laws of sedition, etc. Our religious and social superstitions are other obstacles. And, last of all, India is a very poor country. No wonder then that we possess only a small number of journals compared with other peoples who are more educated, more prosperous, and politically and socially free. The following table will give some idea of the position we occupy in the field of journalism. The figures are taken from the *Statesman's Year-Book* for 1927.

COUNTRY.	POPULATION.	NUMBER OF JOURNALS.
India	318,942,480	3,449
Canada	8,788,483	1,554
United States of America	115,378,000	20,681
Japan	61,081,954	4,592
Chile	3,963,462	627

The table shows that in proportion to her population India possesses a much smaller number of newspapers and periodicals than the countries named above, which are all politically free and more educated and prosperous. But the

mere number of India's journals perhaps gives an exaggerated idea of her progress in this respect. For, whereas in U. S. A., Japan, etc., many newspapers and periodicals have each sales exceeding a million, no journal in India has a circulation of even 50,000, most papers having a circulation of only a few hundreds or a thousand.

Though India has a large population, the multiplicity of languages spoken here, added to the prevailing illiteracy, stands in the way of any vernacular journal having a very large circulation. Of all vernaculars Hindi is spoken by the largest number of persons, namely about 99 millions of people. But unfortunately all the Hindi-speaking regions in India are among the most illiterate in the country. Moreover, as the speakers of Hindi live in four or five different provinces, and as owing to distance and other causes papers published in one province do not circulate largely in others, Hindi papers cannot under present circumstances have a large circulation. About 50 millions of people speak Bengali. Most of them live in Bengal. But owing to most of them being illiterate, Bengali journals also cannot have a large circulation. Each of the other vernaculars is spoken by less than 25 millions, and several by only a few hundred thousands. Some papers conducted in English, particularly those owned and edited by Britishers, circulate in more than one province. The British-owned and British-edited papers are more

prosperous than Indian ones; because the British sojourners here are well-to-do and can all buy papers, and the adults among them are all literate. Another reason is that as India's commerce, trade, manufacturing industries and transport are mostly in their hands, their papers get plenty of advertisements. Our journals cannot prosper and multiply in number unless all our adults are able to read, and unless the commerce, manufacturing industries and transport of our country come into our hands.

Besides illiteracy and other causes, our postage rates stand in the way of the circulation of our papers. In Japan postcards cost four and a half pies, in India six pies. In Japan the lowest postage rate for newspapers is half sen or one and a half pies; here it is three pies. There are differences in other items, too, all to the advantage of Japan. For this and other reasons, though Japan has a much smaller population than India, the number of letters, postcards, newspapers, parcels and packets dealt with by the Indian Post Office is smaller than the volume of ordinary (as apart from the foreign) mail-matters handled by the Japanese Post Office, as the following table shows.

COUNTRY.	POPULATION.	MAIL MATTERS.	YEAR.
India	318,942,480	1,244,425,235	1924-25
Japan	61,081,954	3,806,120,000	1920-21

The invention of typewriting machines has greatly facilitated the speedy preparation of quite legible "copy" for the press. But

so far as the vernaculars of India are concerned, the invention has not benefited their writers much. For, many of these vernaculars have different kinds of characters and alphabets, for all of which typewriters have not been invented. And the machines constructed for some of the vernaculars are not at all as satisfactory and as convenient to use as those constructed for Roman characters. A great difficulty is the existence in Sanskrit alphabets of numerous compound consonantal letters and the different forms which the vowels assume when connected with consonants. "X" is the only compound consonantal letter in English. In the Sanskrit alphabets they are quite numerous.

A far greater handicap than the absence of satisfactory typewriting machines for our vernaculars is the non-existence of type-casting and setting machines like the linotype, the monotype, etc., for our vernaculars. Unless there be such machines for the vernaculars, daily newspapers in them can never promptly supply the reading public with news and comments thereupon as fresh and full as newspapers conducted in English. The vernacular dailies labour also under the disadvantage that they receive all their inland and foreign telegraphic messages in English, which they have to translate before passing them on to the printer's department, which dailies conducted in English have not got to do. Reporting in the vernaculars has not made as much progress as in English, which

latter even is here in a backward condition. This fact often necessitates the translation of English reports into the vernacular. I am dwelling on these points, because journals conducted in English can never appease the news-hunger, views-hunger and knowledge-hunger of the vast population of India. Of the 22,623,651 literate persons in India, only 2,527,350 are literate in English. When there is universal and free compulsory education throughout India this difference between the number of literates in the vernacular and that of literates in English will most probably increase instead of decreasing. Therefore, for the greatest development of journalism in India, we must depend on its development through the medium of the vernaculars.

Fully equipped institutions for giving education in journalism should be established at all University centres. As reporting has necessarily to be taught at all such schools, special attention should be paid to reporting in the vernaculars.

Progress in journalism depends to a great extent on the supply of cheap paper, ink, etc. Raw materials for their manufacture exist in India in abundance. If we could supply our own paper, ink, etc., that would be a great step forward. The manufacture of our own printing machinery would also be a great help. Though that is not a problem whose solution can be looked for in the immediate future, we note

with hope that the mineral resources of India are quite sufficient for all such purposes.

Photographic materials and everything else needed for equipping process engraving departments are also required for big newspaper establishments. How far India can ever be self-supplying in this respect can be stated only by specialists.

One of the disadvantages of Indian journalism is that the supply of foreign news is practically entirely in the hands of foreigners. Reuter gives us much news which we do not want and does not give us much that we want. "The Free Press of India" has rendered good service in arranging for news being sent quickly from London. Permanent arrangements for such independent supply of foreign news would remove a much-felt want, though the disadvantage of cables and ether waves being controlled by non-Indians would still remain. Some of our dailies have correspondents in London. There should be such correspondents in the capitals of other powerful and progressive foreign countries.

Indian dailies in many provinces already have correspondents in other provinces. In addition to correspondents in all the principal provinces, who ought to pay greater attention to their cultural movements and events and vernacular journals than they do, it would perhaps be very desirable for the most flourishing dailies to have among their editorial assistants competent young men from

different provinces, who could pay attention to things appearing in their vernacular newspapers also. The German mode of apprenticeship known as *Wander-jahre* or wander-year, that is, the time spent in travel by artisans, students, etc., as a mode of apprenticeship, may be adopted by our young journalists also. Of course, they could do so with advantage only if our dailies in the different provinces would, by mutual arrangement, agree to allow such persons to serve in their editorial offices for fixed periods. Such all-India experience would stimulate our love of India as a whole, broaden our outlook, and cure us of our provincial narrownesses and angularities to a considerable extent.

It would be desirable to have an All-India Journalists' Association

and Institute with branches in Provincial Centres. These should be registered under Act XXI of 1860. The Association may have a monthly journal, and draw up a code of ethics and etiquette for journals. Without such Associations, and solidarity and mutual co-operation, we cannot aspire to acquire and exercise the influence belonging rightfully to the Fourth Estate. There should be libraries connected with such Associations or with the schools of journalism referred to above. In these libraries, in addition to books, reports, etc., required by the profession, complete files of all important journals should be kept. It may be difficult, if not impossible, now to procure files of all such papers from the beginning; but an earnest attempt ought to be made.

RAMANANDA CHATTERJEE

O toiling hands of mortals! O unwearied feet, travelling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour.

R. L. STEVENSON

FAIRIES AND MAGICIANS

[Every country has its nursery tales or *marchen*, its royal myths or *sagas*, its fairies and witches, its "star-led wizards" who "haste with odours sweet" and its black magicians. Though modern science has tried to make short work of fairies and magicians, the Little People and their Big Brothers continue to survive. Certain educational reformers find the existence of the Invisible World a necessity in their work of training, and though tales are told and stories are written their substantial reality is not generally accepted. Leaving magicians alone, who or what are fairies? Theosophy calls them Elementals, and H. P. Blavatsky defines them thus in her *Glossary*:—

ELEMENTALS. Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements—earth, air, fire and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by "Elementaries"—in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th *planes* of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

Below we print two articles which read together will give the spiritual as well as the material cultural value of fairy stories and magic tales.—EDS.]

I

THE CULTURAL VALUE OF FAIRY STORIES.

[Miss Erica Fay, author of *A Road to Fairyland* published by Putnam's and well-received last year, has lived in the East for nearly two years. Here she came in touch with Lafcadio Hearn and his family and her appreciation for the magic of words—first aroused by Hans Andersen who entranced her as a small child—was enhanced by hearing him and seeing the poetic beauty of his home in Japan. She has travelled a great deal in many countries. She says that "although I have some knowledge of science I have always felt that human truths deeper than can ever be presented by scientific methods can be expressed in fairy tales." —EDS.]

The test of true culture is character. That character (however energetic and successful in a worldly sense) fails which does not respond to the beauty and the mystery of the world. Character, however much it may depend on inherited potentialities, is developed and enhanced, or injured and its finer sensibilities withered off, in the nursery.

The more I see of children, the more evidence they give me that their essential characters are made or marred in the cradle and the home. Too often long before they go to school many of the characteristics which would be most useful in later life are withered away, either by lack of encouragement and mental nourishment, or by the active, though perhaps un-

conscious and stupid repression of the nurses' or parents' "don'ts". Modern parents seem to me to err too much on the side of materialistic "truthfulness" yielding an almost mechanical hardness and lack of romantic imagination. They deliberately try to root out, as though it were a weed, the instinctive, child-like love of fairies, and the things like the magic seven-league boots and the power to make oneself invisible, which delight the imagination and which, though impossible in this world are the keys to a delicious other-world of magic possibilities, affording not only a romantic refreshment but a testing and enlargement of the character. I once heard a little girl of ten boasting that she despised a teacher who had mentioned a beautiful Hans Andersen fairy story to a class, and her proud Mamma, instead of endeavouring to let her arrogant young daughter see that there might be an even profounder truth in the fanciful un-realities of such a tale, gloried in her "truthfulness" and encouraged her self-sufficiency.

As perhaps some of my readers may be inclined to disparage fairy tales I ask them to consider one aspect of their cultural value that may appeal to them, namely, their literary quality. The literary technique of a good fairy story is a far more finished and polished thing than a lengthy and wordy novel or romance. Tolstoy, acknowledged to be one of the greatest, if not the greatest, novelist who ever lived, recognised and deeply considered the extreme art

required, and experienced the great difficulty and labour involved in the writing of very simple tales for children. He put his own best thought and his most systematic literary finish into his short stories, his *Twenty-Three Tales*, and was proud that it was read by peasants and their children by the million.

A fairy tale to be good and enduring must be a gem of literature. It must flower from the severest literary prunings so intensive and repeated that time would not permit an author to give an equal care to the finish of a lengthy work. Literary critics have not paid much attention to the fairy tale, but in my opinion it ranks with the sonnet and the play in its necessity for pruned conciseness and true virtuosity.

But the fairy tale has cultural value in many directions for the young, the recognition of its literary value will only come to older minds. The child should be entranced by the worlds shimmering into his ken but may be unaware that it is the magic of words, skilfully woven together, that holds him so breathless. He should be entranced, and thus led a willing captive, into realms of beauty, sympathy and imagination which he will not find in his daily life unless he has been thus initiated, but which will abide with him and enhance his development. Once seen they become his permanent possessions. To a toddler the stones, the grass, the trees, the flowers, have an absorbing interest, but directly

this phase passes and he is able to understand fairy stories they assume new and magical potentialities. Children whose imaginations are enhanced and developed by beautiful fairy stories will have gained that delightful endowment, the capacity spontaneously to create for themselves jewels out of pebbles, a fairy forest out of turf, romance, and royal loveliness out of meadow flowers.

If our ideals for humanity are profound enough, universality of human sympathy is of supreme moment to us, and what can be so universal as the real fairy tale? Novels must depict in a localised fashion the characters and behaviour of various adult communities, and after a lapse of time most become meaningless or tedious and uninteresting to others with different customs. Poetry, marvellous as the universal appeal of its deepest thought may be,

depends too much on verbal felicity for its quality to be universally appreciated in translation; but the true fairy tale, if well and simply translated, appeals to the children and to the profound in heart in all nations so long as human memory exists. A universally loved tale gives a fund of impulses and emotions in common. Is not this universal sympathy a true peace maker?

Deeper even than all this is the cultural value of the cosmic thought which the skilled teller of fairy tales weaves into each simple romance. Without preaching, and often by means of happy laughter, the skilful writer of the fairy tale ennobles, and weaves into each tale one or other of the profound truths which the soul of man must discover if his relations to the world and the other people with whom he dwells are to be tinged with the beauty of the Eternal.

ERICA FAY

II.

ARE THE "ARABIAN NIGHTS" ALL FICTION?

[W. Q. Judge contributed this article to *The Theosophist* for October 1884; we reprint it to supplement the preceding one. It justifies by explanations a statement in *Isis Unveiled* that "fairy tales do not exclusively belong to nurseries".—EDS.]

For many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler

had his story-teller to amuse him or put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young

fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth—such as the Devil or Serpent myth—over large numbers of people or vast periods of time points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell". This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal—the interlaced triangles—constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large, *iron* pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisher saying, that ages before he had been confined there by Solomon; that after two hundred years he

swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, etc., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred that way. There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy

kingdom—the most powerful and malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of processes which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals, and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis they

dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman

but his Atman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land—now bleak and desolate—where at one time the fourth race men held sway and dabbled in both White and Black Magic.

W. Q. JUDGE

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chamber, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

THE VOICE OF THE SILENCE

THE NATURE OF THE LOWER SELF

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The *Bhagavad-Gitā* is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular: it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

“The three great qualities called Sattva, Rajas and Tamas—light or truth, passion or desire, and indifference or darkness—are born from nature, and bind the imperishable soul to the body.”

—*Bhagavad-Gitā*, xiv. 5.

If the thirteenth discourse of the *Gita* unveils the facts about the nature of the Higher Self, the fourteenth chapter treats of the nature of the lower.

The lower self is born of Prakriti, Matter or Nature. Because matter has attributes or gunas the moment the soul contacts body, the latter binds the soul by and through those attributes. Matter is inert and dense; but it is mobile in spite of its inertia; it has rhythm of movement because it is vitalized and energized by the light of the spirit.

The Man of Matter is full of inertia, or is full of movements, or is full of harmony and rhythm, but, evil or good, he is under the sway of matter. As long as he is ensouled and aroused by any of these three he is mortal, subject to pain and decay.

The Man of Spirit is full of ideation, intuition and inspiration. The Self exists perpetually in a state of contemplation which is creative and therefore blissful.

We have to labour and free ourselves who are centred in the lower, so that we may experience in our consciousness, our brain-minds, the Presence of the higher.

In each one of us one of the three attributes predominates; the remaining two are not so active, though they operate. When Tamas-Inertia predominates we become deluded, indifferent to life and duty, lazy in body and indolent in mind. When Rajas-Mobility predominates our sense-desires flourish, love of gain increases and begets ambitions, and actions and more activities are initiated, and there is restlessness of body and mind. Large numbers of ailments

and nervous disorders are due to the predominance of Rajas in our civilization. When Sattva-Rhythm predominates the man is happy, lucid and peaceful and engages himself in the study of Wisdom and in the service of his fellows. But all three imprison the soul in the body. Dhritarashtra is the symbol of Tamas, Duryodhana of Rajas, Arjuna of Sattva: Krishna is above and beyond them having transcended them.

The spiritual life is the overcoming of the influence of the gunas or attributes of matter. This means overcoming not only of evil but also of good. When we surpass the three which are co-existent with the body, we are released from pain, old age and death, for thereby we drink of the Water of Immortality. It does not mean that the body does not have its aches or old age or death, but that the man who has freed himself from the tyranny of these three powers is not affected by aches, does not feel the burden of time and age, and is untouched by death itself.

In answer to his Chela's question, the Master Krishna describes the virtues and characteristics of the man who has overcome the gunas.

Most of us are inert and lazy and are goaded into action by the necessity of keeping body and soul together. In the competition of life we unfold ambitions, multiply desires, are entwined by activities in actions, and succeed in bringing upon ourselves afflictions; this

stage leads to the next, for in anguish we begin the search, by knowledge we overcome pain and grow in contentment and thus the happy stage is reached.

Just as the perfect realization of ourselves as the Higher Self begins in the intellectual recognition of the fact that a Higher Self exists, followed by an enquiry into its powers and modes of manifestation, so also the complete freedom which emancipates the personal man from the slavery of the material qualities starts with the intellectual recognition that all persons are continuously affected by gunas or attributes of prakriti or matter and nature. The second step lies in the determining by each of his own particular predominating quality. The legitimate use of each of these properties of nature is indicated in the *Gita*, the remedy for overcoming the disease pertaining to each is also referred to, and how to take the next step in front of each is clearly shown. The tamasic man is evil, though not consciously active in it; the rajasic man is evil and then evil and good; the sattvic man is good; one stage leads to the other and transforms the evil into the good man. But evolution does not stop there—the good man has to grow into the spiritual man. Between goodness and spirituality is a gulf, the same as between wickedness and righteousness. The selfish man becomes unselfish and then flowers into selflessness.

Is it possible for us to grow in goodness? Can we in this day

and age unfold spirituality? Yes, is the answer; it is more normal to be good than otherwise; and knowledge reproclaimed in our cycle gives aid more than ever before to the aspirant to spiritual life. In the words of a modern sage:—

"That which propels towards, and forces evolution, *i. e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*,

or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*) which is 'the maker of the tabernacle,' as Buddha calls it in *Dhammapada* (153 and 154) It is equally true that the Atman alone *warms* the inner man; *i. e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. . . . Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon."

B. M.

IN THE WORLD OF BOOKS

WHO WAS NAPOLEON?—A MYTHIC VIEW *

[**Geoffrey West**, though young, has made his mark in the realm of biography; as the author of *The Future of Literary Criticism* he has shown insight and acumen; therefore he is doubly competent to review this strange life of Napoleon which at once reminds us of the following passage from H. P. Blavatsky's *Isis Unveiled* (I, p. 34.), published in 1877.

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The greater kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

"As above, so it is below. That which has been, will return again. As in heaven, so on earth."

—EDS.]

* *The Life of Napoleon*, by DMITRI MEREZHKOVSKY, translated from the Russian by Catherine Zvegintzov. (Dent, London, 7s. 6d.)

Some books cannot be taken upon the level of everyday. To scan them in train or 'bus, amid the roar of twentieth century mechanism, is to invite—and receive—the derision of the intellect. Yet take them home, turn to them in solitude, in the silence of evening, submit to them, not analyse but experience them; and from these same derided pages meaning, significance, will exhale, will organically unfold as the bud unfolds to a flower.

Merezhkovsky's *The Life of Napoleon* is such a book. On the surface it is vivid, dramatic. To read it is to watch a panorama, a cinema film rather, so swift, so impressionistic, so vital and *eager* as to become at times almost too dazzling. The author has read both widely and wisely among the forty thousand or so books written about Napoleon since his death, and though he quotes freely he never does so obtrusively; his quotations are skilfully inlaid in his narrative, they do not interrupt it. Nevertheless one looks beyond this surface; it is indeed what lies beyond that gives the book value. To take another image, it is as though one heard some brilliant piece of music in quick time, heard it with admiration, with pleasure, and yet presently found oneself listening irresistibly *beyond* all these trilling showers of notes to the recurring deeper chords, like gongs of fate, which carried the profounder, the real meaning.

What are these chords? One quickly appears and is soon recog-

nised as such. It is the idea of the *anamnesis* of Plato, the intuitive "knowledge-remembrance" of the immortal soul. How else, Merezhkovsky asks, explain the genius of the young military leader? Napoleon himself clearly realised the element in his life of "magnetic premonition". Unfailingly in his years of triumph, from Toulon to Jena, he intuitively "knew-remembered" the thing that must be done—and did it, and conquered. While he followed his Destiny, submitted to his "known-remembered" fate, no man, no nation could stand against him; the wisdom of eternity was his, and it set aside the wisdom of time as a grown man a child in his path. Only when he revolted against his Destiny did he begin to forget, and fail; his star to draw, ever swifter, to its setting.

His sun, one would rather say, for Merezhkovsky plays with that century-old idea—mooted even its subject's life-time—that Napoleon was "the last incarnation of Apollo the sun-god," of Osiris, of Thammuz, Adonis, Attis, Mithras, culminator of a line of such "heroes" as Gilgamesh of Babylon, Alexander, Cæsar. This is the second and deeper chord which sounds and resounds to give significance to the plane of surface drama. It appears first—though its meaning is not immediately recognised—in the dividing of the book itself into the six phases of the sun. The childhood in Corsica, school-days at Brienne and in Paris, the first success at Toulon and the promotion, following the 12th

Vendémiaire to command of the Home Army—these are the Dawn. Sunrise appears with the Italian campaign, the mad venture of Egypt, the *coup d'état* of the 18th Brumaire. The full sunshine of Noon illuminates the First Consul, the victor of Marengo and creator of the Code, the Emperor, the hero of Ulm, Austerlitz, Jena and Friedland, the peace-maker at Tilsit. With Evening come the first defeats—the failure of the Continental Blockade, the catastrophe of the Russian campaign. Sunset follows swift with abdication, Elba, the waning afterglow of the Hundred Days, and Waterloo; and it is Night which broods over the six years to the island death.

Yes, Merezhkovsky says, he was more than a man; rather he was Man, *the* Man born again out of the past at once to bridle and establish the new era ushered in by the French Revolution, to make Liberty, Equality, Fraternity a reality upon earth, to set up World Peace, World Democracy, a World League of Nations. Only so, the author says, is his life intelligible. Yes, a great more-than-man, the forerunner of—who shall say what: it is not yet revealed, the "Fateful Executor of a Command Unknown," he failed—of the highest. He took the burden of the world upon him, and it crushed him. To preserve Equality he strangled Liberty (as though each was not of its nature co-existent with the other); to establish peace he ravaged a continent. Son of the Revolution,

he outraged his very Mother when he brought back autocracy, the petty pomps of Cæsar and Charlemagne to deck his podgy plumpness. Wells has said of him truly: "He might have been the maker of a new world; he preferred to be the son-in-law of the old." Himself of Atlantis, he fell like the Atlantes; he flung away the bone of selfless achievement for the shadow of personal aggrandisement. He deserted his Destiny—and Destiny deserted him. "No sooner did Napoleon do this," says Merezhkovsky in his earlier book *Napoleon: A Study* (which should and indeed needs to be read with this present work for the latter's full understanding), "than his fall began: while he bowed in submission to Destiny it raised him upwards; when he rebelled against it, he was hurled from the heights into the abyss." Disaster followed disaster—from Bayonne to Waterloo. Then, only then, he again submitted, not to England but the remembered voice of his Fate. On St. Helena he cleansed his soul. . . .

Were I regarding this book as history I should complain that Merezhkovsky with all his reading and knowledge has stacked his cards too much in his hero's favour. There is no impartiality; Napoleon has always the benefit of the doubt. I should complain that the author is sometimes inexact in points of detail (as when Napoleon's dying words are given differently here and in the earlier *Study*, apparently on identical authority!). I should complain that

his deductions often contradict one another, and that his terms and even sometimes his meanings are insufficiently clear. No matter! Here is not history, but metaphor—more exactly perhaps, myth. And if by telling history as myth, a writer can reveal new truth—truth of the soul—then he

is justified. Merezhkovsky, I think, does this. He turns upon Napoleon the eye of eternity; no one who can accept his fundamental premises will read his book and not feel that here one of the most enigmatic figures in modern history has been revealed anew and vitally.

GEOFFREY WEST

WHAT PARIS THINKS OF THE ORIENT?

[Mlle. Dugard is one of our oldest contributors and therefore needs no introductory words.—EDS.]

In the opinion of those whose business it is to forward publicity, to think does not seem to constitute the greatness of man, rather it is boring to him. Therefore, when a book is published which stimulates reflection, the advertiser does his best to give a misleading impression. Thus we find the last work of M. Luc Durtain—*White Gods and Yellow Men*—presented to the world surrounded by a printed band on which one reads: "Primeval forests, swarming cities, strange retreats of pleasure and opium." Beguiling advertisement! Certainly M. L. Durtain *does* speak of the jungle, of opium and of swarming towns such as Singapore and Saïgon; but he is not one of these writers who would have nothing to say were there no more opium or jungles, or were all-night bars closed. As for "retreats of pleasure"—he has something else to

think of! As a doctor, accustomed to examine patients, he desired to test the heart and lungs of our western civilization in order to judge of its health. But instead of "practising" in the United States, which is too much convinced of the excellency of its civilization, he thought he would study his problem from "underneath," at the Antipodes, especially in Indo-China, where Western Civilization meets the Yellow Race face to face. There he has seen what it brings to man of another colour, and how amongst them it can serve the cause of humanity. Though he writes in a lively manner, he asks questions of the deepest significance.

The gifts of the White Gods—Science, Mechanism—are channels, railways, miles of bridges and roads, clearing work, drainage, piers, docks and harbours and the improvement of natural wealth.

"By the western will, the inhabitant of the *paillotte* and of the rice-field can become their owner. And he is so to-day in most cases. Another reform efficiently protects the peasants against injustice: it is the village now which selects its own chief, the *mé-srok* who collects the personal taxes." There are also victorious fights against ignorance and epidemics. Everywhere in Indo-China the white man erects schools and hospitals, organizes services for the purifying of the water, wrestles against marsh-fever, cholera and leprosy. After visiting the Pasteur Institute at Saïgon, our author writes thus of the use of vaccines.

Fifteen million doses were prepared here last year—the vaccine of Jenner, taken from buffaloes, vaccines anti-cholera, anti-pestiferous, anti-dysenteric, the two first being gratuitously distributed. The plagues which have always swept off the populations of Asia, troubled the spiritual conscience, and diminished the physical and the moral strength, are subdued here by a set of white men.

But our author is too observant to see but one of the many sides of this problem, and he shows some aspects that are less pleasing. The works of the white man are costly. Hygiene, police roads, digging up, planting of millions of gum-trees, require large sums of money. Hence heavy taxes weighing on the natives; hence a tendency to develop the consumption of alcohol and opium—fountains of revenue for the Public Treasury; hence, also, the impersonal hardness of the financial societies which, owning the plantations and spurred on by specula-

tions in rubber, exploit the coolies in order to obtain cheaply the maximum of profit. If many of the officials and settlers are better than the average man, there are others who are quite ordinary. For these the very fact of owning two or three servants has the effect of too strong wine; they become intoxicated, and play the potentate: imperious gesture, sharp voices, the use of the *tu-toyer* form—all humiliate the native, keenly sensitive on matters of politeness. Outwardly the yellow man accepts. Accustomed to obey, he bears the roughness of the white men with a timorous reserve. But how much rancour is hidden under the courtesy of this yellow race "who smiles even when she hates"! And how L. Durtain leads us to sympathise with their dissatisfaction!

Are we then to come to a pessimistic conclusion in our estimation of the effect of western civilization on the Yellow Race? Standing face to face with facts, it is impossible to judge as valueless or simply hurtful the gifts of Europe to Asia. . . . Is Mechanism half harmful?—certainly, but also half liberating? Is Science tarnished by this servility before brute force?—but so full of great gifts, were it only the daily help that chemistry and the magnifying glass give to life. For the East, western science has often meant betterment or salvation. Besides, for eastern men the choice is already made, and it is to our science that they look for "knowledge and comfort". The conclu-

sion that forces itself upon us is that "a soul must be breathed" into our mechanical civilization, a soul which will bring the white man to think of the yellow—and of all men—what a French Resident once said with respect to the natives of Annam: "The question is to make them feel that we see in them ends, and not means."

But how to succeed? L. Durtain (who promises us a continuation of his book) does not indicate this. He only says that the White Gods, whose youth "had too much confidence in the school of the Anglo-Saxon Race, harshly practical," will become more human under the influence of other races—Asiatic, Latin, German, Slav; and that "the U. R. S. S.

will perhaps have a word to say". For ourselves we believe that this humanisation can be realized only by the men who have found in communion with the spirit that renewal of the soul which makes possible fraternal unity.

Want of space obliges us to indicate only three other works which show the interest of French writers in the East. These are: *Modern India*, by A. Philip; *The Ancient Civilization of India*, by Courtillier, and *Crowds of Asia*, by E. Dennery. We must add that *Fireflies* (Rabindranath Tagore) translated and illustrated by A. Karpelès-Hogman, has been published lately under the title of *Lucioles*.

M. DUGARD

On the Election of Grace and Theosophical Questions. By JACOB BÖHME: together with a biographical sketch by Dr. Hermann Fechner, all translated from the German by John R. Earle, M. A. (Constable & Co. Ltd., London. 10s. 6d.)

From the middle of the seventeenth century when John Sparrow's first translation of *The Forty Questions* and *The Clavis* appeared in English, interest in the writings of the German shoemaker mystic has waxed and waned in cycles. Periods of indifference and neglect follow seasons of revival and quickened interest in the things of the inner life, and it is in the latter seasons we look for new editions and translations of Böhme. In the eighteenth century William Law re-introduced the teachings of Böhme to Englishmen and they have been known through Law in this country as through St. Martin in France. In the nineteenth century Anne Judith Penny devoted nearly

forty years to the study and exposition of Böhme's writings, though her widely scattered essays in journals were only collected and published in one volume in 1912. About the same period appeared a handsome series of volumes edited by C. J. Barker which comprised re-issues of Sparrow's translations carefully annotated and emended. Now we have available a new translation from the German of two books—*The Election of Grace* and *Theosophical Questions*—by Mr. Earle, precluded by a translation of Dr. Hermann Fechner's biographical sketch. Students of mysticism and admirers of Böhme will welcome this new presentation, which, as a translation, has many merits appealing to the modern reader. The reading of Böhme is not an easy task under any circumstances and the effort is not lessened by the seventeenth century English of Sparrow's translations. Mr. Earle has greatly simplified the reader's task and may open Böhme's

thought and experiences to a fresh range of theosophical students, for there are those among readers of—let us say—*The Secret Doctrine* who will be apt to recognise points of contact and resemblance between the visions and revelations of the humble German tradesman and the bohemian Russian Aristocrat. Both were channels through which a spiritual quickening entered the *Weltgeist* of their age; both saw but found terrible difficulty in describing and explaining vision in its fulness—that of course is common to all seers—; both suffered for their revelations; both were essentially humble and superficially positive and dogmatic; both tended to founder when they essayed to strengthen the clarity and force of their message by weighting it with mundane science and terminology for which they had no natural equipment. Böhme struggling with medical alchemy and astrology is the prototype of Madame Blavatsky dragging in citations from a hundred sources of no real value to her argument. Parallels such as these add greatly to our interest in Böhme and we cannot read him even superficially, without recognising amid the wearisome iteration and verbiage that he is endeavouring to express, for his own day and generation, some part of that secret wisdom which has been preserved through the ages by custodians who from century to century have looked

forth into the gloom for messengers who might carry some gleams of light to the “people sitting in darkness”. You cannot read Böhme stumbling and struggling in his efforts to recall, in waking senses on the physical plane, the memories of ineffable light and knowledge visioned elsewhere, without knowing that *sattva*, *rajas* and *tamas* were realities to him and that he had, somewhen and somehow, glimpsed the “Vision of the Universal Form” vouchsafed to Arjuna. In one important particular Böhme was handicapped as were the writers or compilers of *The Zohar* in their day; everything must be justified by quotations from Holy Writ, and neither he nor they avoided the pitfall of the absolutely irrelevant citation.

A word should be said of the excellent sketch in some sixty pages which in three sections deals with Böhme's life as citizen, his spiritual life and relations with adherents, and his persecution and death. The incident of his boyhood, which rests on the recital of Frankenberg from Böhme's own lips, records the visit of an unknown personage to his master's shop, and the words spoken prophetically of his future may, as Dr. Fechner says, be entirely natural, but, on the other hand, we may have here the one event which supplies the external evidence of his being chosen for a messenger, the internal evidence of which lies in his message.

EDITH WARD

The Buddha's Golden Path: A Manual of Practical Buddhism based on the Teachings and Practices of the Zen Sect, but Interpreted and Adapted to meet Modern Conditions. By DWIGHT GODDARD. (Luzac & Co., London. 4s.)

The Zen Sect of Japan reflects the fundamental character of Buddhism most faithfully. It approaches nearest to the spirit of the founder and sees in enlightenment the fundamental fact of religious life. The attainment of this enlightenment is, as the name *Zen* implies, made possible in mystic concentration or

meditation. “Zen” is the Chinese Chan, both words an abbreviation of Zenna or Channa, the Chinese translation of the Pali *Jhana*—i. e. the Sanskrit *Dhyāna*—meditation, which has been practised in India from times immemorial as a means of realisation of a more advanced state of mind.

It is a happy coincidence that for the study (if I may call it so) of Zen the author was equipped with a peculiar trend of mind and a living philosophy which has been very favourable for the blending of Buddhist ideas with his own,

and which has resulted in so deep and comprehensive a presentation of the Buddhist spirit.

The Golden Path is the well known Eightfold Path which leads to "emancipation from suffering, to the highest bliss, to peace, to Nirvana," and consists of *right* ideas, resolution, speech, behaviour, vocation, effort, mindfulness, concentration. Into these eight stages, as eight groups, the author classifies all manifestations of human life and discusses them in three "adventures"—in their application to the physical, mental, and spiritual planes of consciousness, with the respective aims of emancipation, enlightenment, and tranquillisation.

For two millennia the human mind has dwelt on Buddhist thoughts, has systematised and re-systematised them, so that Buddhism of to-day shows quite a different aspect from that doctrine which called itself Buddhism 1700 or 2200 years ago. We must be aware of this fact when we approach the problem from the point of view of reason; but when we approach it and grasp it with the heart, then it makes no difference how single doctrines may be sorted into this or that system. Only let them be fragrant with the *spirit* of Buddhism, which is a definite unit and unity, just as life is one, but may be lived, represented, described and explained in thousands of manifestations. This spirit is the spirit of emancipation, of freedom.

In this respect Buddhism is after all only one form of the universally human, transcendent and eternal thought of salvation and godliness which has occupied man's heart ever since birth and death have been the beginning and end of human experience. The "golden" path is one of the many names of the Path which "always leads the searching mind gently nearer to truth."

We congratulate the author on his skill in passing in review the whole of modern life with all its weaknesses and nastinesses, and in bringing the "golden path" into a direct and living relation with the problems of to-day. Thus he has instilled a living force into an old faith and suggested a time-proven re-

medy for seemingly recent pathologies. Very good are his remarks about war and disarmament, about sexual questions, about the formulæ of politeness which he shows to be disguised lies, about all those modern means of entertainment for the purpose of "relaxation" or pastime which weaken the power of thought and murder the soul.

It is not my intention to write a detailed review, however much the book deserves it; but one point I should like to notice specially since it is of enormous importance for any religion. This is the question of "right livelihood," to which attention has from time to time been drawn in Christendom and which cannot be silenced by just "not bothering" about it. Right livelihood for the ascetic and the monk, cut off from the living stream of human society, is an easy matter; but for man as an active member of any modern social organisation it is the crux of cruxes, from the point of view of conscience. We are here face to face with an insurmountable difficulty, and we are helpless, powerless victims of the problem—ultimately thanks to our own lack of courage. Here not one religion, as we have it before us to-day, suffices. For right, honest, conscientious occupation, satisfying our inmost heart, is an impossibility: every honest man seeing with open eyes and valuing the welfare of the soul as the highest good of all, must confess that right livelihood can be proclaimed and followed as a maxim only by way of an almost superhuman *metanoia*, i.e., other-mindedness, getting into a new way of thinking and feeling, a change of heart as an impetus to the creation of new conditions, which reaches down to the very depths of life. This change can be effected only by a refinement of social conscience, by a deep, holy and earnest enthusiasm for the Good and the True, and by an unfaltering courage to make alive and real this Good and this Truth, and not only to scheme and talk about it.

Unless we place our relation to our fellow-men in the core of our religion, of our character, of our life-activity and life-work, all talk about the formation of true character is self-delusion.

Only an absolute and all round sobering-up, clear insight, and good will can produce a reform here and create "right livelihood". Modern life, through its division of labour, through specialisation, individualisation, isolation, exclusiveness, etc., has strayed into such a system of wrong values, that the system has taken possession of the whole of man's soul, and has entered into all departments and relations of life.

In the statement of the difficulties lies their solution: it puts before us the tremendous task with which we are confronted, and to perform which we *must* find the courage. To lead a true life, we must measure it by an Ideal such as the Dhamma is meant to be. This truth must burn into our hearts if a future religion is to be the salvation of mankind and not fail as utterly as the Christian religion did in 1914. It must assert the kingdom of God in the place of the kingdom of business.

The emphasis of the Eightfold Path is laid on the education of the inner man

by right endeavour, right attention and right recollectedness. In this respect the training provided by the Zen sect may be regarded as unsurpassed and applicable to anyone without exception. The exegesis of each single step is excellently given by the author and as a handy compendium his book offers a philosophy of life which in its comprehensiveness and thoroughness does justice to all requirements of self-education and self-culture. Great importance is attached to right thought and training of thought. For good works can only flow from good thoughts, and control of thought is the beginning of all right living. Cultivation of heart through meditation is more important even than cultivation of mind, and in the inner cultivation lies the strength of Buddhism. Since this is today of greater importance than ever, the teachings of Buddhism as presented by Mr. Goddard in his excellent little book will be most valuable and welcome to many.

W. STEDE

Een Wereldomvattend Vraagstuk: Gandhi en de Oorlog. A Problem of World-wide Importance: Gandhi and War. By B. DE LIGT. (Erevn J. Bijleveld, Utrecht, Holland. Price: paper fl. 1.25, cloth fl. 1.90.)

Readers of *Young India* will remember the correspondence between Mr. de Ligt and Mr. Gandhi regarding the principle of passive resistance and its relation to war. These letters, translated into Dutch, have just appeared in book form together with some other documents and further letters from noted persons bearing on the same question and particularly on Mr. Gandhi's relation to it, the whole collection being explained and commented on in an introductory essay by Mr. de Ligt. The question at issue is really this: Can the principle of non-violence remain the true citizen's guiding

principle during the crisis of war? Mr. de Ligt considers that in taking part in the great war even to the extent of working for the Red Cross, Mr. Gandhi was untrue to the principle of Ahimsa. His position is very simple. Mr. Gandhi explains his own view. His position is subtler, and complicated by the conviction that force may not be used even to compel men to abstain from violence. The problem is indeed one of world-wide significance; it concerns every thinking being, and many of us may find our views concerning it put to the test again practically—who knows? Meanwhile a careful study of this dignified presentation of two standpoints will promote mutual understanding between many who do not agree as to the relation between "harmlessness" and a true citizen's duty.

A. L.

Abdul Baha in Egypt. By MIRZA AHMAD SOHRAB. (Rider and Company, London. 6s.)

From time to time there appear individuals with a message who, having attained to a higher form of spiritual evolution themselves, succeed in leaving a definite impress on human life. The lives of these individuals are not only interesting to their followers but also supply a human document which lends strength and inspiration to many who may seek to emulate the guiding principles, the ideals and the failures which coloured the earthly life of those who were spiritually more advanced. This book then is the first volume of a diary kept by Mirza Ahmad Sohrab who was for more than eight years in constant association with Abdul Baha the son of Baha-Ullah, the founder of the Babi or Bahai sect. Abdul Baha Abbas was a Persian, one of the outstanding spiritual figures of his day, to whom millions turned as the prophet

of International Peace and Brotherhood. The diary of this disciple, though naturally full of hero-worship, is interesting, but being only a record of a section of Abdul Baha's life, it is perhaps not penetrating enough, and the spiritual food so supplied is at times of an elementary kind. Still there are many ideas and expressions which are beautiful if not new, and the whole book is characterised by a spirit of tolerance and of charity which is refreshing. In many respects, however, as suggested by Abdul Baha himself, these teachings approximate to Theosophy. It is however unfortunate that we can find in this book hardly any definite ideas about the future life, progress and evolution of the soul, the process of purification through the ages and cognate questions. The main teaching emphasised here is the unification of the people of the Orient and the Occident, not so much along a cultural line as a social one.

S. V.

A History of Egypt from the Earliest Times to the End of the XVIIIth Dynasty. BY JAMES BAIKIE. Two Volumes. (A. & C. Black. 36s. net.)

Of all the dead civilizations, the Egyptian, partly because of the data made available by recent research and excavation, and partly because of its own innate greatness, has perhaps occupied lay minds and fired lay imaginations the most. Professor Baikie's two volumes on the history of Egypt supply a need in the sense that they are readable and not too technical accounts of historical events in Ancient Egypt up to the end of the XVIIIth Dynasty. It is a history definitely for the general reader, and neither discusses academic questions nor throws any new light on old problems. This is perhaps a sufficient answer to the charge that Professor Baikie is not up-to-date in the matter of recent research or that he is not accurate enough so far as the handling of chronology is concerned. Looking not only at what there is in the book, but also at what there is not, but

should be, we find two great defects that we should be justified in commenting on. In spite of this work consisting of two volumes of over 400 pages each, it is not so much the history of Egyptian culture as of Egypt itself, and in an attempt to give a connected narrative of events, the more interesting and perhaps vital process of achieving so unique a culture becomes so subsidiary and incidental as to be almost lost in the telling. The second is the graver offence: No history of Egypt dating from the earliest times to the failure of the Egyptian bid for world-empire and the abortive introduction of a new monotheistic and universal religion in the reign of Akhenaten can be complete without an enquiry into the sources of the Egyptian inspiration. It is certain that if the Ancient Egyptians reached far, they built their great cultural and spiritual civilization upon the foundations already existing among some very advanced peoples of antiquity. Mr. Baikie speaks of "the land of Egypt, the home of that wonderful ancient cul-

ture which, at the very least, must rank as one of the two most ancient and fruitful civilizations of the world. . ."—but the question as to which is the other remains unanswered. Again, in another place he mentions that "the level of culture attested by the results of excavation in these predynastic cemeteries is singularly high". The question naturally arises, Whence was this culture derived? We look in vain in these volumes for an answer. But Theosophy supplies the right explanation. In *Isis Unveiled*, we find the following beautiful passage:

We affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned, received her laws, her social institutions, her arts and her sciences, from pre-Vedic India; and that, therefore, it is in that old initia-trix of the priests—adepts of all the other countries—we must seek for the key to the great mysteries of humanity.

And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India.—(I. 589)

In Volume II of the same work we are told what is meant by Ancient India.

No region on the map—except it be the ancient Scythia—is more uncertainly defined than that which bore the designation of India. Æthiopia is perhaps the only parallel. It was the home of the Cushite or Hamitic races, and lay to the east of Babylonia. It was once the name of Hindustan, when the dark races, worshippers of Bala-Mahadeva and Bhavani-Mahidevi, were supreme in that country.

—(II. 434.)

In yet another place Madame Blavatsky in her peculiarly penetrating way asks: May we not say "that these two nations, India and Egypt, were akin? That they were the oldest in the group of nations; and that the Eastern Æthiopians—the mighty builders—had come from India as a matured people, bringing their civilization with them, and colonizing the perhaps unoccupied Egyptian territory?" (I. 515.) The present work is distinguished by little spiritual contribution; Professor Baikie has not a word about the spiritual urge, knowledge and conviction behind the great achievements of the ancient Egyptians; this enquiry needs to be undertaken in the light of the great thesis that Egypt owed her cultural and spiritual heritage "to pre-Vedic India, and that it was a colony of the dark-skinned Aryans, or those whom Homer and Herodotus term the eastern Ætheopians, *i. e.* the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages, of what Bunsen calls the pre-Menite, but nevertheless epochal history." (II. 435.)

S. V.

CORRESPONDENCE

WHY DO WE HUSTLE?

D. G. V's comment in the November issue of *THE ARYAN PATH* on my article is a forcible reminder of the difficulty of writing for people who live in a different tradition half way round the world.

Re-reading my article here in America in the light of V's comment, it is difficult for me to understand how anybody can read into the article the implication that characteristics are present in man because of the climate he lives in. I entertain no notion that climate engenders a characteristic. No one who has read of or seen the American Indian and then seen or read of the American could believe that climate accounts for a man's characteristics.

But climate does account for the development of his characteristics to a very large degree. While it will not give him a characteristic, it may largely determine what he does with the characteristics he already has. V. will find this amply illustrated by a study of the English settlers in Virginia and to the south. Whereas the former had a difficult climate to contend with, their activity was much greater than those to the south, who had an easier climate to contend with. The differences were accentuated by the introduction of slave labour. This, however, does not subtract, but adds to the illustration that the same man or men of the same racial origin will behave differently under different physical environment. If, as Mr. V. implies, my article is an example of hustle rather than meditation, it seems to me that he has at least paid me the flattery of imitation.

Whether it is worth thanking him for this unintended compliment by drawing these comments to his attention, you must decide.

New York.

MURRAY T. QUIGG

"LOOKING INWARDS"

May I correct a remark of Mr. J. D. Beresford in your October issue at page 655, which may give rise to some misunderstanding? Speaking of the "impersonal" method of spiritual progress, he says: "So long as we look inwards, though we may incredibly strengthen our spiritual powers, we are in the very process creating an entity that is antagonistic to the great world spirit into which we cannot, therefore, be absorbed." The writer here seems to imply a necessary antagonism between "looking inwards" and working for one's fellow-men. No such antagonism exists. "Look within: thou art Buddha," is the teaching of the Bodhisattvas, those incarnations of compassion for their fellow-men. The apparent opposition of the two ideas is frequently quoted in discussions between ill-informed persons on the relationship between the so-called Northern and Southern schools of Buddhism. It is said that the members of the Southern school look exclusively inwards, striving for their own salvation alone, while the Mahayanists strive to save all humanity from the whirlpool of Samsara. But did not the Lord Buddha himself spend years (even lives) in silent meditation, perfecting his own inner evolution, before he went forth into the world to teach? Can we teach before we know? Can we be of spiritual, as apart from mere physical assistance to our brother men until by study and meditation we have acquired the spiritual knowledge necessary to be of lasting service to them? And whence are we to derive the necessary strength and patience and perseverance, the power to endure misunderstanding, the discrimination to help without interfering, save by "looking inwards"? Granted that "faith without works is dead," that knowledge unapplied is positively dangerous, but is unintelligent extravert activity of much more use to the world? I like the fanciful story of the woman who asked the Lord, "Lord, what shall I give,

that I may be of service?" And the answer, with a flicker of a smile, came softly: "Sister, what *can* you give?" Service is not sentiment. One must prepare by strenuous self-discipline for service to the world. Is not the answer once more the Middle Way? To look inwards is not enough. The will to serve is not enough. Only the spirit of service, guided and informed by inner knowledge, and fed by that tremendous strength and endurance which comes to those who, by looking inwards, link themselves to the power-house of the Universe which is Man, the Universe in little, will suffice. Meanwhile, woe is man, that having eyes he sees not—that the Kingdom of Heaven is within.

London. CHRISTMAS HUMPHREYS

THE LAW OF OPPOSITES

In these days it is doubtful if a conception of this important and integral part of the great Hermetic philosophy exists in the minds of more than a few, for in the course of centuries it has fallen into disuse and retired into obscurity. We shall be told "Of course we live among dualities, hot and cold, hard and soft, wet and dry, good and evil, etc., for it stands to reason that you cannot have one without the other." But such a definition would indicate that the actuality was by no means perfectly understood, for a notion of finalised duality can but be fallacious.

If we take hot and cold, for example, there are differences of view as to exactly what is meant by these so called opposites, for an Esquimaux and a Bushman would be certain to hold very divergent opinions. Again, if we take hard and soft, the former implying inflexibility, such a remark as "my pillow is very hard" would not only be a verbal inexactitude but would constitute a further proof that personal feeling was responsible for the definition, since some folk prefer "hard pillows".

Dealing with a more important "dualism," there is no hard and fast division between what is considered good and what is dubbed evil, for both are

relative. The philosopher might say that the breaking of a Natural law was bad and obedience to a Natural law was good, yet it is doubtful if a committee of scientists would be able to draw up a set of commandments in respect to Natural Laws in the physical world.

In regard to temperature, science would admit of degrees of intensity in both directions quite beyond ordinary comprehension, and no finality either way. Contrasts, as such, have no fixed dividing line except one conceived of by different individuals. Phenomena of which we are aware constitute a very limited field, and words like "dualistic," "antithetic," and "opposite," are applied in most cases, as these are the ones capable of being understood by consciousness in its present state of unfoldment.

The human being is noted for instability, and Hermetic philosophy helps us to understand and appreciate its struggle ever towards an increase of harmony. For the purpose, humans might be compared to pendulums and this may be a help to the understanding of the law relating to their erratic manifestations, more especially when an "extremist," fanatical or otherwise, is contacted.

It is as well never to accept such manifestation at face value but to bear in mind that you are confronting a pendulum that has swung far in one direction and that the opposite or antithesis of what is so obvious will appear in some form or other when that pendulum swings in the opposite direction. The fervent religious dogmatist, who affects a conspicuous label as such, may often have what are charitably termed "lapses," or, more piquantly, "falls from grace". The funny or comic person invariably has a correspondingly serious side, the clown suffering from intervals of great depression.

The foregoing is applicable to average humanity, but no such reactions can be associated with those greater souls who are approaching the consummation of their human evolution, for in them would be found a greater stability and equilibrium in relation to everything.

This great Law of Opposites thus works in an immense number of ways, but in a letter it is not possible to give more than an indication of its operation as a factor in human psychology.

M. R. St. JOHN

Beaulieu sur Mer, France.

UTOPIAS IN SANSKRIT MYTHOLOGY

Mr. Beresford has contributed a thoughtful article to THE ARYAN PATH for December 1930. The editorial note prefacing that article invites a study of Sanskrit Utopias. I should like to draw your attention to some information relevant to that subject, limiting my attempt to Sanskrit Mythology.

I differ from Mr. Beresford as regards the origin of Utopias, though I agree with him in his interpretation of these as guiding ideals of human progress. It is not exactly the mood of discontent or the criticism of the world as it exists which is responsible for our Utopias as Mr. Beresford seems to hold. Utopias are the natural extension of our actual life and experience. We all know how much our ideals mean to us, and what is their share in the very make-up of our actualities. Each one of us seems to live his life in the alluring shadows of his own Utopia. It is not the mood of discontent, but the Spirit of Hope, the essential optimism that dwells in every human heart that manifests itself in the creation of Utopias. Psychologically speaking, it is difficult to interpret discontent in a constructive sense. It might be true that Hope is often preceded by discontent, but a precedent in time is not necessarily a cause of what succeeds.

The conception of Progress which Indian Mythology has evolved is different from that which we find generally current in the West. The Indian view is cyclic while that of the West is linear. All lines on earth, we know, are ultimately circular, and therefore the linear view must develop itself into the cyclic if pressed to its logical conclusion. Mr. Beresford seems inclined towards the cyclic view of Indian Mythology. He

is of course interested in the material, the linear Utopias of the Western writers like Wells, but he has also realised the necessity of the turn which the line must take in order that it may become a phase in the circle. He believes that we must reach back to the spirit within, where alone material progress will have its true fulfilment.

In Indian Mythology there are four Yugas or cycles of Progress: *Satya*, *Treta*, *Dwapara*, and *Kali*. *Satya*—as the name implies—is the age of truth, the period of perfection. In *Satya-Yuga* the limit of human happiness and virtue is reached. Here is a description from the *Vishnu Purana*, of the Utopia of *Satya-Yuga*:

“In that age people were attached to their own duty and leaving aside the unrighteous path, they followed the path of truth. They used to perform all kinds of *yajnas*. The four kinds of *praja* created by Brahmā for the maintenance of the four *varnas* were attached in that age to faith and morality. Men lived wherever they desired. They had no worry and no trouble. Their hearts were pure and their small sins and errors were washed away by benevolent practices, and therefore they used to remain perfectly pure. And because they were pure they could realise the Brahman, the pure consciousness, the all-pervasive God—Vishnu—who was no other than he who lived in their own lotus hearts.”

The characteristic feature of this *Satya-yuga* described in *Vishnu Purana* appears to be the harmonious functioning of the scheme of *Chaturvarnyam* or four castes—every man performing his own duty prescribed to him by his own spiritual nature, his own Karma. The duties of the four castes are mentioned in the same Purana (iii. 8) as follows: “A Brahmin should do good to all beings and injury to none. The best wealth of the Brahmins is love towards all. A Kshatriya should protect the good, and destroy the wicked. A Vaishya should do business and agriculture. The Shudra should serve the three other *varnas*, and build houses etc.”

In addition to *Satya-Yuga* there are two other Sanskrit phrases which also symbolize Utopia: *Dharma-Rajya* and *Ram-Rajya*. "*Dharma-Raj*," as it is popularly known, is the regime of *Dharma* or *Yudhishtira*, the hero of the *Mahabharata* who was supposed to be Law incarnate. *Ram-Raj* is the regime of *Ramachandra*, the hero of the *Ramayana*. *Yudhishtira* and *Ramachandra* are the two ideal kings of Indian Mythology. *Dharma-Raj*, the regime of *Yudhishtira*, has been described in the *Mahabharata* as follows:

The foremost of all virtuous men, *Yudhishtira* ever kind to all his subjects, always active, without any distinction, worked for the good of all. Dispelling all anger and vengeance he always said, "Give to each what each is to have." The only sounds that could be heard in his kingdom were "Blessed be *Dharma*, Blessed be *Dharma*." He treated everyone as if he was one of his own family. The kingdom was free from all quarrels and fears of all kinds. All people were engaged in their respective works. The rains were as much as could be desired and the kingdom became full of prosperity. There was no extortion, no oppression, in the realisation of rents, and no fear of disease, of fire, of death by poisoning, and of incantations. In consequence of the king being ever devoted to virtue it was never heard that thieves or cheats or royal favourites did any wrong.

—*Chap. XIII Sabha Parva.*
(*Dutt*)

The distinctive mark of *Dharma-Raj* seems to be the same as that of *Satya-Yuga*: every person performed his own duty under the loving guidance of the king. It is therefore through the realisation of one's own duty that one may attain to his own *Satya-Yuga* or *Dharma-Raj*.

In the life and reign of *Rama* this stress on the performance of one's own duty appears to be even more pronounced. *Rama* is the divine incarnation. He is the cherished idol of India's love and worship. He is the ideal son, the ideal brother, the ideal husband, and, above all, the ideal king. He valued the welfare of his people above everything else; he says in the *Uttara-Rama-Charitam*, a play by *Bhavabhuti*, "For the happiness of my people I feel no pain in sacrificing my love, my pity, my pleasure and even

Janaki, my beloved wife." And *Rama* did sacrifice even his *Janaki* when the occasion demanded that sacrifice. This incident in *Rama-Raj* brings out in bold relief the impersonal character of kingly duties. And how about the duties on the part of the people? These should also be performed in a purely impersonal manner. An illustration in point can be had from *Ram-Raj* itself. *Rama* had to kill *Shambuka*, a *shudra*, who was practising the Brahmanical penance. Each *varna* must do the duty proper to itself. Doing of duties other than one's own involved evil and suffering not only for the doer but for the state, the nation, in fact the whole cosmos, because the universal equilibrium gets disturbed. As the result of the Brahmanical penance of a *shudra* there came about a premature death in *Ayodhya*, the metropolis of *Rama-Raj*. A Brahmin lost his young son. He lodged a complaint in the court of *Rama*. It was considered a king's *dharma* to help every one perform his proper duty and punish him who interfered with that of another. *Rama* therefore found out the misdeed that had brought about the calamity in his kingdom and punished the misdoer *Shambuka* with instantaneous death.

As it appears from these two incidents the essential aspect of *Rama-Raj* is the harmonious realisation of *Chaturvarnyam*, every person performing his own *dharma* in obedience to his *varna* of spirit. The important point with regard to *Chaturvarnyam* is that the scheme is based on the moral nature of spirit, on the theory of *Karma* and not on birth or colour of the body. The *Rama-Raj* in ancient India would have continued even to this day if we had not misconstrued the scheme of four castes and had not misapplied it in the physical sense. The duties of the four castes are mentioned in most of the *Puranas* and scriptures, and have been most elaborately considered and commented upon in the codes of *Manu* and *Yajnavalkya*. These commentaries and descriptions, if properly interpreted, do reveal the spirit reference and the *Bhagavad-Gita* (iv.) is perfectly clear on this point. *Krishna* says: "The

Chaturvarnya has been created by me in accordance with Guna (nature) and Karma."

It was Plato's dream to have at the head of his ideal Republic a person who would be able to rule as a king and live as a philosopher. It is interesting to note that Yajnavalkya, the law-giver, has a similar conception of the ideal king who in his opinion has to be "a learner of the Vedas, even-minded, pure, modest, keen on justice," in short a philosopher. This ideal of Plato and Yajnavalkya has been realised to perfection in the king Ramachandra of Sanskrit mythology. Himself a great philosopher and a saint, King Ramachandra had fully spiritualised his age and the scheme of four castes was functioning in perfect harmony with these results :

Ten thousand years Ayodhya, blest
With Rama's rule, had peace and rest.
No widow mourned her murdered mate,
No house was ever desolate.
The happy land no murrain knew,
The flocks and herds increased and grew.
The earth her kindly fruits supplied,
No harvest failed, no children died.
Unknown were want, disease and crime,
So calm, so happy was the time.

RAMAYAN CANTO cxxx (Griffith)

"In the hope of a cyclic return" it is very inspiring to meditate over this Ram-Raj, the perfect picture of Universal Happiness and Peace. And what definite effort should the Indians put forth to crystallise that hope? Surely to revive the *Chaturvarnyam* scheme in its true spirit sense, to realise and to reinstall the Purusha,

Whose mouth is the Brahmins
Whose arms are the Kshatriyas
Whose thighs are the Vaishyas
And from whose feet the Shudras are born.

RIGVEDA x. 90.

Bombay

D. G. VINOD

[This record of Sanskrit Utopias is interesting, but it must be remembered that since that time, the Aryan race has entered into the period of Kali Yuga—the Iron age—an age "black with horrors". This age began some five thousand years back and is a necessary stage in the

evolution of mankind. In such a period it is difficult for Utopias of the true spiritual type to exist. "The cycles must run their rounds" wrote one of the Theosophical Mahatmas, "Periods of mental and moral light succeed each other as day does night." But if an individual energizes himself sufficiently spiritually he may create his own Utopia. All that even the Masters of Wisdom Themselves can do, at such a time, is stated in a letter from one of Them: "Can you turn the Gunga or the Bramaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks? No; but you may draw the stream partly into canals, and utilize its hydraulic power for the good of mankind. So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels."

—EDS.]

THE VALUE OF WORDS

The value of words has always been very strongly stressed by true students of Theosophy, and on this matter appeared in the October number of the *Hibbert Journal* an article by Miss E. M. Rowell, entitled "Speech as a Habit." She shows us that the significant use of words makes us part of the world of being as we engrave them deeper in consciousness, by thoughtful utterance giving them substance and endurance, while the everyday bandying of unfelt words blurring their meaning, degrading them into conventions, defacing their pattern until they degenerate into base and banal coinage, binds us tight as mere traffickers in a gross realm. By using words as words, man is veritably dwarfed to a shadow. True intercourse by means of "living messengers" used with care is Miss Rowell's communication of being. Thus, in her words (*italics ours*), is "*matter, old as mankind, transfigured by an impulse which makes all things new,*" the scientific reason for the third step of the Buddha's Noble Eightfold Path, Right Discourse, by which

lips are kept as palace-doors, the King within.

The ideas set forward in the *Hibbert Journal* to-day were expressed over forty years ago by W. Q. Judge :

Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought—and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

London

M. T.

RELIGION AND ETHICS

When the student of the *Secret Doctrine* first becomes aware that the *Stanzas of Dzyan* which form the basis of that work belong to the same series as the fragments published under the title "*The Voice of the Silence*," he receives a practical hint with a profound occult significance. He becomes aware that the acquirement of metaphysical knowledge and the practice of ethics must go hand in hand, that they are not two distinct qualities, but two phases of one quality, and that their mutual interaction is as necessary to his progressing soul-life as is that of the head and heart in his physical life. He realizes that, in order to practise brotherhood, he must have a metaphysical vision of the unity of all nature; in order to deal with the problems of good and evil, he must understand the Law of Cycles which works throughout the whole of nature. Once having grasped this fundamental fact, he no longer attempts to separate ethics from metaphysics, wisdom from compassion, the head from the heart.

Mr. H. Richard Niebuhr (*The World Tomorrow*, November, 1930) shows some of the unsuccessful attempts to make this separation—one for which religion and the modern mystical and ethical movements are equally to blame. Religion has failed because it has at-

tempted to "define God as reality without any definition of his ethical character, and with unsatisfactory and ultimately intolerable constructions". If God is identified with social goodness from a relative point of view, "without that element of love which is *beyond good and evil*, yet gives both good and evil their tragic, redemptive meeting," the religious-minded person is left with only the choice between complete relativism and complete dogmatism. "If it would maintain its vital and valid element, religion must bethink itself not only of the goodness of God but also of those elements of divinity which constitute its 'plus'—its beyond-good-and-evil,"—a concept which is fully set forth in the first fundamental proposition of the *Secret Doctrine*.

The revolt of ethical movements against religion is explained by Mr. Niebuhr in this wise :

Because religion—Christianity in particular—had often become untrue to many of its own original, moral principles and had adopted an ethics inconsistent with its faith. So there appeared the remarkable phenomenon of a Christian religion which had adopted a non-Christian ethics.

"Religion and ethics," says Mr. Niebuhr, "seem to be related as are the two natures of Christ according to the ancient formula; they are inseparable and indivisible, but are not to be confused or identified with each other." If they are ever to be reconciled, it must be through "the winning of ethical awareness of the *cosmic basis* of moral obligation". This "cosmic basis," we would add, can self-evidently be gained only through a study of metaphysics, through the development of that power which first seeks to understand the universals of which the particulars are but expressions. This form of study was the one constantly advocated by H. P. B., and the *Secret Doctrine* was written with the idea of helping that power to develop in every student.

New York

L. G.

EXCHANGE OF SOULS

Two recent plays, one produced at the Pasadena Community Playhouse, California, and the other in London, present an interesting problem—the transmigration of souls, as it were while you wait. In the former play, "The Man Saul," his physically weak but morally heroic brother suffers voluntarily the death penalty for a murder committed by the morally depraved but physically magnificent Saul. Marvin sacrifices himself thus because of Saul's unhappy wife, and in the hope that at his death his soul may pass into the body of Saul and effect a reformation. According to Marvin, his brother was born without a soul. A reformation is effected, but whether because of the shock of Marvin's death or the transmigration of his soul, is left in doubt. No doubt, however, is possible in the second play "The Great Silence," where an angelic maiden, Thea, during the silence of Armistice day, prays that her soul may enter the body of Mr. Hopkins, who is a very bad husband to a very good friend. An exchange of souls, in answer to Thea's prayer, occurs, with results that make the play.

The interest aroused in the fact that we have, or more truly speaking really are, souls—quite apart from our bodies—is all to the good. But may I ask the Editors of THE ARYAN PATH whether such exchange of souls is possible, and, if so, is it ethically desirable? I have seen neither of the plays, and my information concerning them has been culled from short notices.

Bangalore

S. A.

[Yes, it is possible. Adepts have the power to do so consciously. Two instances may be cited. In the *Mahabharata* it is related that "there was in days of yore a highly blessed Rishi of the name of Devasharman of great celebrity. He had a wife of name Ruchi, who was unequalled on Earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharvas and Dánavas." The God Indra "was in particular enamoured of her and coveted her person". Devasharman with due warn-

ings entrusted the protection of his wife against the advances and wiles of Indra to Vipula, his favourite disciple. In order to fulfil his Preceptor's trust, "Vipula (in his subtle form) entered the lady's body even as the element of wind enters that of ether or space". He thus protected her by his yoga power until such time as her Lord returned.

The other case occurs in the life of Sri Sankaracharya. The late K. T. Telang relates:

As he was going out with his pupils, they met the corpse of a certain king named Amara lying at the foot of a tree in the forest surrounded by males and females mourning his death. . . . Sankara entrusted his own body to the charge of his pupils, and caused his soul to enter the corpse of the king . . .

On this incident Madame Blavatsky comments in an Editorial Note in *The Theosophist*.

The power of the Yogi to quit his own body and enter and animate that of another person, though affirmed by Patanjali and included among the Siddhis of Krishna, is discredited by Europeanized young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unthinkable proposition to them that the Yogi's soul should be able to enter another's body. That such an unreasoning infidelity should prevail among the pupils of European schools, is quite reason enough why an effort should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We, who have at least some trifling acquaintance with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible.

So much for conscious action. But every true event has its shadow. The Adept and the Medium are at opposite poles. In the case of mediums, possession or obsession takes place; spooks and controls inject themselves in the bodies of the mediums, without their knowledge and consent. Between the two extremes are the numerous types of wilful possession by entity of another's body, a possession generally rooted in the selfish desire of one or both parties. Theosophical Occultism discourages such attempts, which partake of black magic.

—Eds.]

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

Man can no more soar into the empyrean of abstract thought with the help of his intellect than he can lift himself up by his own shoe-laces. Intellect can analyse experience, relate and translate. But it cannot synthesise, become, create—only intuition can do that.—ROGER CLARKE (*The Adelphi*)

Unemployment, like war, is only a vast symptom of a disease yet vaster—the ancient, deadly malady of human selfishness. I am thinking not only of selfishness in its spectacular forms, of the unscrupulous profiteer, or of the trafficker in deadly drugs, but of the quiet, apathetic selfishness of so many ordinary folk, and they exist in all classes.—B. SEEBOHM ROWNTREE (*Today and Tomorrow*)

If it is true that man, himself, generates the diseases he suffers from by the violation of laws, physical, ethical or spiritual, surely the remedy for these things is not the mutilation and torture of innocent animals, but the regeneration of his own habits.—G. S. WHITING (*The Nation & Athenæum*)

Tuberculosis appears to be almost, if not quite, non-existent in wild animals while living their natural lives. As soon as they are brought into captivity, however, and despite the most careful precautions as regards maintenance of their health, the disease makes its appearance in a highly virulent form, and death rapidly ensues.—MEDICAL CORRESPONDENT OF *The Morning Post*.

Out of the East, the insanitary East—Divine Man. Out of the sterilized West—machine gun politics priests of Christendom blessing the lethal weapons that tore out men's bellies, blew the faces off boys of fourteen but no Rig Veda, Upanishads or Buddha; no Christ! Only the East—the despised uncivilized East, has these.—LLOYD MORRIS (*The Open Court*)

The spirit of man desires to go on pilgrimage. . . . All those who think at all have their own Iona, their own Marathon. . . . It is the highest gift of genius to create places of refreshment for the soul, to explore some unknown Delectable Mountains from which new visions of Eternity can be discerned.—
(*Times Literary Supplement*)

India stands for something greater than all we apprehend, and the Ganges is but the symbol of a more mysterious stream.—LEONARD BACON (*Saturday Review of Literature*)

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS.

During the Christmas holidays the sixth annual session of the Philosophical Congress (India) was held at Dacca. The presidential address was delivered by Professor A. R. Wadia whom our readers will remember as the writer of an interesting article last May, entitled "Prospice et Respice". Philosophical congresses are generally associated with non-understandable metaphysics and wordy speculations. It is a relief to turn to this address which is certainly far from being a mere intellectual flight. Professor Wadia wished to arouse the Indian philosophers from their "long philosophical holiday" and return to the practical labour of clear thinking, true to the heritage of Indian philosophy which "in its original purity made philosophy the Way of Life," while in Europe it has been made "a disinterested criticism of life". The divorce of religion from life followed that of religion from philosophy. Without clear thought religious beliefs are bound to become dogmatic as well as superstitious, leading to a general deterioration of simple and straight living. Fearless examination of life-ideals, of motives hiding behind religious practices, of professions which do not square with preachments,

and of acts which comprise beliefs and views is the starting point for fashioning afresh a practical philosophy. Professor Wadia pointed out that that is what India's great leader Gandhi has done. To judge him in the right light one should view his religion—that of a fearless seeker of spiritual verities. Such a searching and experimenting religion not only reveals but also explains what are termed "contradictions," "a change of front," and so forth. According to Professor Wadia, and we are inclined to agree with him, it is not so much by his thoughts as by his actual action, not so much by views expressed in words but in deeds lived out in the daily round and the common task, that Mr. Gandhi has given the needed impetus to higher living. Even through his political activity, his economic theories, his educational programme, etc., Gandhiji has put forward a way of life for the individual. Arousal of the individual to a simple life has been achieved on a large scale. Professor Wadia has examined some of the details of this way with a judicious detachment as well as with an earnest and respectful analysis. The President appealed to the Congress to aspire to the delivery of a new message

of hope, to meet the new conditions of a new social order—a new morality which “must flourish not in the artificial atmosphere of studied simplicity but in the busiest haunts of men”. This is very Theosophical and reminiscent of *The Voice of the Silence*:-

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him “householder”; for man and beast all pity to renounce—tell them their tongue is false.

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err.

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man.

Inaction in a deed of mercy becomes an action in a deadly sin.

In the Sixteenth Discourse of the *Bhagavad-Gita*, FEARLESSNESS is placed first as the mark of “him whose virtues are of a god-like character”. According to a Correspondent in the *London Times*, who writes on the spiritual exercise of “Facing the Facts,” fearlessness was not a predominant characteristic of the disciples of Jesus. They did not understand Him, they misconceived His purpose, and they were

often puzzled—especially by the prophecies of His sufferings and death.

It is not surprising that they did not understand; but why were they afraid to ask Him the true meaning of His puzzling announcement? . . . It was not difficult to approach the Master. They knew He was always willing to answer their questions. The fact was that they feared to face even a hint which might destroy both their conception of God's good will and the conviction that the future was their Master's. Prudence seemed to indicate that it were best not to concern themselves with what could only bring them anxiety and chill their eagerness. They were afraid to ask Him lest unwelcome truth should overwhelm them. . . . If the disciples had asked their Master what exactly He would have them learn, they would have been compelled to revise all their conceptions of His ministry and of their discipleship.

The writer utters a profound truth, within the experience of any thoughtful man, when he says that “men are frequently afraid of further knowledge because they shirk the demands which must come with it”. Therefore the truth must get obscured and finally lost.

The same phenomenon is observable in the history of religious development in India and elsewhere. Fearless questioning of Shastras is not made, with the result that fiction and falsehood have overlaid facts. Fear and hatred are but aspects of a common emotion. People fear to question lest they will be forced to change the even tenor of their ways, a thing that they dislike. Corruption of pure spiritual ideas and rules occurs because the inter-

pretation of Holy Writ comes to be regarded as the function of the priest. One of the primary and important tasks of Theosophy is to prompt men to go seeking truth about their own beliefs, particularly religious beliefs: Theosophy advises the Christian to go to his shastras and ascertain whether what the churches teach and advocate is in line with the lore of the Bible; equally it advocates that the Hindu should go to his Holy Writ independent of the pandit and purohit and learn for himself its truth.

Human nature reverts to its weakness over and over again. And so many calling themselves Theosophists have fallen prey to false interpretations of Theosophy during the last forty years, since the death of H. P. Blavatsky, who was the first to promulgate Theosophy once again in this era. Her pure doctrine has been distorted by many so-called followers because of fear—fear of public criticism. In the opinion of such different religions, different philosophies, different sciences must not be antagonised, and in a spirit of so-called compromise the truth is sacrificed. As the Correspondent in the *Times* says of the disciples:

If they had been bold enough to ask Him, their hour of testing would have brought them higher strength. It is truth that makes men free—free from fear and all its miserable consequences.

Many calling themselves Theosophists fear to face the original teachings because these expose dogmatism of religion as of sci-

ence and lead men to break the fetters of caste, creed and custom; and in short Madame Blavatsky's teachings, like those of Jesus and her other predecessors, compel the student and especially the practitioner to live in the world but not of it—"Come out from among them and be ye separate." This is as unpleasant as it is hard.

Professor Wadia's address above commented upon points out that Mr. Gandhi has revived the practice of fearless questioning of religious tenets without discarding the Scriptures. But this fearless examination sometimes manifests in the revolt against scriptures and not against their false interpretation only. Blind-belief and credulity are wrong, but so is intellectual recklessness and mere bravado. This has happened among Hindus; it is also taking place among some of those who once called themselves Theosophists. Disillusioned in their leaders' claims and clairvoyance, they have thrown overboard the truths of genuine Theosophy. They fail to recognize that claimants and clairvoyants went wrong and continue to go wrong, because their personal pride could not stand the discipline of life prescribed by genuine Theosophy; they practised and preached an easy and popular substitute. Such claimants now stand with their vagaries exposed and are caught out in their false prophecies. Because of that, many who have been led astray have

lost courage and instead of following the wrong to its source they adopt the attitude—"We will have none of it." Such may be earnest and sincere men, but they cannot be called fearless in uncovering wrong, and acknowledging it in order to touch the source of truth and begin to climb again.

Apropos of wrong interpretation and objectionable use of Holy Writ we have had an example in Christmas week at Jalgaon. A crime against Brotherhood was committed once again in the name of religion by a class of orthodox Hindus (whose number is fortunately decreasing) who assembled there. They succeeded in the name of Varnashrama Dharma in preventing hundreds of non-caste persons who are called "untouchables," from attending the conference. What is this creed? It holds that high caste Hindus born into a privileged state (Ashram) of special colour (Varna) are superior beings who become polluted by touch with the non-caste men and women. To be a caste man one must be born into it, and to buttress this claim the doctrines

of reincarnation and karma are evoked.

Now, is there any truth underlying this view? Caste-colour (varna) and state (ashrama) of the soul are facts in Nature and the *Bhagavad-Gita* defines them (iv. 13). In the prevailing conditions in India caste is a farce and is false from the spiritual point of view, while as a social custom it is a tragedy. As a fact in Nature, to which repeated reference is made in the Hindu Scriptures, Caste is a *universal* institution. Applying that truth we can rightly deduce that true Brahmanas exist among the so-called "untouchables" in India and "mlechchas" outside. On the other hand who is there in this land who has not heard of born Brahmanas whose very touch would pollute any man whatever his creed or country? Who is a true Brahmana? Says the *Gita* (xviii. 42): Tranquility (शमः); Control of senses (दमः); Austerity (तपः); Purity (शौचम्); Forgiveness (क्षान्तिः); Straight-forwardness (आर्जवम्); Learning (ज्ञानम्); Spiritual discernment (विज्ञानम्); Faith (आस्तिक्यम्); these qualities constitute the natural duty of a Brahmana.



Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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SOUL—WHAT IS IT ?

These days every one seems to believe in and talk about the soul. Like so many other important terms the name "soul" is pressed into service by physicists, psychologists, philosophers and others, as well as by theologians. Each understands it in his own way. Has not the time come to define the term, so that all may know what each signifies when he uses the word soul? Church theology, especially in Protestant countries, inclines towards what is loosely regarded as the scientific concept of soul. Modern science has not defined with any exactitude the nature of the reflective consciousness or self-consciousness of the human being, though it holds that that self-consciousness is born of sense and brain activities. Soul is most generally regarded as the product of body, and such different terms as life, spirit, mind, are used as its synonyms.

In eastern countries, even in India, confusion exists, arising from this babel of thoughts. This need not be, if propositions of Asiatic, especially Aryan, psychology are properly tabulated. The six schools of philosophy (*shat darshanani*) and the six limbs of science (*shat angani*) present but different views of the same truth. Some Indians, however, prefer to be tutored by western psychologists and even pseudo-psychologists than become devotees of their own Wise Gurus. Hence all suffer, and the light of the East is not made properly available in the West.

The pressure of the moral atmosphere on the entire globe is such that millions of men long and yearn for some discipline of life. The existence of soul is an intuitive faith with almost all men. The breakdown of materialism, and the moral shaking humanity received through the war and its aftermath

which still continues, are proportionate to the insistence of the demand for some life-discipline.

Every one desires to live the soul-life, and most try to do so in terms of one book or another. Charlatans make money out of private lessons produced on the multigraph; and higher fees are charged for oral teachings! The disillusioned victim grows sadder but not always wiser, for he turns to sample other lessons and teachings, hoping against hope that the true way has been found. This confusion becomes a pernicious difficulty in the way of educated humanity, in spite of the fact that true knowledge of the Ancient Way of Life exists and may be found. It is not sought because "men of science," "leaders of thought," "those who know," etc., are themselves experimenting, debating, shifting ground, and will not take pains to study the old-world teachings. The masses *follow* the "leaders of scientific thought," all the time fancying that they have freed themselves from the fetters of blind belief and dogmatism. The craze for "new and up-to-date knowledge" blinds people, who talk of soul, spiritual

life, culture of concentration, etc., without defining what is the difference between spirit and soul, and how both are or can be distinct from the mind, and what concentration really is.

It is of the utmost importance that definite words should be used for definite things. We are not advocating a brushing away of differing schools of thought, representing definite points of view, but recommending that terms used by each be simply and adequately defined. Some enterprising periodical, like *The Hibbert Journal* or *The Adelphi* in London, or *Revue des Deux Mondes* in Paris, or *The Atlantic Monthly* in New York should invite articles defining such terms and describing the evolutionary processes pertaining to each. Answer must first be found to the question "What is Soul?" before soul-life is undertaken. The ancient Wisdom-Religion, repeated in modern Theosophy, gives very exact instruction, and below we give a table which, we believe, will go a great way towards clearing the existing confusion about Spirit-Soul-Mind-Self-Ego. We invite our readers to consider and discuss it:—

THE HIGHER SELF is	{ <i>Atma</i> , the inseparable ray of the Universal and ONE SELF. It is the Self <i>above</i> , more than within, us. Happy the man who succeeds in saturating his <i>inner Ego</i> with it!
THE SPIRIT- UAL <i>divine</i> EGO is	{ the Spiritual soul or <i>Buddhi</i> , in close union with <i>Manas</i> , the mind-principle, without which it is no EGO at all, but only the Atmic Vehicle.
THE INNER, or HIGHER "Ego" is	{ <i>Manas</i> , independently of <i>Buddhi</i> . The Mind-Principle is only the Spiritual Ego when merged into one with <i>Buddhi</i> . It is the permanent Individuality.
THE LOWER, or PERSONAL "Ego" is	{ the physical man in conjunction with his <i>lower Self</i> , <i>i.e.</i> , animal instincts, passions, desires, etc. It is called the "false personality."

THE DISCOVERY OF THE SELF

An Essay in Religious Experience

[J. D. Beresford is our most regular contributor. In publishing these autobiographical articles, to be completed in our May issue, we have in mind two objects:

(1) The Theosophist will learn how an honest mind seeking facts of soul-life reaches one stage and then another by his own self-induced ways and self-devised means. There are more students and practitioners of Theosophy than this world dreams of. Theosophy is not the sole possession of the few, but is a way of life followed by many. One of the tasks of the Theosophical Movement is to gather such earnest minds into a real Brotherhood. Next, all who call themselves students of Theosophy should once again learn that dual injustice is done: human souls, looking for the Bread of Life, which H. P. Blavatsky and her Masters have offered, are given instead the stone of neo-theosophy based on personal revelations, pseudo-clairvoyance, and unproven and unprovable claims. Both the seekers and the Sacrificers are wronged.

(2) The non-theosophist, especially in the western world, who is interested in soul-life, and who is not devoid of inner soul-urges, may be moved to learn the great, ancient truth that unfoldment of the soul, like the growth of the body, takes place by precise rules and laws, and that there exists a very definite record of instruction. Soul-life need not and should not be a matter of mere experimentation. Much time will be saved and many dangers averted by a clear recognition of this fact and its practical application.—EDS.]

I

In setting out to write these articles on my own religious experience, I have no evangelistic purpose in view. My own belief at the age of 57, a belief that may conceivably be changed before I die, is that all forms of dogmatic propaganda are liable to lead to error, most notably so when a creed is imposed whether by threats or promises upon undeveloped minds. In the training of my own sons, I have preached no recognised creed. My influence during the past ten years has set strongly against what I regard as the untenable hypotheses of materialism (mechanism) and behaviourism, but even in this I

would avoid replying to a question with a dogmatic Yes or No, preferring to submit an argument rather than to pronounce seemingly authoritative judgment. My reasons for this attitude will become clear in the course of this essay in spiritual autobiography, but I wish to make it quite plain from the outset that I have no sort of intention in what follows of winning converts to my own present point of view.

Having written that, however, I feel that some apologia is necessary for the publication of my own religious experience; for I do not wish it to be inferred that I have no ulterior object in attempt-

ing this task. My ostensible purpose, indeed, is twofold. In the first place, I wish to put on evidence, by as nearly as may be an unbiassed historical method, a record of what might be described in the pathological sense as "my own case," seeing that any sincere record of this kind is of value in the search for truth. In the second place, I wish most earnestly to help those who are nearly at the same level of development as myself. To some of them what I have to say may solve a difficulty. My experience, although unique in the sense that it cannot have happened to anyone else precisely as it happened to me, is in its essence universal. And although, as I have said, I do not wish to impose my own interpretation of it on another, the bare statement may in some cases serve to lighten the dark places of doubt and fear.

I must begin by postulating that I have what has been called the "religious temperament," which means that one is born with an inherent tendency to seek spiritual knowledge. In childhood this temperament was manifested by the secret injunctions of that intuitional censor we call conscience, "no sure or final guide," as "Asiatic" wrote in the June num-

ber of THE ARYAN PATH, "as to what is vicious in oneself," but when strongly developed in youth an indication that esoteric knowledge is a part of the individual's inheritance from the past. In later life, this phenomenon of "conscience" often becomes untrustworthy,* because its teaching is frequently undistinguishable either from the effects of dogmatic teaching imposed while the intelligence was easily impressionable, or from subconscious reactions to personal inhibitions and suppressions. But out of my own experience I can affirm that as a child this inner knowledge pronounced judgments, and as I see them now after fifty years, true judgments, upon matters concerning which I had had no instruction whatever from my parents or early teachers.

The next stage of my early development was manifested when after the age of puberty, I began to have, though at rare intervals, transports of religious emotion. My father was a Church of England clergyman with strong evangelical, as opposed to ritualistic leanings, a Sabbatarian, a believer in a Hell of torment and in a personal God for ever threatening the evil-doer with an outstretched rod. But although up

*Why is it that in later life conscience often becomes untrustworthy? Theosophy answers: because in earlier years that conscience is not heeded. Every violence done to conscience makes its influence more difficult to reach and affect the personal man. If its voice is strictly listened to, it will lead the honest mind to that intuitive perception induced by the higher still small voice of one's own Personal God, whose seat is in the cone-shaped heart. The Law of conscience-evolution is from negative to positive action: obey it when it says "no" and "don't" and it will bring through the message of "this way" and "here is the truth". About the age of puberty, when the principle of desire (Kama) fructifies and begins its direct action, conscience unfortunately gets checkmated, and thus weakened; the coming of age, *in the real sense*, is delayed, and often is never attained.—Eds.

to the age of twenty-one I retained my belief in the creed that had been imposed upon me almost as it were at the point of the sword, my emotions when I was greatly stirred showed no indication of a Calvinistic bias.

I remember one such transport very clearly; and as I believe that these early tendencies have a valuable significance, I will give some account of it. The immediate cause of it was, I am not ashamed to admit, the reading of Marie Corelli's *Romance of Two Worlds*, a work that whatever its literary failings has a vein of marked idealism and aspiration. I finished this book in a glow of religious fervour, and this glow was a positive, illuminative emotion. I had no feeling, after the manner of a "revival meeting," of being convicted of sin, rather did I feel convicted of righteousness. Nevertheless, though I went into the garden and walked up and down for an hour in an ecstasy of bliss, the ethical side of this conversion had its due weight. I made many steadfast resolves whose form was influenced by the creed to which I still subscribed. I determined to be more enthusiastic in my attention to Church services, to live, as I may boyishly have expressed it, "a better life".

This was, no doubt, an early symptom of that "hunger and thirst after righteousness," which, if it had been rightly developed, might have had a more lasting effect upon me. Unfortunately, it never occurred to me at that

time to question the authority of a creed that was far too narrow to contain my half-realised aspirations. The effect was inevitable. I found nothing in the too familiar services of the English Church to reinvigorate my enthusiasm when it began to fail, nor received any stimulus from my observation of the practice of its more fervent devotees. Wherefore the emotion receded from day to day and finally left me at, apparently, the old level.

I did not get free from those shackles of orthodoxy until I was just twenty-one, and then I threw them off in a single evening. Until that time, although I had been living for three years in London, away from home influences, I never questioned the truth of my parents' beliefs, never conceived the possibility of questioning them, until I met and made friends with a Theosophist, an English doctor who was then, 1894, out-physician at the London Hospital. My conversion, if I may call it that, was not achieved with pain and difficulty. I suffered none of the agonies and torments of doubt that are symptomatic in some cases. In effect, my friend offered me the suggestion that the theories of orthodox Christianity were neither logical nor probable, and I accepted that suggestion with a great sigh of thankfulness. It is true that I could not for many months rid myself entirely of the fear that I might be wrong. I began to read diligently every book I could lay my hands upon which was frankly antagonistic to

my discarded faith. And my fear was evidenced by the fact that I was annoyed by anything that seemed to me a concession to orthodox Christian beliefs. In those days, my desire was to become comfortably convinced that the Bible was a complete fiction. I had not then enough discrimination and judgment to comprehend it.

I cannot, however, pass on from this early phase without making two further comments. The first is that the effect upon my morality was all for the good. When the threat of Hell had been taken from me, I found a new stimulus for leading an ethical life. I learnt out of my experience that the superficial righteousness which is the outcome of fear has no spiritual value.

The second comment is of another kind and I offer it more tentatively. It is that my change of thought, though apparently sudden, was due to an inner impulse that had been maturing in secret. Some experienced entity within me recognised the truth when it was presented, and afterwards I rationalised it by a process of study and reason that convinced my intelligence. But, later in life, this reasoning self that I so strenuously cultivated from that time onwards was to prove a far harder stumbling block than the hypnotic suggestions of my early training.

My reaction was, in truth, something too violent. For many months after that evening of my conversion, I was strongly inclined towards the Theosophical teaching of that period,* more particularly as expounded by Rudolf Steiner. I became a vegetarian for a time and attended Theosophical meetings in a studio in West Kensington. But the tendency to disbelief in any formalised religion, or I might say in any faith that was based—as I saw it then,—on revelation, gradually led me into an absolute scepticism, and I fell by degrees into a reasoned materialism, a denial of the immortal principle in man.

I propose to pass very rapidly over the next thirty years of my life, but they furnish certain psychological material that is too valuable to be wholly neglected. If I had not suffered that experience, I should not be precisely where I am to-day.

The representative tendency of this period was a steadily increasing struggle between the inner guide that still urged me to go further in my search for truth, and the inhibiting force of my reason, a struggle whose nature in its early stages may best be indicated by an illustration. I remember quite clearly, for instance, my emotions after reading, I believe in 1904, the English translation

* Mr. Beresford tells us that he never read any of H. P. Blavatsky's books. Thus, unfortunately, he did not touch the real teachings of the Eastern Sages. Here is a noteworthy instance of one who having rejected the false concept of Revealed Religion was not helped to see the true Theosophical position of an Immemorial Record of consistent Teachings not to be believed in but to be studied—and so carried his search for truth into materialism. We know of many such fair and intelligent minds thus wronged by neo-theosophy.—Eds.

of Ernst Haeckel's book *The Riddle of the Universe*. At the stage of knowledge I had then reached, I found the argument of this work completely convincing. Haeckel had, so far as I was competent to judge, triumphantly demonstrated that man was nothing more than a complicated arrangement of cells, whose development and reactions followed mechanical and chemical laws, and that this arrangement was broken up at death leaving no indication of an immortal principle, nor any need to infer one.*

Now my intelligence accepted that deduction, and if *The Riddle of the Universe* had been written earlier and read by me, say, ten years sooner, it is I think a safe assumption that I should have been elated by my discovery of this scientific proof of human mortality. As it was I was saddened and depressed. Some two years before I had been greatly impressed by F. W. H. Myer's unfinished work *Human Personality*. It had no real religious significance, but that, too, appealed to my reason and it was intelligence—in those years my ruling counsellor—which demanded conviction. I did not, I believe, lay the least weight on the fact that while I had been elated by Myers, I was depressed by Haeckel. Emotion was an influence that I thought it well to ignore in my prosecution of the everlasting search.

This instance, supported by the

continually increasing pressure from within as the years passed, is to me evidence that, in my own case, the esoteric knowledge which had been born in me was persistently seeking an outlet. But no such interpretation need be accepted by those who deny my theory of reincarnation. For them, I merely wish to record the facts and leave them to draw their own inferences.

And the facts of chief importance in those thirty years are that my reason was resolutely opposed to any occultist account of the universe, that my Western European mind respected and approved the scientific method, and that in spite of all resistances a growth from some tiny seed of the inner wisdom was sufficient to break down and conquer the stubborn logic of my developed intelligence.

Of that struggle (which is not, indeed, yet consummated, for only a few days ago I read a long, reasoned article by H. G. Wells directed against the belief in personal immortality, and felt again the old twinges of doubt), I hope to write at some length in my two following articles. But there is one other observation relative to these first fifty years which deserves notice here. It concerns those ecstasies of which I spoke, and which were directly related in my youth to a religious emotion.

Now, these ecstasies did not cease even in the most pro-

* If Mr. Beresford had at this time come across *The Secret Doctrine* (then already in circulation for some sixteen years) he would have found the Haeckelian speculations adequately disposed of to the satisfaction of any honest intellect.—EDS.

nouncedly mechanistic period of my philosophy, but they were no longer related to a definitely religious motive. They were not of very frequent occurrence, and quite irregular in their manifestation, but their characteristic emotion was always one of release. At such times, my imagination worked with exquisite freedom, and I was, though I hardly realised it, truly conscious of my real self, of that inner principle the full

knowledge of which means complete independence of the phenomenal world. Those states should have been sufficient evidence to me of the futility of my objective intelligence as a guide to life. But I was very blind in those days, and although I welcomed these ecstasies, attached no importance to them. And of late years they have become rarer, myself having found, I believe, another mode of expression.

J. D. BERESFORD

The Path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; every new step in its leading to the final goal is surrounded by pit-falls and cruel thorns; the pilgrim who ventures upon it is made first to confront and CONQUER the thousand and one furies who keep watch over its adamantine gates and entrance—furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter; he who would see beyond has to first destroy this LIVING WALL; he must be possessed of a heart and soul clad in steel, and of an iron, never failing determination and yet be meek and gentle, humble and have shut out from his heart every human passion that leads to evil.

MAHATMA K. H.

SHANKARA AND OUR OWN TIMES

[V. Subrahmanya Iyer is the retired Registrar of the Mysore University and a Sanskrit scholar of repute. He is a specialist and an authority on the Advaita School of Philosophy and its Master, Shankara.]

Shankaracharya is described as "the greatest Initiate living in historical ages," and "the greatest of the historical Brahmin Sages" by H. P. Blavatsky, who also says that "the legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir and reaching Kedāranath in the Himalayas, entered a cave alone whence he never returned. His followers claim that he did not die, but only retired from the world."

In an early number we shall publish a very interesting article on the era of this great religious reformer who is described as "Buddha's grand successor" in the *Secret Doctrine* (I. xlv) and the two are "most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance." (II. 637)—EDS.]

It goes without saying that there is no greater characteristic of the times in which we live than their achievements in science. Its influence is being felt even in the domain of religion which has always tried to keep itself within regions unverifiable by science. Many are the writers to-day who seek its support for inculcating even religious truths. Philosophy, also, which in its infancy relied so largely on religion, is seen to associate itself more and more with science, being specially interested in its methods. And philosophy in its most modern sense is viewed as an interpretation of experience or life, *as a whole*. As such, it comprehends experience that is not only religious, but also that covered by scientific knowledge. A philosophy, therefore, that confines itself to religion and ignores science is not much valued. The question, then, arises whether the reading of human experience by Shankara, centuries ago, can be a

guide to us in this age of science, or can throw any useful light on present-day problems.

The two outstanding features of Shankara's teachings are his doctrines: "The world is all *Māyā* or Illusion," and "What truly exists is a Unity, not duality or multiplicity". Our purpose here is not to argue these metaphysical principles but to take them for granted and look for their practical application. In a splendid article "The Old Doctrine of *Māyā* and Modern Science" in the April number of this magazine, Dr. Ivor B. Hart has told us how *Māyā* is a fact—an undeniable fact—of experience, and how remarkably the truth of *Māyā* is being borne out by the science of to-day. But let us turn to some other fields.

The late Mr. Tilak thought that, according to Shankara, one should ignore the calls of the world and flee to uninhabited jungles, to free oneself from what, in his view, is the glamour of *Māyā*.

But did Shankara really mean to teach this lesson? It is said that "one's philosophy is best interpreted by the life one actually lives". Nowhere do we read or hear of Shankara having betaken himself to forests, mountains and caves or having shut himself up in monasteries, to illustrate the philosophy he taught. From about the age of eighteen, till the day he departed from the world, he led a life of the most intense activity, being always on foot, moving from the Himalayas to Cape Comorin and from Dwarka to Jagannath, a distance of about 1800 miles each way, and always teaching and discussing his doctrines or organising and founding institutions. He so overworked his physical frame that it completely wore out before he was thirty-three. For, to him, as to the staunchest realist, life was real, life was earnest. He says in his commentary on the *Gîtâ* that the one business in life of the wise man (*Vidwan*) is "to seek the welfare of others". (*Parānugraha eva kartavyah*). And this he is not tired of repeating. For Unity (Brahman) is *ever* present in the midst of the variety which, no doubt, is an illusion. And if this Unity which ever dwells in the midst of the illusory variety is to be realised, it must be done in the presence of the illusory many. One cannot free oneself from the *Māyā* of the manifold by merely cutting oneself off from the world. A man might as well think that he has wiped out the world of experience by closing his

eyes. On the other hand, if the world were not there, why is any effort needed to realise Unity? Shankara holds that it should be one's aim to realise through experience (*Anubhava* and *Jñānam*) one's "Oneness" with all human beings, nay, with all beings (*Sarva-bhuta*) and finding delight (*ratih*) in working for their good (*hita*). To put the same in modern language "Disinterested Service"—to rejoice in rendering such service—was his slogan, which alone would help us to get at the Truth of Absolute Oneness by overcoming the dislikes and ignoring the distinctions of the manifold created by *Māyā*.

Why then did he himself renounce the world and enter the monastic order, and that so early in life? He believed and taught that the renunciation (*Sannyas*), which aimed at purity of mind, was most conducive to the achievement of all life's great objects, which demand undivided attention and undeviating steadfastness. Even after assuming the yellow robe, he worked *in* and *for* the world whole-heartedly. To him, Brahman, the Unity, was *in* the world. His philosophic idea of *Sannyas* was, therefore, far different from the *religious* or *mystic* idea of it, which alone is current and which, as he himself said, is often a means to eke out a living with ease: (*Udaranimittam bahu kṛta vesham*). He never deprecated the natural seeking of peace in the evening of one's life by means of *Krama Sannyas*, the object of which is often confound-

ed with that of the *Sannyas* of early life, the *Sannyas* of preparation for mystical or philosophic purposes (*Vividisha*). And it was Sri Ramakrishna Paramahansa that revived in recent years in India Shankara's *philosophic* idea of *Sannyas*.

What has Shankara to say on the most vexed problem of caste? We need only look at what he did when his mother died. He performed the obsequies, thus infringing the rules of caste, and he was accordingly put out of it by his community. Did he then turn a Bohemian? No. A fence is an absolute necessity to protect a plant so long as it is tender, but it may be an obstruction to that plant when it grows into a tree and no more needs it. So long as a man is not able to judge for himself he must be bound by social restrictions such as those of caste. And one is said to arrive at discretion, according to Shankara, when one knows that the main purpose of practical life is to realise "Oneness" by rendering disinterested service in the best way. Should any caste or social rules obstruct the attainment of this object, one is at liberty to ignore them. In securing the "welfare of others" no rules of caste need be heeded. But Shankara nowhere encourages the breaking of social rules for purposes of mere sensual or self-gratification.

It was Shankara and not any political ruler or conqueror known to *historical* India that first gave her a sense of "National Unity". He it was that established four

institutions of learning in the four distant cardinal regions of this peninsula, comprehending various communities, different faiths and different political states, under a sense of common interest, which developed later into a definite concept of Political Unity under the Mahrattas and the rulers of the Vijayanagar.

What do all human activities in respect to family, home, political group, government, or human society mean, unless it be that they aim at one's realising the sense of a "Unity" (of interest) underlying differences and distinctions? From the family to the community, to the race and to humanity, there is an ever widening circle in which one feels called upon "to rejoice when others rejoice and to grieve when others grieve," *unifying* oneself with the circle. It is evident that the aim of the government of a country is to realise its "oneness" or "non-duality" with the governed. The *sense* of identity or "Unity," is what matters. Among those who have done the greatest good to their fellow beings are those kings and emperors of India, as well as their distinguished ministers, who were most deeply imbued with the spirit of the truth of Shankara's teachings, *i.e.*, who loved their fellow beings as their own selves by ignoring the *Māyā* of the distinctions of power, position and wealth. Shankara was well aware that "Unity" was strength, not duality or multiplicity—strength in the physical as well as in the meta-physical world. For, *Māyā*, as

duality or multiplicity, is ever changing or unstable. Hence it only makes for weakness.

All the great founders or resuscitators of the world's religions possess the distinction of having given to the world, each a single faith. Jesus founded Christianity; Mahomed, Islam; Gautama, Buddhism; Mahavir, Jainism and so forth;* whereas Shankara is known, by the unique name of SHANMATASTHAPANACHARYA, the establisher of not one, but six faiths. Here he drew a line between philosophy and religion, meaning by the latter whatever implies belief in a *moral* Deity and methods of worshipping It. Buddhism, Jainism, Atheism, and Agnosticism and many others he treated merely as schools of philosophy and discussed them according to his lights, agreeing with whatever in them conformed to Reason. He held every religion to be equally a pathway to Deity provided it had a *moral* basis, though he did not hold the same view in regard to the philosophical systems. With regard to religion he followed to the letter the teaching of the *Gîtâ*:—"It is the path leading to ME that men follow, *on every side*."

His life and philosophy are a most emphatic protest against the

doctrine that God has entrusted the keys of heaven to believers in any particular religion, any religion that believes in proselytisation. We say *emphatic*, because he declares in his *Sutra Bhasya* in the most unmistakable terms that men and women of all castes, creeds and colours, anyone provided that he is a human being (*Purusha matrena*) can attain to the Highest. And even to this day among his followers may be found those who worship Vishnu, Siva, or Sakti or other deities, and that in various ways. According to Shankara the goal of religion is mystic experience which aims at the actual realisation of "All Selfness" (*Sarvâtma bhāva*) which is nothing new to the world of mystics. But he asks, like the most modern thinker: How do we know that the mystic realisation is the *highest truth*? For an answer to this, he says, one must have recourse to philosophy alone.

Shankara was not perfectly justified, it is said, when he forced his mother to permit him, the only son, to leave her and renounce the world. Did he not thereby encourage unethical conduct? Does not his theory of illusionism put a premium upon recklessness and immorality, seeing

* This is historically not true: Jesus did not come to establish a new religion, but was a Protestant against the corruption of the Temples of Judea. It was in later ages that a religious creed was built by limited human minds. Similarly, Gautama was a Kshatriya, a Reformer of corrupt Brahmanism, and if out of his Brotherhood of Monks (the Sangha of Bikhus) a new religious creed arose, it was not of His making. Shankara who followed Gautama may be rightly said to have completed the task begun by His Illustrious Predecessor, and even in His name Advaitism as a sect came into existence. Every true spiritual Teacher has endeavoured to free men from the fetters of belief which enslave the senses, by encouraging them to use reason, and to develop intuition, so that senses may be controlled and purified and men may live like Gods in Wisdom and Compassion.—EDS.

that it would be no serious matter to deprive another of his property or life, or to commit other heinous vices inasmuch as all are unreal, and even the very acts are a myth. But Shankara would ask: If one has the *conviction* that the manifold world, everything other than "Unity," is *unreal*, what can induce one to think that a second entity, like property or person, really exists, so as to make one eager to appropriate it for one's own benefit? In fact it is only those who believe in a duality or plurality of *real* existence that may feel impelled to deprive others of what they possess, for their own self-gratification.

Contrariwise, what greater stimulus could one conceive of for the very highest moral action, the sacrifice of one's self for the good of all, than the fact that the underlying *Unity* is the eternal reality? No lover of truth can honestly feel proud of, or take credit for, even self-sacrifice, which in truth is *Māyā*. According to Shankara, Arjuna, who hesitated to fight or to do his duty so long as he believed that the body was real, cheerfully resumed his bow and arrows the moment he realised that the body-appearance was an illusion and that nothing that really exists, the *Unity*, could ever cease to be.

If men uphold the ideal of self-denial in any form, it is because it enables them to realise that everything other than the "Unity"

within is not worth much, is but an illusion.

Let us not be told that there are and will be men who talk of "Unity" and "Unreality," and yet *lead* the most reprehensible lives. They are only talkers, not *knowers* of Unity. How could there be the duality of saying one thing and doing another in an Advaitin (Non-dualist)?

At the present moment, if we look around, nothing seems to loom so large before our eyes as the problems confronting the League of Nations or conferences for communal, racial and religious harmony. And what would be Shankara's message to them? "Whatever good ye venture to seek, know that is the call or the urge of Truth." For, the Good according to Shankara is the True. And Truth is the ONENESS behind the differences and the distinctions that divide us and set us each against the other, which are all *Māyā*. And without diving beneath *Māyā* no good can be attained. If ye heed not the urge, the call, woe will be unto *all*. Truth abhors the spirit of duplicity or multiplicity. No path but the one making for the Truth of Unity—the Atman, Brahman—can avoid strife and suffering which comes now to some, now to others. Who shall escape? *Ko Mohah, Kasso-kah, Ekatvamanupasyatah*: What delusion, what sorrow, for him who sees ONENESS?

V. SUBRAHMANYA IYER

DREAMS IN THE WESTERN WORLD

[**Rodolphe Louis Mégraz**, of mingled French and English descent, writes regularly under a well-known pseudonym in a leading weekly in London where he has always lived with the exception of a few years in Geneva. That his is the world of *belles lettres* is revealed in his critical and biographical studies of Francis Thompson, Walter de la Mare, the Three Sitwells, Dante Gabriel Rossetti, the several anthologies he has edited, including *Shakespeare as a Letter-Writer and Artist in Prose* and *For Fathers: A Book of Domestic Letters*, and his own *Personal Poems* and other books of verse.

Our author naming some authorities remarks that "these pleasing essayists, however entertaining, do not contribute much to the philosophy of the subject"—of dreams. He is referring to certain writers of the seventeenth century. The philosophy of dreams, like that of all other psychical and psychological phenomena, can be found in the Eastern Lore. Thus, for example, in the *Brihadaranyaka Upanishad* (IV. iii 9-34) Mr. Mégraz and all our readers will find the basic principles in the description of the four states of human consciousness—(1) Jagrat, waking; (2) Swapna, dreaming; (3) Sushupti, deep sleep—meditating; and (4) Turiya, spiritual realizing.

We draw our readers' attention to our after-note.—EDS.]

The field indicated by our title is of course a vast one, and in such a survey as this it will be necessary to cover big stretches with a general statement, and to make the details and illustrations as representative as possible. The simplest arrangement of the argument will be to treat literature and life as different aspects of human experience, that is to say, as being fundamentally one subject. This subject can then be followed in a very rough chronological order, beginning with the ancient world.

When we look back two thousand years or more, it becomes at once evident that we must include religion under the term "life" and philosophy under the term "literature". Nobody will quarrel with that rough classification, I hope.

Ancient Egypt cannot be quite ignored in a survey of dreams in

the western world, because Egypt appears to be the root of much in the religion and art of ancient Greece, not to speak of Palestine and Syria. Glancing at Egypt, then, what do we find? First, that a more or less systematic study of dreams was closely associated with religious cults. The Egyptians were the first people in the western world to formulate the belief that dreams were of divine origin. They did not assert that god-sent dreams could reach a man only if he slept in the precincts of a temple. Thotmosis IV while out hunting took his siesta, and dreamed that Ra Harmarkhis came and commanded him to clear the sand away from the Great Sphinx, in the shadow of which he was then sleeping. It is, however, quite true that the Egyptians believed that the conditions were more propi-

tious, if you wanted a prophetic dream, when you slept at a temple where there was an oracle. In the Ptolemaic writings are references to the activities of the dream-interpreters at the oracle of Serapis at Memphis. There grew up also complicated and secret systems of dream interpretation which had counterparts in Syria and Greece. In chapter xiv of Genesis, in the Bible, the professional dream interpreters are referred to.

The belief in prophetic dreams brought also the desire for, and the study of, dreams that would cure disease, and the cult of Asklepios at Epidaurus is a striking instance of Egyptian civilisation influencing the Greek. It is not an exaggeration to say that the oracular dream came out of Egypt. With the evolution of the *nostrums* for causing and for interpreting dreams, in the form of strange spells, often consisting of a string of meaningless syllables, we find the origins of a vast poetic literature of the dream which was to flourish in the soil of European civilisations.

In ancient Greece the giver of dreams was recognized as a god from the earliest times, as may be seen in Homer. Poetry was still very near to religion, and in Greek religion there were many dream-gods, although Hermes was the chief. Other gods besides Hermes could send one of the minor dream deities on a visit to a sleeper's mind. Thus it was that such products of the poetic imag-

ination were absorbed in religious cults. Out of such figures as Phobetor, the Terrifier, who could assume animal as well as human shapes, and Phantasos, who appeared only in the form of inanimate things, the cult of the God of Dreams was fashioned to co-exist with the cult of the God of Sleep. In this way the mantic art and the custom of holy incubation developed. Dream oracles at the temples became what we might nowadays describe as a flourishing industry, and this persisted in Rome after the decay of Greece. It is far from dead in Europe now, although in form it has changed somewhat.

The fact that the shrines and oracles of Asklepios, god of health, were especially sought after by those who desired dreams or the interpretation of dreams, is of significance in view of modern psychological analysis of the dreaming mind, which has established that dreams generally, if not always, indicate unconscious activity in the mind, caused by unsatisfied wishes, or haunting fears. But still more significant of the ancient Greek anticipation of our therapeutic dream interpretations is the remarkable treatise of Artemidorus on the Interpretation of Dreams. Artemidorus lived in the second century. He said his book was inspired by Apollo. It was at any rate the most important piece of oneirocriticism produced by the ancient world. He describes so many typical dreams that his book is like a vivid contemporary picture of Greek life.

Among the prominent theories which he states are the following:

It was lucky to dream of the statues of the gods, or of the gods as human beings.

It was unlucky to dream of robbing the gods' shrines of offerings, or of breaking their images.

It was also a warning of misfortune or unhappiness to dream of washing or perfuming their images and sweeping their sanctuaries.

It was equally unlucky to dream of amorously loving a chaste goddess, such as Vesta, Rhea, Juno and Hecate.

A married man feared to see Vulcan, the betrayed husband of Venus, in his dreams.

Now it will not be difficult for anybody with even a slight knowledge of modern psycho-analytic methods to translate the above statements into psychological generalisations. Each statement gives an example of some kind of typical dream, and it is clear that when Artemidorus said that a dream was unlucky, he meant that it revealed a desire which would offend society and incur punishment if translated into action, or else that it indicated an unconscious feeling of guilt and an anxiety to appease the offended god.

I do not know whether these links between ancient Greece and modern European psycho-analysis have ever been traced in this way, but a study of Artemidorus leaves no room for doubt as to the general drift of his dream interpretation, though of course he says many things which merely reflect floating superstitions. While speaking of anticipations of the psycho-analytic theory I would like to

leap seven centuries, and quote from the early nineteenth century English essayist, William Hazlitt, who wrote in his essay on Dreams:

We are not hypocrites in our sleep. The curb is taken off our passions, and our imagination wanders at will; when awake, we check these rising thoughts, and fancy we have them not. In dreams, when we are off our guard, they return securely and unbidden. We may make this use of the infirmity of our sleeping metamorphosis, that we may repress any feelings of this sort that we disapprove in their incipient state, and detect, ere it be too late, an unwarrantable antipathy or fatal passion.

Comment on this is needless.

I cannot leave the subject of dreams in ancient Greece without referring to a valuable little book by Mr. Alexander Ionides, who has made an English translation, with many of his own notes and comments, of the treatise on Dreams by Synesius, a work very little known except to specialist scholars. Synesius became a Bishop in the early Christian church, but he was essentially a neo-Platonic philosopher. He was born about 363, and became a pupil of the famous woman pagan philosopher, Hypatia, at Alexandria. His childhood was spent on the north African coast, west of Alexandria, where the legendary Garden of the Hesperides is said to have been. After quoting from Sullivan's *Bases of Modern Science*, to show how Platonism anticipated the modern scientific view that there is no clear division between "physical" and "mental," Mr. Ionides observes: "that

the world is *one*, and mental at that, are the basic ideas of Platonism and of the immortality of life. The centre of interest for a Platonist is life—not an external world that is supposed to exist outside it.”

In his *Discourse on Dreams*, Synesius condemns all artificial, external, ritualistic means of divination. He asserts the value of looking within, and of teaching ourselves wisdom through a love of beauty and a clear-eyed contemplation of the contents of our own mind. To him, dreams are an inspiration to effort, a guide in our work. He calls divination, “the most beautiful of all gifts,” since the dream is the pure spring of wisdom. He thinks that divination comes from within us, and is a private quality in each individual soul. “The gods are nought save mind,” he declares. But if we would aspire to wisdom and beauty we must live wisely and beautifully, and “whosoever has a diseased imagination must not expect clear and distinct visions”.

In Europe psychology—the study of the mind or psyche—is a young science: it has not been separated from philosophy for as long as a century. The immense importance of dreams as evidence of the nature of the mind’s activities below the threshold of consciousness was not fully recognized until the latter part of the nineteenth century. Soon after the new study had been taken up by serious investigators, the analytical genius of Freud was applied to it.

But what happened between

Synesius and Freud (taking these names as convenient landmarks)? The spread of Christianity in Europe caused a widespread repression of pagan cults and superstitions, without however weakening the emotional reasons for them. The primitive forces found other outlets, other forms. In literature especially there was a wonderful efflorescence of spiritual power transferred from purely religious ceremonies. Dreams continued to be the subject of wonder and fear, but the dream imagery was more and more translated into literature. There were nearly as many great mystics as there were great poets in Europe in the thousand years preceding the Renaissance of classical literature and deductive science. The writings and experiences of mystics like St. Teresa, St. John of the Cross and St. Catherine of Sienna are closely akin to certain exceptional dream states.

In English poetry all this wisdom and beauty, recovered from the dreaming mind like glittering shoals of fish from the deeps, was used more richly perhaps than in any other literature. Indeed there is so much material to choose from in English poetry that might be called the literature of dreaming, that it would take up too much space here to examine it. Instead we may glance at the work of prose writers. Even in the supposedly sceptical eighteenth century, the greatest of the historians, Gibbon, although he is careful not to betray too much belief himself, pays detailed attention in his

history of the decline and fall of Rome to the numerous recorded instances of dreaming, prophetic and otherwise, in the Roman Empire. One of the great dreamers was Julian the Apostate, and Gibbon's account of his dreams is a very attractive portion of the history. Julian, by the way, died almost the same year that Synesius was born.

The interest in dreams caused a corresponding interest in theories, however ill-founded, and the speculations of ancient authors were dug up and embellished, partly in sincere though fanciful enquiry, and partly as material for literature. Here is a typical passage, from Burton's *Anatomy of Melancholy*:

Affections of the Senses, sleep and waking. The affections of these senses are sleep and waking, common to all sensible creatures. Sleep is a rest or binding of the outward senses, and of the common sense, for the preservation of body and soul (as Scalinger defines it); for when the common sense resteth, the outward senses rest also. The phantasy alone is free, and his commander reason: as appears by those imaginary dreams, which are of divers kinds, natural, divine, demoniacal, etc., which vary according to humours, diet, actions, objects, etc., of which Artemidorus, Cardanus and Sambucus, with their several interpretators, have written great volumes. This ligation of senses proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits perform their accustomed duties: so that waking is the action and motion of the senses, which the spirits dispersed over all parts cause.

He also informs us that the organ of "phantasy or imagination" is "the middle cell of the brain," while memory has "his seat and organ" at the "back part of the brain".

Another seventeenth century, and greater, prose writer, Sir Thomas Browne, displays much interest in the subject. He devotes an essay to Dreams and also a section of *Religio Medici*. In the latter he says:

Surely it is not a melancholy conceit to think we are all asleep in this World, and that the conceits of this life are as mere dreams to those of the next, as the Phantasms of the night, to the conceits of the day. There is an equal delusion in both, and the one doth but seem to be the emblem or picture of the other; we are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason, and our waking conceptions do not match the Fancies of our sleep.

In the essay *Of Dreams*, he remarks that "a good part of our sleep is peered out with visions and fantastical objects," and further on:

That there should be divine dreams seems unreasonably doubted by Aristotle. That there are demoniacal dreams we have little reason to doubt. Why may there not be angelical? If there be guardian spirits, they may not be inactive about us in sleep; but may sometimes order our dreams: and many strange hints, instigations, or discourses, which are so amazing unto us, may arise from such foundations.

But these pleasing essayists, however entertaining, do not contribute much to the philosophy of the subject. They show us the profound interest in and extensive

knowledge of the classical literature of the ancient world where it is concerned with the nature and meaning of dreams and visions. We have to turn to the seventeenth century Thomas Hobbes for a rational consideration of this subject. The friend of Ben Jonson, Galileo, Gassendi and Dr. Harvey, was a surprisingly original thinker, and his political treatise *Leviathan* when it touches on dreams is the most scientific summary up to that time. He lacks, it is true, a sufficient appreciation of the mystery, the unknown possibilities of the dreaming mind, but idle fancies and superstitions receive short shrift from him. Dreams are called by him "the imaginations of those that sleep," and he therefore examines them as manifestations of the imagination. Such recorded visions as that of Brutus on the eve of the battle of Philippi (like other writers of his time he readily goes to Roman historians for examples) are due, he thinks, to a confusion of the mind waking out of a dream. He then observes:

From this ignorance of how to distinguish dreams and other strong fancies from vision and sense, did arise the greatest part of the religion of the Gentiles in times past, that worshipped satyrs, fawns, nymphs, and the like; and nowadays the opinion that rude people have of fairies, ghosts, and goblins, and of the power of witches.

In this interesting verdict is the germ of another important truth, that the satyrs and other images he refers to are symbols created by the dreaming mind and providing literature and the other arts,

not less than religion, with a universal language of imagery. There is among the poets from the seventeenth century onwards a frequent realisation of this profound truth which modern psychology has more fully elaborated. The mystical Blake was a poet and painter who submitted his imagination so completely to the impulses of his unconscious mental processes that his art often attains its dynamic power at the expense of coherence and form. In the prophetic books of Blake may be seen the consequences to literature of an extreme obedience to the irrational dream impulses. The extraordinarily intelligent poet Shelley, who had a fine gift of philosophical exposition in prose, wrote a note which, in the first quarter of the nineteenth century, may be regarded as a presage of the modern attitude. It is such a remarkable fragment that no apology is needed to quote it at length. It is entitled "Difficulty of Analyzing the Human Mind".

If it were possible that a person should give a faithful history of his being, from the earliest epochs of his recollection, a picture would be presented such as the world has never contemplated before. A mirror would be held up to all men in which they might behold their own recollections, and, in dim perspective, their shadowy hopes and fears,—all that they dare not, or that daring and desiring, they could not expose to the open eyes of day. But thought can with difficulty visit the intricate and winding chambers which it inhabits. It is like a river whose rapid and perpetual stream flows outwards;—like one in dread who speeds through the recesses of some haunted pile, and dares not look behind. The

caverns of the mind are obscure, and shadowy; or pervaded with a lustre, beautifully bright indeed, but shining not beyond their portals. If it were possible to be where we have been, vitally and indeed—if, at the moment of our presence there, we could define the results of our experience, if the passage from sensation to reflection—from a state of passive perception to voluntary contemplation, were not so dizzying and so tumultuous, this attempt would be less difficult.

HOW THE ANALYSIS SHOULD BE CARRIED ON.

Most of the errors of philosophers have arisen from considering the human being in a point of view too detailed and circumscribed. He is not a moral, and an intellectual,—but also, and pre-eminently, an imaginative being. His own mind is his law; his own mind is all things to him. If we would arrive at any knowledge which should be serviceable from the practical conclusions to which it leads, we ought to consider the mind of man and the universe as the great whole on which to exercise our speculations. Here, above all, verbal disputes ought to be laid aside, though this has long been their chosen field of battle. It imports little to inquire whether thought be distinct from the objects of thought. The use of the words *external* and *internal*, as applied to the establishment of this distinction, has been . . . merely an affair of words, and as the

dispute deserves, to say, that when speaking of the objects of thought, we indeed only describe one of the forms of thought—or that, speaking of thought, we only apprehend one of the operations of the universal system of beings.

This passage from Shelley's *Speculations on Metaphysics* can be left to speak for itself in a Journal with readers such as presumably THE ARYAN PATH has gathered together.

Only the fringe of our subject has been touched in this survey, but at least one significant truth emerges—that the profound interest in dreams, and the intuition that the dream world is somehow a world of essential reality, has not exactly evolved in 3,000 years of time, but rather has persisted and has been the root of an infinite variety of creative efforts in religion, philosophy and the arts. The extremely important activity of the mystics has been only briefly mentioned because the characteristic of mysticism, in contrast with other human activities, is a reiteration of the fundamental unity underlying the various appearances of reality.

R. L. MÉGROZ

A NOTE ON THE ABOVE

Those who desire to understand the whole problem of the dream state, its cause, process and effect, are strongly recommended to study the Appendix of *Transactions of the Blavatsky Lodge* (pp. 59-79). This gives H. P. Blavatsky's answers to numerous ques-

tions on the subject. Below we give one such answer to "What is it that dreams, then?"

Generally the physical brain of the personal Ego, the seat of memory radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an Æolian seven-stringed harp; and his state of

mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore, there is no simple answer to the question "What is it that dreams?" for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

At the close of this Appendix H. P. B. tabulates dreams thus:

We may roughly divide dreams also into seven classes, and subdivide these in turn. Thus, we would divide them into:

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerisers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or such-like external cause.

We would draw attention to *Dreams*, the U. L. T. Pamphlet No. 11, which presents the Theosophical views on the subject, and these are very different indeed from the neo-theosophical sensationalism of everybody travelling in the astral plane and playing the angel as an invisible helper!

—EDS.

EASTERN WISDOM IN WESTERN LIBRARIES

[We print an interesting statement which comes from Washington D. C.—EDS.]

When in 1784 the first translation of the *Bhagavad-Gita* was published in English, an impetus was given to the study of Oriental literature which has increased steadily in the years between. No doubt, before then, the great libraries of the West harboured some Oriental manuscripts, but the rush to acquire them had not begun, for the interest in them was very much restricted. Nowadays every library is proud of any new acquisition it may be fortunate enough to get.

The West to-day sends out to all Eastern lands men who are occupied in various capacities, and of these a certain percentage take a genuine interest in the literature and philosophy of the land in which they find themselves. To take an instance, Mr. Arthur W. Hummel, the Chief of the Division of Chinese literature in the Library of Congress, Washington, taught in the Government University in Kobe, Japan, in a boy's school in Shansi Province in the interior of China, and in the School of Oriental Studies at Peking. The result of such intimate connection with the people of China and Japan convinced him that the West may learn from the East just as much as the East can learn from the West—a fact that is now beginning to dawn on intel-

ligent people in Europe and America.

A man with the training of Mr. Hummel is therefore obviously the person to be in charge of a valuable collection of Oriental literature, and the Library of Congress has the largest collection of printed Chinese literature outside of Japan and China—some 140,000 volumes, which their custodian claims to be "a key to the accumulated wisdom and humanistic discipline of the oldest continuous civilization in the world". Many of the books date back to the twelfth and thirteenth centuries, their excellent paper and skilful binding accounting for their preservation. The typical Chinese book-binding of wood or cloth is, in effect, a box which protects all six faces of the volume.

The Library of Congress may perhaps be said to specialize a little in Chinese literature, but it has also a very fine collection of Tibetan books. A recent acquisition is a complete set of the Tibetan Buddhist canon in 317 volumes including both the Tanjur and Kanjur. These were printed from blocks stored in the Lamaist monastery at Choni in Kansu Province, China. The transportation of these volumes to America was a very difficult task, but the labour was justified, for they are

superb examples of the Tibetan printers' art, printed in clear cut letters, in good black ink and on heavy paper. They are bound in the Tibetan style, with ribbon ties and heavy wooden slabs at the top and the bottom of the piles of loose sheets, which measure 16 x 61 cm.

It is hoped by comparing translations, both in Chinese and Tibetan, of certain lost Sanskrit originals, to reconstruct these lost manuscripts. Many Chinese and Tibetan scholars are attempting so to do.

America of course has a material advantage over other Western lands by reason of its great wealth. A quite colossal endowment enables Harvard University to co-operate with the Yen-Ching University for the promotion of the study of Chinese and Tibetan. This Harvard-Yenching Institute, as it is called, is engaged in the task of indexing practically the whole of Tibetan literature, and to this end has secured the services of Baron Stael-Holstein of Peking (a great Tibetan scholar), who will direct the work, assisted by Chinese, Japanese and Mongolian scholars.

The acquisition of books and manuscripts is not without romance. Readers of Madame Blavatsky's *Secret Doctrine* will remember how she writes of the existence of secret libraries. She says:

Moreover in all the large and wealthy lamaseries, there are subterranean crypts and *cave-libraries*, cut in the rock, whenever the *gonpa* and *lhakhang* are

situated in the mountains. Beyond the Western Tsydam, in the solitary passes of *Kuen-lun* there are several such hiding places. Along the ridge of Altyn-Toga, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.

No doubt the wisdom of 1888 (in which year the book was written), smiled somewhat cynically at this statement, but twelve years later was discovered a sealed cave in Tunhuang on the border of Kansu Province and Chinese Turkestan, in which were found thousands of Buddhist and other manuscripts. The discovery came about this wise. In 1900 a devout Chinese Buddhist priest from Shansi Province undertook, as a work of piety, to rebuild an ancient Buddhist grotto in Tunhuang. In making the repairs he found loose plaster, and on taking out a brick laid bare a hidden chamber filled with manuscripts. It appears that this cave had been sealed for nearly a thousand years, and its existence had entirely faded from the minds of men.

The priest succeeded in keeping his discovery secret from all but a few natives of the place for seven years. But only for seven years. In 1907 Sir Aurel Stein of the Government of India heard rumours of the find as he was

travelling to China by the route followed by Marco Polo in the thirteenth century. Sir Aurel was desirous of obtaining the manuscripts, the priest needed money for the repairs of the temple. The result was an acquisition to the British Museum of about a third of the collection, brought in secret by night to Sir Aurel, who was not permitted to see the cave. Among the treasures obtained were the oldest known Buddhist paintings on silk.

More fortunate than Sir Aurel, in one respect, was M. Paul Pelliot, a well-known Chinese scholar of Paris. He gained entrance to the cave and made a selection from the remaining documents, which included the oldest known printed book in the world, dated 868 A. D. Scattered on the floor he discovered movable type which had been there since the cave was sealed, centuries before the discovery of printing in Europe. This was in 1908.

A Japanese expedition in 1911 made a further depletion, and it was only in 1919 that the Chinese acted tardily to save what was left, some 8000 MSS. for the Peking National Library. But the cream of the collection had already found its way to the British Museum and the Bibliothèque Nationale.

In view of this discovery the above quoted words of Mme. Blavatsky may well gain credence. The time may come when a great body of so-called lost literature may be restored to the world. But these MSS. are carefully guarded and preserved, and will not be given out indiscriminately, for they are too holy and too revealing to be in the hands of the profane. Madame Blavatsky was told by a prominent Cinghalese priest that it was well known that the most important Buddhist tracts belonging to the sacred canon were stored away *in countries and places inaccessible to the European pundits*. These assuredly are not to be bought with gold. The late Swami Dayanand Sarasvati is also quoted in the *Secret Doctrine* as saying:

If Mr. Moksh Mooller, as he pronounced the name, were a Brahmin, and came with me, I might take him to a *gupta* cave (a secret crypt) near Okhee Math, in the Himalayas, where he would soon find out that what crossed the *Kalapani* (the black waters of the ocean) from India to Europe were only the *bits of rejected copies of some passages from our sacred books*. There was a "primeval revelation," and it still exists; nor will it ever be lost to the world, but will reappear; though the Mlechchas will of course have to wait.

The rapidly changing attitude of the West to the Eastern philosophies and religions may hasten the day.

SUICIDE

["C. G." here presents several important facts about suicide, all of which the student of Theosophy will find fully explained in the very first book of H. P. Blavatsky—*Isis Unveiled*.—EDS.]

"When all the blandishments of life are gone,
The coward sneaks to death, the brave lives on."

GEORGE SEWELL.

Following the cataclysmic upheavals of the late war, a mighty wave of suicide is sweeping over the land, engulfing some of the most brilliant minds of the day in its resistless current. Great financiers are plunging into the whirlpool of physical oblivion with the recklessness of a love-sick adolescent. Famous artists are being sucked into the vortex of self-murder along with the humblest artisans. All the barriers of wealth, culture and education are being levelled by the steadily onrushing tide of self-destruction. We might hope to find the wave receding by this time, but unfortunately this is not the case. The English publicist, Mr. Andrew Soutar, warns his readers that the epidemic of suicide is on the increase in Great Britain. Dr. Walther Echstein, President of the Vienna Ethical Culture Society, reports that in the city of Vienna alone nine thousand persons attempted suicide during the past three years. The recent statistics compiled by Dr. Frederick L. Hoffman, consulting statistician of the Prudential Insurance Company,

shows the suicide rate in 100 American cities to be 18 per 100,000 for the year 1929.

Such statements as these merit the attention of every thinking man. They show, first of all, that moral as well as physical diseases have a tendency to appear in epidemic form. These epidemics express themselves variously as religious mania, resistance to constituted authority, excessive patriotism, homicide, suicide. De Quincey, in his *Murder considered as a Fine Art*, speaks of the epidemic of assassination which occurred between the years 1588 and 1635, and the *Annales d'Hygiene Publique* record a similar wave of incendiarism in which scores of buildings were fired by persons who felt impelled by irresistible necessity. Dr. Elam* admits that "certain pathological conditions have a tendency to become epidemic, influenced by causes not yet investigated". He also observes how remarkably the same ideas reproduce themselves and reappear in successive ages,—an observation which has a timely bearing on the present.

* See Charles Elam, M. D.: *A Physician's Problems*, page 159.

day epidemic of homicide, crime and suicide which is so faithfully recorded in the columns of the daily press.

The cyclical tendency of these moral epidemics has been noted by more than one observer, and the present-day suicide wave is being studied and discussed in various quarters. Authors and playwrights are bringing the matter up for public consideration; moralists are alternately decrying and bemoaning a situation which can no longer be denied; psychologists are analysing its possible causes, while the Church shakes its head and platitudinizes.

In the September number of *Harper's Magazine*, an interesting synopsis is presented by Mr. Louis J. Dublin, statistician of the Metropolitan Life Insurance Company of America. He gives a striking picture of the rise and fall of the suicide wave in chart form, showing its steady increase in the United States during the last seven years. In spite of the number of Negroes in this country, suicide is confined almost entirely to the white population, while the male suicides out-number the female by more than three to one. The highest suicide rates in the world are found among the Germanic and Japanese peoples, the English-speaking races come next, while the lowest rate of all is found in countries which are devoutly Catholic. Mr. Dublin attributes the last condition to the submissive attitude taken by those who accept the yoke of ecclesiastical authority without question,

and regard trials and tribulations as the will of God, to which they must resign themselves without a murmur. In interesting contrast to this is the attitude taken by Dean Inge of St. Paul's, who openly advocates suicide as an alternative for the condemned man and the hopeless invalid. These disagreements among the clergy leave the religious-minded in somewhat of a quandary, and offer little encouragement to those who would naturally seek the advice of the Church on this all-important question.

The fact that the suicide wave is steadily increasing shows that the cause is still undiscovered, the effect still unrecognized, the cure still a matter of conjecture. The scientific world stands as helpless as the clergy before the onslaught of these moral epidemics. The psychiatrist attributes them to melancholia, to complexes of inferiority or superiority, to dementia precox, hallucination, hysteria. But to the layman these are mere words describing the *effect* of some antecedent condition, not the primary *cause*. Can the pathologists and psychologists themselves explain what lies behind these words? Has the cause of these abnormal mental conditions ever been brought under a hypothesis capable of withstanding the challenge of an uncompromising investigator? Let the controversial works of our contemporary alienists speak for themselves!

Before the actual cause of these moral epidemics can be satisfac-

torily explained, the field of scientific research must be extended into regions beyond the range of the human eye or the most sensitive instruments yet devised. The whole nature of the human being—physical, psychic, mental, emotional and spiritual—must be fathomed; the laws of magnetism and other imponderable agents must be more thoroughly investigated; the still hypothetical “astral light” must become more than a mere speculation, and the effects of the images contained in it upon the human brain and mind must be taken into account. Until these subjects are more fully understood than they are at present, it is useless to moralize, for in these days of fearless investigation and critical analysis, mere moralizing is not enough. If we would help the man who hopes to end his troubles by committing suicide, we must be able to show him the *futility* of his act, the uselessness of trying to counteract the laws of Life.

The arguments put forth by material science, religion and spiritualism give us but little encouragement to continue the battle of life. If we are but a “fortuitous concurrence of atoms,” and the flame we call “I” expires when the body is destroyed, why should we not try to extinguish it when the heat becomes unbearable? If—as the Church affirms—our sins may be forgiven even at the moment of death, why not avail ourselves of this “moment of grace” and at the same time end our troubles? If Death trans-

ports us into the “Summerland” of the spiritualists, why struggle longer against the wintry blasts of earth? The very existence of the present day suicide wave is a tacit confession that science, religion and spiritualism have failed to give us the facts of life and death, for, as Daniel Webster once said: “There is no refuge from confession but suicide, and suicide is confession.”

Where then shall we turn for enlightenment? Why not within ourselves? Within the heart of each one of us there lies the feeling—sometimes the full conviction—that the flame we call “I myself” is one which may flicker but can never utterly expire. A few simple experiments will prove that the *Self* is not the body, the senses, the emotions or the mind, but on the contrary is that which acts through the body, uses the senses, controls the passions and trains the mind. If the Self is other than its instruments during life, it is but natural to conclude that, although the body be burned to ashes and the earthly thoughts and desires be scattered to the four winds, the *Self* still remains, indivisible, inconsumable, incorruptible. If the flame of Self cannot be extinguished, suicide is a waste of time and a useless expenditure of energy. All the suicide can hope to achieve by his act is the loss of his body, the instrument through which he expresses himself on the physical plane. But where is the violinist who would wilfully smash his instrument because its strings were

out of tune? The analogy is not far-fetched, for as the learned Kabalist, Eliphas Levi, once said:

Our souls are, as it were, a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary.

But the physical body is not the only instrument of the Self. There is that ethereal counterpart of the body, with senses capable of working independently of the outer sense-organs, as demonstrated in trance states and somnambulism; there is the emotional nature and the lower reasoning mind which perceives through comparison and contrast. All of these instruments, finely or badly tuned as the case may be, are self-earned inheritances, effects of causes previously set up. This intricate chain of causes already set in motion requires a definite period of time to work out as effects, and determines the natural span of life for any individual. This period of time cannot be shortened, nor can a man's contract with Life be annulled by the wilful destruction of his physical instrument. The lower half of the hour-glass may be smashed by a careless hand, but the stream of sand remaining in the upper receptacle will continue to run on until exhausted. Those misguided souls who, through ignorance of the laws of Life, believe they are annihilating *themselves* when they destroy the body, find to their sorrow that this has not occurred, and that they

. . . like sentries, are obliged to stand
In starless nights, and wait th'appointed hour.

During life, the ethereal counterpart of the body, the emotions and the mind are closely interwoven with the physical instrument. When natural death occurs, these leave the body and form an entity of themselves. The *real* man, the "I myself," leaves both the physical body and this superphysical entity behind to disintegrate in their own way and time, and gradually enters into a subjective condition where he assimilates the experiences of his late earth-life and builds them as faculties into the soul. Natural death—as Shelley once said—is a wonderful experience, and is no more to be feared than its brother Sleep. It is a tender act of great Mother Nature, who folds her wings around her tired children and lets them slip for a time into the land of dreams, there to find rest and recuperation from their past labours, and renewed strength for the coming day.

But natural death is quite another thing from suicide, for *suicide is not death*. It is only an intermediary condition between life and death, and the suicide is only a "Half-way," as Sutton Vane's play *Outward Bound* so aptly describes it. In cutting himself off from earth-life, the man has destroyed but *one* of his instruments—the physical body. His senses are still as alert, his desires still as ravenous, his mind still as tenacious of life as before. For the *man himself is still there*, chained to his superphysical form, unable to discard it until the "appointed hour" strikes. His still

living mind reviews in endless reiteration the chain of circumstances which culminated in his final act. Like Sisyphus, he rolls the stone of thought up the steep hill of memory, only to see it roll down and compel him to climb the road of agony again and again. His vivid thought-pictures are impressed upon the sensitive minds of discouraged mortals, inciting them to the same act. And so the suicide wave grows and grows.

Chained to his earthly thoughts and his mortal passions, the suicide discovers that all the cravings which embittered his earth-life are still with him. But now he is unable to gratify them save by proxy. He seeks avenues through which they may be vicariously satisfied, and finds them in mediums who throw themselves open to what they consider "angel guides," but which are in reality these obsessing entities. These are the *Incubi* and *Succubi* of medieval times, the "spirit brides and husbands" of to-day. These psychic vampires not only ruin their victims, but prepare themselves for eventual annihilation. Rather than submit to such annihilation, they will even seek refuge in the organism of a beast when no human vehicle is available,—explaining perhaps the

stories of "were-wolves".

Woe to those mortals who passively and unresistingly allow themselves to become the victims of such obsessions! Little do we dream that two-thirds of the monstrous crimes of the world have their origin in this mediumistic capacity, and that many of those who perish on the scaffold are but the ignorant victims of these obsessing entities. Passive mediumship is a deadly weed, and should be starved out wherever and whenever recognized.

Who then can save the suicide from such a fate as this? No one but the man himself. No burning of candles, no prayers to gods or saints can prevent the suicide from reaping the effects of causes which he himself has sowed. But the suicide still has the power to avert a worse fate than the one he is now suffering. There is still hope for him if he realizes his mistake, determines to bear his cross, strives against his carnal appetites without allowing them to conquer him or affect living mortals. If he continues along these lines until the last moment of his "appointed hour," he will at that time be able to disengage himself from the entity which has chained him to a living death, and pass on into the subjective condition which brings peace and rest.

C. G.

WHEN THE SUN ENTERS ARIES IN MODERN INDIA

[N. Kasturi Iyer, M. A., B. L., has entertained our readers, especially the Western ones, with instructive narratives of various Hindu festivals, and once again makes his appearance in these pages with an interesting story of what happens in India when Nature Herself celebrates Her Natal Day.—EDS.]

Both the solar and the lunar systems of computation prevail in India, though in South India they have interpenetrated in popular usage to a very great extent. For example, the lunar month, invariably determined by the beginning of the bright fortnight, takes the name of the solar month in which the full moon occurs! The Lunar New Year's Day (*31st March*) is observed in North India and by the Marathi, Telugu and Kanarese peoples of the South, while the Solar New Year's Day (*13th April*) is celebrated by the Tamils. When the Sun enters Aries—the Ram in the signs of the Zodiac—the solar year begins. The Hindu conception* is that the Zodiac represents twelve hierarchies of intelligences which are believed to be centres of consciousness in the Person or Purusha, *representing* cosmic intelligence (like Adam Kadmon of the Jews); and when the sun enters the sign of the Ram, Aja, the unborn, the ultimate cause—the New Year begins.

There is great uniformity in the observances on New Year's Day in the various parts of South India. The day begins with a ceremonial

oil bath and hence the entire household is astir long before day-break. The grandmother drops oil on the heads of all members of the family, and they bathe in water procured and heated with semi-religious scrupulousness. New clothes are then worn and sweets distributed. In Malabar and Coorg, a very interesting ceremonial called *kani-puja* is gone through. Fine yellow golden flowers are gathered the previous evening and arranged overnight on a plate of rice over a red silk cloth. A coconut and a few green vegetables are also kept close by. The plate also carries a mirror, a few coins and golden ornaments. At cock-crow, one of the married ladies rises first, lights a few lamps and wakes up other members of the family one by one. They come with closed eyes, groping their way towards the *kani* so that their first vision on New Year's Day may be the gold and other auspicious materials. The most senior male member then gives each one a money present and thus initiates a happy and lucky year for every one present. They then go out in groups, to cast their

* For the real meaning we recommend "The Twelve Signs of the Zodiac," by T. Subba Row in *The Theosophist* for November 1881.—EDS.

glances on a cow, a coco-nut tree heavy with fruit, and such other welcome sights. They never use any harsh or abusive word on New Year's Day and note with deep concern the antecedents of the first person who crosses the family threshold. In some places, after the bath, the juice of the "marking nut," which causes a blister when applied, is used for the customary dot on the forehead, since the renewal of the skin is considered symbolic of a new birth on New Year's Day. Anthropologists can easily note that this is an interesting survival of the fire-walking ceremony, undertaken to drive out the demoniac and evil influences.

The hour between cock-crow and dawn is spent in hilarious glee by the children, who let off crackers and similar varieties of fireworks. This drives away the old year with its sorrows and its evils, and purges the neighbourhood of malevolent spirits. New Year's Day is thus ushered in almost everywhere. In some East European villages, for example, every family brings a fire brand into the street, throws it away and exclaims—"The Gods of the New Year! New Year has come round again." In Siam, again, as Frazer describes,

On the last day of the old year, a signal gun is fired from the palace; it is answered from the next station and so on from station to station; till the firing has reached the outer gate of the city. Thus the demons are driven out step by step. As soon as this is done, a consecrated rope is fastened round the circuit of the city walls to prevent the banished demons from returning. The rope is made of

tough conch grass and is painted in alternate stripes of red, yellow and blue.

Such alternate bands of red and yellow are also placed on New Year's Day on the lintels and pillars of Hindu homes.

The souls of the departed are also not forgotten at this time; the day is held sacred for offerings of *til* and water for the appeasement of hunger and thirst, especially at the confluence of holy rivers and the sea coast. The day is specially suited for gifts and charity that lead one on the heavenward path. But it must have been once marked by much merry-making for we have now the significant remnant of universal and unchecked gambling connected with it in the popular mind.

Hindus in the Maratha country welcome the year by raising silk-and-gold standards on long poles, garlanded and decked, which they parade in the streets for mass worship.

Significant of the innate realism of Indian ways is the curious custom of having, as the first dish at the family feast, a mixture of jaggery and bitter margosa leaves, reminiscent of the strange but inevitable mixture of sweet and bitter experiences that form the obverse and reverse sides of the New Year to be. One explanation of this practice is that the margosa blooms at this season. It is considered as the harbinger of the coming year, and is said to possess good medicinal value.

Towards evening, the older heads of the village gather at the temple or common hall to hear

the calendar read* and to grasp the implications of the planetary revolutions on climate, rainfall, crops and public health. The Indian calendar is named *Panchangam* since it is comprised of five limbs, *Tithi*, *Vāram*, *Nakshatram*, *Yogam* and *Karanam*, and stock has to be taken of each of these by one desirous of prosperity, long life, health, success and salvation. The priest begins the recital with prayers addressed to the Sun and other planetary divinities and then describes the personality of the coming year, before retailing his predictions. The year (Jovian) beginning on 13th April is *Pramoda*, pictured as a five-faced terrible individual, with his consort clasped in embrace. He then goes on to name the members of the celestial cabinet, for, to use a political simile, portfolios are there reshuffled every twelve months. In *Pramoda*, for example, the King (*archon*, *basileus*) is Chandra (Moon) while Surya (Sun) is both Minister and Commander-in-chief. This latter is not a very desirable turn of affairs, since it is bound to result in serious rivalries among crowned heads and a degrading set-back in the mentality of

nations. Budha (Mercury) is in charge of the vegetable kingdom (Chandra supervises grain and cereals) while Saturn or Sani is controlling the clouds and so on. These changes have very revolutionary bearings on human affairs and fortunes. But what generally happens is that the effects of one office being under a god are offset by contrary results accruing from other gods, managing other duties, and a colourless result usually follows. Hence, those who consult the *Panchangam* for stock exchange dealings or accepting armament contracts or preparing national budgets will generally be none the wiser for the adventure.†

When the day wanes, the children of the household are decked in the finest clothes and seated on a dais for the *ārati*, or the waving of lights and coloured water to ward off the evil eye and to immunise them against disease.

And thus the New Year is ushered in, with song and laughter but yet with a frank realisation of the purple and the dark patches of life's chequered paved work. It is a day of sugar and margosa leaf, of universal rejoicing and forgiveness, of the rustling of new clothes and the jingling of bangles.

N. KASTURI IYER

* Many great and esoteric truths are enshrined in old Hindu rites and symbols—like this particular ceremony. Ignorance and time have disfigured them considerably; the student of esotericism is anxious for their preservation, even in their crude forms, for through them sublime truths once again may be understood, and the rites in their original integrity may be restored. Thus from this quaint custom, which in practice is but superstition, one can learn esoteric truths about the intimate relationship subsisting between man and cosmos, each influencing the other year by year—nay hour by hour.—Eds.

† Modern Astrology—Oriental and Occidental—has lost the key of true interpretation, and therefore to rely on it as a practical occult art is indeed unwise. Like the Hindu rites, etc., in the East, Astrology has done excellent work in the West; for, it has helped to carry the knowledge of the existence of a Secret Wisdom throughout the dangers of the Medieval Ages and dark bigotry up to this day, when danger has disappeared; but it also has brought in its train money-making astrologers and even charlatans.—Eds.

ARRIVING AT UNIVERSAL VALUES

[**L. E. Parker** has travelled widely; as a Government official and a newspaper correspondent he has lived in Spain, Germany and Switzerland; for three years he made the native tribes of South Africa his neighbours; for four years he laboured as a journalist in South America.

In the following article he pleads for the study and application of all religious philosophies, especially those of the old world. This is the second object of the Theosophical Movement—"the study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study."—EDS.]

We cannot dissociate religion, in its truest and broadest sense, from life and experience. To a progressive nature the great events of life come as a series of ordered experiences which do not change character but develop it. To all objective phenomena we can give a subjective interpretation just because these phenomena pass into experience. As we react to facts in an outer world, those facts represent relative states of experience in our inner life. The experiences through which we pass, speaking from one point of view only, may be said to represent extensions in universal consciousness. These experiences may be personal, national, or world-wide and these three are closely allied states. Everything in the universe is contained within something akin to itself but greater than itself. The large is always the small magnified and the small contains potentialities of extension into the great. And in the individual personality and in the world there are the same warring and conflicting elements. The universe is "I," a unity, and awaits our appreciation of that fact.

The great war was thus a

world-wide experience of an initiating character which destroyed established standards, compelled iconoclasm, and now leaves the world groping a little blindly after new values. And the new values necessary to reconstruction are universal values. *The conventional formula which represented religion has been swept away before the advance of science; and science itself staggers a little uncertainly in the face of its discovery of its own relativity.*

Definitions are relative to the relative understanding of man in a relative universe and cannot be applied in any absolute sense. Before we have succeeded in defining caterpillar, it is already butterfly, flits for a moment, eludes our grasp and is gone. The meaning of words also is relative to interpretation, hence it is the function of literature and the arts to convey that which cannot be stated or defined. This is a fact which has been realized by the thinkers of all ages. Many of the world's wisest men did not attempt to formulate their knowledge in written works on this account. Life being paradoxical, it can only be described in paradox; and it is

paradoxical because it embraces several dimensions or planes of consciousness, each subject to its own laws. To the average man, these paradoxes are simply contradictions logically absurd. But it would be equally ridiculous to maintain that a work of art had no meaning just because we did not happen to see it. Therefore aphorism and parable have been employed by sage and teacher, and it is one of the functions of a comparative study of religions to elucidate those truths which are not so much to be explained as to be experienced, tested, and verified. Study itself is experience, a broadening experience, and an enriching experience.

Life as we know it is relative and a means only. The end is not within our conscious effort but the consummation of our efforts. Christianity does not take stages of development into account, except in so far as hell, purgatory, and heaven, popularly interpreted as places, are states of inner being with their correspondences in other religions, but is concerned with life itself.

There is much to be learnt from the systems of the Indian sages, because they deal with cause and effect, and present the student with complete philosophies of life from different angles of thought, each qualifications of the others. In this manner experiences are made clear as experiences in time having growth and development as their object and a definite end towards which they tend. Hence material life is given an aim, is

ordered by cause and effect, and the universe has a plan which concerns all humanity and all life. The doctrine of reincarnation and evolution, if accepted, has in itself a broadening effect upon the mind and understanding, for we are no longer confined to a single page of the book of life but begin to get an idea of what the book is all about. This is to exchange a world for a universe since we are now concerned with universal values, and relative values lose their significance in so far as they apply to a single plane alone.

This is in itself a paradoxical experience for, while still living in a material world and subject to its laws, we become at the same time aware of laws immeasurably more far reaching in their consequences and more exact in their operation. And it is just these contradictions between the life of experience and the material life which constitute the problems of the great mass of serious thinkers at the present time and make it impossible to reconcile the physical life with the precepts of religion, cause and effect with commands which are the expression of a different condition.

In the present unsettled age and with the advent of modern scientific discoveries, those interested in life are obliged to view it under too many aspects and are the more apt to become confused by its many contradictions due to its relativity. Hence the Chinese philosopher Lao-Tzu says, "The more I go abroad the less I understand." A study of nature shows us nature

manifesting in a myriad ways, each way perfect in itself yet only one aspect of the whole. But each aspect, each species, is wholly itself and gives the fullest expression to its life. Man alone limits himself by his reason and by his fixed beliefs and prejudices. We cannot study every aspect of nature and are eventually forced to look for some principle of which all these outer forms are a manifestation, and this was Plato's conception of a science of all the sciences. We find an intelligent principle ordering nature everywhere and everything conforming to its nature, so that intelligence manifests as poise, rhythm, and beauty. We may call this intelligence or principle behind action Tao, the name matters little but it is a principle common to us as to all nature. Recognition of this unity gives us sympathy with nature and enables us to enter into these different manifestations of life and so to gain an understanding of them and union with the whole.

In making a comparative study of religions the same principle applies. We are not actually searching for forms but searching for forms to find a principle. And although the modern tendency* is to concern itself with the persons of great teachers and to subject them to a searching analysis and criticism based upon present day rationalism, considerable specula-

tion, a popular biographical style of writing, and entire insufficiency of data, it is the truth presented in these teachings and not the medium which is of first importance.

Religions which appear upon the surface to be widely different have always essential points in common, we might say one essential point, other points less essential, and some entirely non-essential. But the essential point is the one principle which unites them. Thus apparent contradictions become qualifications, the sum total of religions making up all the different angles from which this one principle may be viewed by different minds and temperaments. No one angle is sufficient, however, because this principle is a unity only to be viewed as a whole. And to quote Lao-Tzu again, "He who grasps, loses."

But to carry the argument further, we cannot say to this person nor that, nor to this country nor that, your outlook and expression is wrong and mine is right. In this sense there is no right or wrong, but to the extent that we do express ourselves either as individuals or nations, while at the same time recognizing our *interdependence* and the unity of the whole, we are right and all our ends similar, to find ourselves and our places in the universe. Temperance is "minding one's

* This attempt invariably proves unfair, for how can puny minds, comparatively speaking, fathom the contents of Master-Minds, without an effort to grasp what the latter have presented as Teachings for the enlightenment of the former. From the Teachings to the Teachers is a sound maxim. Blind belief in, or blind rejection of, prophets must result if the process is reversed.—EDS.

own business" and so too is brotherhood and unity.

There may appear to be little similarity between Christianity and the ancient religions of India, the one limited apparently to a single life and the other concerned with countless existences. Actually there exists no difference at all save in the presentation of the facts. This is clearly enough stated by Krishna in the *Bhagavad-Gita* where he tells Arjuna that it matters not whether he regard himself as being repeatedly born and repeatedly dying or as having neither birth nor death. Christianity refers to spiritual existence only, while Indian systems provide the means and ways of discovering this complete life which is liberation from the limitations of personal existence. Patanjali's analysis outlines these steps, while the Christian regarding himself as a spiritual being attempts to rise above the hindrances of material life. He does not dwell upon the negative, which grows the larger from being looked at, for it is not these facts of material life but our attitude towards them which is of chief importance and makes the real distinction between vice and virtue. But we look for solutions to these problems as though they were an end in themselves instead of experiences to shape, mould, and adjust us in our relationship to the whole and to each other.

Between such divergent systems as Taoism, Roman Catholicism, and Indian mysticism, essential points in common may easily be

traced. The doctrine of the activity of inaction is that of the Taoists and incidentally of some of the modern thinkers like Professor Hans Driesch, while the views of Roman Catholic mystics appear to be similar with regard to the contemplative life. The apparently conflicting statements of St. Thomas Aquinas and of St. John of the Cross are compared and reconciled by M. Jacques Maritain in *La Vie d'Oraison*, translated into English under the title *Prayer and Intelligence*. The result of M. Maritain's analysis is a clear exposition of inaction and activity as concordant.

The mystic seeking union by yoga does not differ in essential points from the monk living in constant recollection and self forgetfulness. The former seeks himself and finds the Self seated in the self. The latter regards his God as external to himself, yet practising "The Presence of God," finds Him in the depths of himself in due course. He recalls his mind if he finds it wandering from its object and the Yogi practises concentration with the same object—to steady the mind and make it one pointed.

The modern creeds which have arisen of late years are the thought of antiquity served up in new forms to suit the palate of a new age. Whether these speak of infinite mind and deny matter; or of universal sub-conscious mind and admit it; believe that we cannot see it in true perspective; or like the Spiritualists await the death of the physical body for the

revelation of relative subjective states—these beliefs all qualify each other and belong to relative states in consciousness. Madame Blavatsky's lucid exposition of "maya," an extract of which from the *Secret Doctrine* was published in the April issue of THE ARYAN PATH, makes these qualifications clear. The valley, the plateau, and the mountain present different appearance to the dwellers in the valley, on the plateau, and on the mountain: all three are correct from their own viewpoint. But our views are points of view* only; we cannot see any object whole and everything we do see we see in time. Professor Einstein's theory of relativity is now accepted by the majority of scientists, but they fail to apply relativity to mind and consciousness. Both are spatial for we speak quite naturally of a wide mind and of a narrow mind, of the broadening influence on a mind of study or of travel; we also say that a statesman has insight or vision without stopping to analyse our meaning.

Our socialists dwell in the valleys of the world and attempt to make their relative position standard for the whole world, but there is no equality in nature because there are different degrees and stages of development, which no human laws can alter. *We cannot in fact name any religious teacher*

who has taught socialism. Every religion on the contrary proclaims a spiritual hierarchy and *the universe is a spiritual hierarchy*, while true brotherhood is founded upon an appreciation of relative and essential values. But it is these fixed beliefs, which Bacon calls the idols of the den, the market, and the theatre, that bind the personal mind and make it relative in consciousness. To-day we complicate life by our intellectualisms, our theories, and our attempts to systematise it. Therefore Lao-Tzu as already quoted says "He who grasps loses," and St. John of the Cross, less succinctly but more explicitly, "The more the understanding of particular things and acts of the reason diminish, the more the reason raises itself to the sovereign and supernatural good."

But in making a comparative study of religions we must not omit to notice certain differences natural to different mentality, outlook, and expression of East and West. A study of Eastern systems can teach the Western student a great deal and it throws considerable light on much of the spiritual teaching of Christianity which otherwise must remain obscure. To take a single example, the resurrection of the body is a stumbling block to most orthodox Christians although *Corinthians* 1, Chap. 15, from verse 42 to the

*The well-known six schools of Indian philosophy are named Sad-darshanani, the six points of view. So often they are regarded as conflicting, but taken together they present a harmonious whole. The seventh or central view-point is the View of the Perceiver Himself, the Real Man. This inner vision provides the uniting and harmonizing factor of the six cardinal points of view. This vision of the Centre, and vision from the Centre is Theosophy, which our author refers to in more than one place as the Ancient Wisdom.—EDS.

end, makes it clear that the spiritual body is referred to by St. Paul. If this passage be read in conjunction with Patanjali's *Sutras*, considerable light on the subject may be gained.

To the Western mind the ascetic practices of the East are too closely allied to magic to make much appeal, and the systems are too analytical. Moreover the Western temperament lends itself more naturally to positivism and activity than to abstract thought and contemplative practices. The Christian religion aims at raising the minds of its adherents above the material in order to safe-guard them against the dangers of self-analysis, morbid introspection, and psychic emotionalism. The acquisition of personal powers is a constant temptation to the student of yoga, who sets so much value on the control of natural forces that he often mistakes the means for the end and misses the natural outcome of his discipline. To seek first the Kingdom of Heaven is both sound and practical wisdom. The Yogi's conception of duty for the sake of duty, strikes the Western mind as too cold and detached to be a virtue. It seems to lack the Christian spirit of charity which gives or does out of a pure love of giving or doing rather than from any sense of imposed obligation. On the other hand the Bhakti Yoga may strike the Western mind as over-emotional and it would prefer to find a mean between Eastern and Western thought rather than to advocate or adopt one against the

other. These differences, however, are relative and unimportant from an absolute standpoint, although important from a relative one. For those who embrace the doctrine of reincarnation and karma there are in fact two principal dangers, the one that of discountenancing details which really matter but which appear to lose their significance in this wider conception of life, the other that of postponing action and of adopting a fatalistic attitude towards circumstances which require adjustment, and appreciation of value.

From both East and West there is much to be learnt and the student of psychology especially cannot afford to overlook the Eastern wisdom and the more profound knowledge of the ancient Seers. The present policy of psychologists is destructive rather than constructive and in this respect they are the antithesis of the alchemists. Nevertheless psychology is of the utmost importance to modern thought and, combined with a study of the Eastern wisdom, it should prove of the greatest benefit to humanity, to human progress, and to human evolution. "Tout comprendre c'est tout pardonner" is an excellent French proverb and it is just to enable us to get this broad understanding and attitude towards life, this appreciation of causes and their effects, that psychology, rightly understood and applied, is of such paramount importance at the present time.

This is a principle of rational understanding which, viewed from

a higher standpoint, has universal application in so far as the vision of a few is insufficient to avert world calamities. The real enemy of civilization is ignorance, not alone the ignorance of the unthinking portion of humanity, but the greater ignorance of those who misapply scientific laws to produce sensational effects or for wilfully misleading purposes of propaganda. Thus the effect of war propaganda is still running its course in crime in Europe and has had far reaching consequences elsewhere. This misleading weapon is still active throughout the civilized world, and to insure world peace the whole of humanity must advance together into a realization of essential or universal values. *The welfare of the State as a whole thus depends upon the individual, and upon each individual's recognition of himself as a member of the universe, and of the universe as governed from within itself.*

Hence a comparative study of religions and more especially of the ancient wisdom is of first importance to the individual of every country, because it provides him with a comprehensive view of life and enables him to arrive at universal values. It broadens his out-

look, makes clear the obscurer points of any one religion, and produces in him absolute tolerance of all religious convictions, because he understands that every creed is a relative expression of the one principle that unites all religion, all humanity, and all life. But study itself is insufficient for the discovery of essential values and these values have to be tested by being applied to life itself. The ancient wisdom is of more particular importance because it lends psychology a breadth which, limited as it is to a narrow conception of life, it does not possess at present. Cause and effect viewed from this wider standpoint takes on a new significance and gives the individual a new understanding of his own problems as well as a perfect tolerance and appreciation of those of his neighbour. "Every event great or small happens of necessity," and a study of the ancient wisdom shows that Schopenhauer was right when he said this. And if we are to learn anything we cannot afford to dispense with these experiences of life which help us to modify and adjust ourselves to the universe, not with loss of individuality, but with increased consciousness of life.*

L. E. PARKER

* Which in its supreme consummation is Nirvana.—EDS.

TO WHICH CLASS DO YOU BELONG?

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The *Bhagavad-Gîtâ* is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular: it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

“Those who have the eye of wisdom perceive the Spirit, and devotees who industriously strive to do so see it dwelling in their own hearts; whilst those who have not overcome themselves, who are devoid of discrimination, see it not even though they strive thereafter.”—*Bhagavad-Gîtâ*, xv. 11-12.

Our humanity is composed of three classes of intelligences. First, those who not attempting control of the lower tendencies are devoid of discrimination and do not discern the spiritual aspect of their own beings. Second, those who strive to establish a unison between themselves and their higher and divine nature, having perceived that Spirit resides in their own hearts. Third, the wise who have successfully overcome the attributes of matter by knowledge, and see the things of the flesh with the single eye of Spirit.

In this era things of the senses sway the minds of people enormously. All inventions and devices of modern science are undertaken to bestow comforts and conveniences on the body and bodily senses, to energize brain and the lower intelligence. The very existence

of Soul is doubted, and certainly no attention is considered fit to be given to man's higher nature. Our school-instruction and our home-culture emphasise more the spirit of competition and ambition in us than the subdual of the lower tendencies. Therefore, very large numbers of people grow up in the belief that selfishness is necessary to advancement. There is much of unselfishness of a kind abroad: people are good and charitable and helpful to their neighbours, when to act thus does not inconvenience themselves. The rich give out of the abundance of their wealth, and such giving does not cost them any privation or even discomfort. It is natural, therefore, that in our civilization the first class of beings abound. The agencies to arouse them, to help them put their feet on the path

leading to the second stage are very few. In ancient days temples and other religious institutes worked assiduously in this direction; now religious organizations may encourage superstition and blind belief or social service and vague hope, but ignorance prevails about spiritual verities and their scientific practice. This being the age of individualism *par excellence*, it devolves on the individual to take himself in hand. The economic pressure has compelled him to become competitive and ambitious, but even great suffering has not succeeded in arousing many to question the meaning and purpose of life.

Yet, there is a sufficient number of people who have begun the Search. The phenomenal side of Spiritual life is alluring many among them. Philosophy which requires mental alertness and leads to the exposure of intellectual dishonesty is not popular. Such movements as Spiritualism of the western sort, and the other brand of eastern mediumism and worship of the dead, Couéism and species of New Thought and Christian Science are gullibly accepted. There is much straying away from the discipline of the Secret Knowledge, Guhya Vidya of the *Gita*, in following some person who claims to have acquired emancipation or gained initiation! The *virtues* of this stage of human evolution are well defined—industrious striving after the realization of the Higher Self which is within each of us. Such

striving consists of study about the nature of the Higher Self, application in daily life to live as that Self, and promulgation of the ideas about it for the benefit of others. Study, practice, service take us to tread the triple path of Knowledge-Gnyan, Devotion-Bhakti, and Sacrifice-Karma. Each human soul must learn and teach, must devotedly apply and practise, must sacrificingly serve the race as a whole.

Lives of constant endeavour bring us the grand consummation—realization of the Self in us as the Universal Self; man has become God, the Mahatma is born, most difficult to find, as the *Gita* teaches. He is the true Seer; not the so-called clairvoyant who sees invisible things, but one who understands all that is seen not by senses but by the mind purified of all dross and having acquired the intuitive perception. All Sages and Mahatmas have the Single Eye; having learnt to see straight, each sees the truth underlying all, and thus the One Truth. They are all of one mind, one will, one vision.

Let us overcome ourselves: our lusts and appetites, our cravings and avarice, our selfishness and egotism have to be subdued. We have to gain some impersonality in dealing with the events of life, some universal vision which would endow reality to every-day occurrences. This requires knowledge—study of true books, Holy Writ indeed, and among such the *Gita* takes a prominent place.

B. M.

THE WAY OF A JAPANESE MYSTIC

[**Hadland Davis**, author of the two volumes on the Persian mystics, Jalalu'd Din Rumi and Jami, in "the Wisdom of the East" Series, and of *Myths and Legends of Japan*, has been a writer since the age of eleven when he started a magazine. His Japanese stories in various magazines have been gathered into book form in *The Land of the Yellow Spring*. In 1908 was published his first work *In The Valley of Stars There Is A Tower of Silence: A Persian Tragedy* under the pseudonym of "Smara Khamara" written after a period of interest in Egyptology and Sufi thought. Association with a group, the Idlers of the Bamboo Grove whose invisible President was Li Po, the great Chinese poet, increased his love for the East. His quest in life has been to find beauty and it is to the East he has always turned.

In our last number we printed two articles about Japan's future; here is an exquisite picture of a noble son of Japan who sought the Way of Peace in the twelfth century—did he find it? Our author feels he must have; Chomei himself was still questioning, still in doubt, at the end of his earthly days. Though ascetic in habits and detached from the world of the flesh, did Chomei unconsciously to himself tread the path of higher selfishness—seeking peace while his fellows suffered? Did the artist in him crush the altruist? Would he have to return to this earth, this Hall of Ignorance, to teach asceticism in art, altruism in life?—EDS.]

Kamo Chomei, born in Japan during the twelfth century, wrote a little book entitled the *Hojoki* ("Notes from a Ten Feet Square Hut"). Even in the English translation of A. L. Sadler much is preserved that is unforgettable in its beauty and wisdom. It reveals one who, leaving the world behind him, found peace in close communion with Nature and still greater happiness in faithfully following Amida-Buddha.

Chomei did not find Japan the fairyland some would have us suppose. He lived during the stormy days of the Emperor Go Toba when there was civil war between the Minamoto and Taira clans. There were the famous heroes Yoritomo, Yoshitune, and Benkei, but men of battle did not appeal to Chomei. He was more interested in philosophy, music, poetry. It may

be that he was unpractical, for he studied the words of that great dreamer Chuang Tzu who taught that "by doing nothing, all things would be done". Such a teaching was not popular in Japan where one man strove to outdo another, to win wealth and social position. Chomei saw beneath the surface of life. He observed turmoil and folly, endless suffering because men sought the perishable fruits of worldly success and missed the Way of Truth. Chomei wrote:

Death in the morning, birth in the evening. Such is a man's life—a fleck of foam on the surface of the pool. . . Dweller and dwelling are rivals in impermanence, both are fleeting as the dewdrop that hangs on the petals of the morning-glory. If the dew vanish the flower may stay, but only to wither under the day's sun; the petal may fade while the dew delayeth, but only to perish ere evening.

The impermanence of mortal life was brought home to the sensitive Chomei with devastating clearness, for he had the misfortune to experience the horror of fire, hurricane, earthquake, plague and famine. There was hunger, disease, and such dire poverty that men broke up images of Buddha and sacred vessels for firewood. Many thousands of people perished in those terrible disasters. Buddhist priests, "moved by commiseration for the countless numbers who died, made arrangements, with the help of other saintly men, to write on the foreheads of the dead the holy character A as a seal to Buddha." It was a gracious and compassionate gesture, for that sacred mark brought enlightenment and entrance into Amida's Paradise.

Chomei has described those Japanese disasters as incisively and vividly as Defoe in *The Journal of the Plague Year*. The horror of all Chomei saw in his stricken country was not whittled down to a mere suggestion. He spared no detail, however painful; but his account has been touched with pity and poetry. He wrote after the earthquake:

Amid all this ruin I will mention a piteous case. The son of a samurai, six or seven years of age only, had built himself a little play-hut under a shed against a wall, in which he was amusing himself, when suddenly the wall collapsed and buried him flat and shapeless under its ruins, his eyes protruding an inch from their orbits. It was sad beyond words to see his parents embracing his dead body and hear their cries of distress.

Piteous indeed it was to see even a samurai, stricken down with grief for his son thus miserably perished, forgetting his dignity in the extremity of his grief.

This Japanese mystic came to the conclusion that a great man grows avaricious, that wealth brings trouble, and that to seek the protection of another is to be his slave. "Where or how," wrote Chomei, "shall we find peace even for a moment, and afford our heart refreshment even for a single second?" This poet, musician, Buddhist dreamer sought peace more than anything else. It was plain he could not find it in the haunts of men who ran after brightly-coloured bubbles that burst before their outstretched hands. Many had withdrawn to some quiet place where the soul could drink of that secret fount that brings happiness. Chomei followed their example, for when about thirty years old he built a little hut "amid the clouds of Mount Ohara".

We read: "When the 60th year of my life, now vanishing as a dewdrop, approached, anew I made me an abode, a sort of last leap as it were, just as a traveller might run himself up a shelter for a single night, or a decrepit silk-worm weave its last cocoon." This second hut, erected "in the recesses of Mount Hino," was only ten feet square and less than seven feet in height. He has described it in detail: the movable sun-screen, the shrine and Buddhist shelf with its "picture of Amida so placed that the space between the eyebrows shines in the rays of

the setting sun." There were black leather boxes that contained Japanese poetry, books on music, and such works as the *Wojoyo*, book on Buddhist Paradise, and there was a double instrument with a harp on one side and a lute on the other. Bundles of bracken and fern served for a couch, near which was "a brazier to burn faggots in". Chomei had invented a primitive but adequate water supply by piling rocks round a little basin "to receive the water that runs down from a bamboo spout above it". With an abundance of flowers at his door there was no need to make his garden decorative, and he wisely devoted that small enclosure to medicinal herbs. It may be considered that Chomei aimed at comfort rather than bare necessity; but it is to his credit that he did so much with so little. He never claimed to be an ascetic, and at his little writing desk by the east window he wrote of those turbulent days in the capital and of that joyous escape to the mountains where he found the Way of Peace.

Chomei occupied his time in various ways. In the spring he gazed "upon the festoons of wistaria, fine to see as purple clouds," or listened to the note of the *hototogisu*. In the autumn he listened to the call of the cicada, and in winter "I watched the snow-drifts pile and vanish, and am led to reflect upon the ever waxing and waning volume of the world's sinfulness." Weary of reciting prayers, reading, or playing his musical instrument, he

would walk to a river and watch the boats. He would return in the evening and hear in the wind rustling the laurel leaves a Chinese girl famed for her skill on the lute. Chomei was not unsociable. He took pleasure in meeting the hillward's boy. "He is 16 and I am 60, yet we enjoy each other's company despite the difference in years." They gathered sprays of cherry blossom, maple leaves, ferns, "and some of these treasures I humbly present to Amida, and some I keep for presents." Chomei was an old man. A long religious pilgrimage was a difficult task he did not attempt to accomplish. Without moving a step his eyes followed the hill-tops, and in imagination he prayed at the shrines of Iwana and Ishima. He even plunged into the jungles of Awazu to do honour to the blind sage Semimaru.

This recluse had no cause to regret the step he had taken. So long as he was in or near his hut he was happy, but when he chanced to go to City-Royal for an hour or two he experienced momentary shame on account of his beggarly appearance. His simple dress of wistaria and hempen fabric probably caused unfriendly comment. In his mountain hut, leading a quiet and sheltered life, he was intensely happy. He wrote: "All the joy of my existence is concentrated around the pillow which giveth me nightly rest, all the hope of my days I find in the beauties of nature that ever please my eyes."

We have no reason to doubt

that Chomei loved the mountains, streams, flowers, birds, trees, but had he after all failed as a disciple of Amida-Buddha? Chomei wrote: "I do not need to trouble myself about the strict observance of the commandments, for living as I do in complete solitude how should I be tempted to break them?" There was false pride in that complacent avowal, for complete solitude is no barrier against temptation: indeed, such conditions often invite the most subtle wrong thought and wrong action. A Buddhist priest in China, while repeating in prayer "O Jewel in the Lotus," found himself thinking about a jewel in a beautiful woman's ear, and inquiring: "What lotus-bud more dainty than the folded flower of flesh?" That priest was bound by "the all-encircling growths of the Plant of Desire". Was not Chomei also deeply attached to the beauties of Nature? Was he not also bound by a love of form, though not the substance of a woman, which according to the Twenty-third of the Admonitions is the strongest and most insidious of all desires? Chomei was by no means sure of enlightenment. There were moments when he doubted, when it seemed presumptuous to have built his last hut like that of Vimalakirti who was able to

accommodate in his small abode about 3,500 disciples of Buddha. Chomei began to wonder if he had done no more than fill his days "with the vanity of exultation in an empty joy". He wrote, and it is the most impressive passage in the *Hojoki*:

My life is now like the declining moon approaching the edge of the hill which is to hide it. Ere long I must face the three realms of darkness. What deeds in the past shall I have to plead for there? What the Buddha has taught to men is this—Thou shalt not cleave to any of the things of this world. So 'tis a sin even to grow fond of this straw-thatched cabin, and to find happiness in this life of peace is a hindrance to salvation. What answer could my soul give? None. I could but move my tongue as it were mechanically and twice or thrice repeat involuntarily the Buddha's Holy Name. I could do no more.

Chomei ends the *Hojoki* on a note of doubt, but we need not share that recluse's fear and uncertainty on his account. Mohammed said, or is alleged to have said: "If thou hast a loaf of bread, sell half and buy the flowers of the narcissus: for bread nourisheth the body, but the flowers of the narcissus the soul." That is what Chomei did for over thirty years, and having left behind him a book of rare beauty and wisdom, he needs no Buddhist priest to write upon his brow the sacred *A* before he can attain his Nirvana.

HADLAND DAVIS

IN THE WORLD OF BOOKS

RELIGION VERSUS ORGANIZED RELIGION*

[**John Middleton Murry** once again presents some purely Theosophical ideas in this review. Mr. Murry rightly points the finger of warning against the gospel of happiness and the solely material standard of life which physical science offers. What is said about organized churches equally applies to any and every form of organized religion. Theosophy also faces this danger. All lovers of Wisdom must learn to distinguish between the Impersonal Universal Philosophy and any organization, which must necessarily limit it. Those interested in this line of thought will do well to peruse the U. L. T. Pamphlet No. 1—*Is Theosophy a Religion?* by H. P. Blavatsky.—EDS.]

Mr. Joseph Wheless, fired with an eager but belated zeal to "écraser l'infâme," has compiled a very big volume to prove among other things "that every Book of the New Testament is a forgery of the Christian Church, wrought with definite fraudulent intent". Of course, in such a proposition, everything depends on what is meant by a forgery. That the documents of the New Testament have been generously interpolated and "doctored" is common knowledge, but they are not therefore worthless, as Mr. Wheless implies. Moreover, I regret to say that he has made no real study of the subject. On the strength of a single quotation from the *Encyclopædia Biblica* he declares that Paul was not the author of any one of his Epistles—a preposterous statement, which Mr. Wheless makes no attempt to justify. He has no historical sense, and no knowledge of the historical criticism of the Bible which has been

one of the great achievements of the last hundred years. Above all, he has no charity, no sympathy, and no imagination. The simple word of Rousseau's Savoyard Vicar: "Ce n'est pas ainsi qu'on invente" concerning the life of Jesus would be without meaning for him. He cannot see that the teaching of Jesus, and much of the teaching of Paul, is evidently the teaching of a spiritual master. For him, Christianity is simply a monstrous aberration of the European mind. It is without any spiritual content whatever. The discovery is not surprising. What we cannot see, does not exist for us.

Not by such means will the infamous thing be crushed. The only way to eradicate Christianity is by understanding it, and surpassing it. After all, the infamous thing was crushed, pretty thoroughly, and by men of far greater genius than Mr. Wheless, by the end of the 18th century. If Christianity has endured since then, it

**Forgery in Christianity*, by JOSEPH WHELESS. (A. A. Knopf, London. 16s. net.)

has endured because a fairly large proportion of European humanity feels the need of it. For, in common honesty, we must allow that to be a professing Christian is not only no longer a social necessity in any country in Europe to-day; it is even, in some of the great cities at least, a social disadvantage. In these pages, quite recently, Mr. Joad gave an account of the attempt now being made in Russia to eliminate Christianity.* In that great country, certainly, it is the height of social folly to profess oneself a Christian any more. It is about as dangerous as it was to profess oneself an atheist in England three hundred and fifty years ago. Nevertheless, Christianity persists in Russia. The old story is being repeated; it thrives under persecution. Christianity must *necessarily* thrive under persecution, because religion can only be vanquished by that which is greater than religion. And the power that expresses itself in persecution is not greater, but manifestly less than the power which expresses itself in a religion which endures persecution.

Every great religion contains an element of true spirituality. This element is endangered the moment it becomes organised into an institution with temporal power, because temporal power strives always after its own perpetuation, and makes this its primary aim. It is, alas, a law of nature that it should be so. In furtherance of this primary aim of self-perpetuation it is necessary

that every organised religion should proclaim: *Extra ecclesiam nulla salus*. If it were to admit that other organised religions offered an equally satisfactory way to salvation, it would lose its strongest appeal. Accordingly, every sect of Christianity has made that proclamation in its hour of triumph. The moment that proclamation is made by any Church: *Extra ecclesiam nulla salus*, it ceases instantly to be predominantly spiritual. For that is not a spiritual truth, but a spiritual lie, and perhaps the blackest of them all. It is a direct denial of the Spirit. So far as Christianity is concerned, it is a flat repudiation of the teaching of its founder. And, since all great religions are spiritual in their origin, it must equally be a repudiation of the spiritual truth of their founders.

The true doctrines of the Spirit are many. They are all perfectly coherent, and in the last resort identical. The idiom of expression may differ from country to country and from age to age. But one cardinal doctrine of the Spirit is this: that in no *Church*, as such, is there salvation. Jesus proclaimed this again and again, and was killed for it. Every other true spiritual teacher has proclaimed it. It follows then that no true spiritual doctrine can ever be organised without distortion into a church possessing temporal power, because it cannot hold out the one inducement which appeals to the non-spiritual man, namely, that

* THE ARYAN PATH, November 1930, pp. 691-695.—Eds.

in this organization, and only in this organization, is salvation to be had.

The conflict between spirituality and church religion is therefore profound; it is rooted in the nature of things. But the real threat to spirituality in Europe to-day does not come from the churches. The danger is not so much false religions—there are now too many *forms* of Christianity in existence for any one of them to have the chance of tyranny—as false Gods. And the false Gods do not disguise themselves as religions. They are too subtle to need to disguise themselves at all. Mr. Wheless is revealed, at the end of his book, quite prostrate before them.

Millions of human beings—many of them of high mental capacity—have devoted some millions of years of labour or of sloth to Theology and Religion,—lives, years and labour wasted! If these years had been devoted to pure and applied Science, to the discovery and conquest of the powers of Nature, to Knowledge of the Worth While—medicine, surgery, anæsthetics, antiseptics, sanitation—the catalogue is endless; to the outlawry of War by the establishment of Universal Peace: the abolition of Crime, Poverty and Disease—in a word, to the Social Sciences and Service, to Humanism and the Humanities, instead of to Theism and Theology—to what glorious heights would not Civilisation and Humanity have scaled! *

The visionary enthusiasm of Mr. Wheless is obviously sincere. Only it comes rather late in the day. His fervid hopes were uttered more eloquently all over

Europe from the middle to the end of the 18th century. And what followed? Bigger and more devastating wars than ever before. Not wars of religion, but wars of nationality. And they were inevitable. For if you fill men's hearts with the belief that they are entitled to perfect earthly happiness, and that there is no reason why they should not have it, they will naturally fight each other to get their share of it. Another century of the gospel according to Mr. Wheless, and Europe and America will be made a desert by a war of unbelievable inhumanity, in which all the achievements of "pure and applied science, the discovery and conquest of the powers of Nature, the knowledge of the Worth While—medicine, surgery, anæsthetics, antiseptics" will be ruthlessly mobilised for the mutual extermination of mankind.

"But this is not my gospel," I hear Mr. Wheless object, with pain and indignation. "My gospel expressly includes the establishment of Universal Peace." It is true: the words are there but not the realisation of what they mean. *Men will not have Peace by speaking the words. Peace is the outcome of the spiritual regeneration of individual men, and is a spiritual achievement.* If you limit the "Knowledge of the Worth While," as Mr. Wheless naïvely does, to the achievements of scientific materialism, you fill men's hearts with pride. The

* THE ARYAN PATH would recommend Mr. Wheless and all who are of his way of thinking to peruse a trenchant article in the October *Open Court* (Chicago) entitled "Occidental Martha" by Lloyd Morris.—EDS.

Science of Nature may be an excellent thing, but only on one condition, that it is subordinate to the Science of Man. Conquering Nature is all very well, provided man has learned to conquer himself. Without that supremely necessary conquest of man by himself, the multiplication of scientific invention is simply giving him a mountain of gunpowder instead of a barrel-ful to play monkey-tricks with.

Mr. Wheless knows nothing of the Science of Man: if he did, he would be more charitable to a religion which, with all its crying iniquities, did retain some vestiges of that science within it. Instead, he seeks to slay one dubious religion in the name of another more

dubious still, and far more dangerous—the religion of the mechanical perfectibility of man, the religion of automatic progress which led Europe to convulsion sixteen years ago, and which (if it is not abandoned) will lead it to still greater disaster. *Our only safeguard against this is a re-discovery of spiritual truth, a re-establishment of the true aims of human living.* We have, painfully and patiently, to re-learn that all progress is an illusion, except it be the progress of the individual human soul towards its own impersonal consummation, its final liberation from the chaos of contradictory desires which makes existence in men and in nations futile and meaningless.

JOHN MIDDLETON MURRY

Theosophy—A Modern Revival of Ancient Wisdom. By ALVIN BOYD KUHN. (Henry Holt & Co., New York. \$ 3.)

This is the second volume in a series entitled "Studies in Religion and Culture," which is published under the editorship of the Department of Philosophy of Columbia University.

The publishers introduce the author as "a student of his subject for years," and describe the volume as "the result of painstaking research". We might add that Dr. Kuhn is reported to be the conductor of a study class in *The Secret Doctrine* of H. P. Blavatsky, at the Headquarters of the Independent Theosophical Society founded in New York City in 1899 by Mr. H. W. Percival, a friend and follower of Mr. Judge, with the assistance of several old-time members who separated from the Point Loma organisation of Mrs. Tingley, and who

did not follow Mr. Hargrove into his New York organisation.

All students of Theosophy, whatever their affiliation, will welcome this attempt at a dignified presentation through the agency of a Series edited and published under recognised auspices. The volume is well written; a judicial atmosphere pervades it, which, however, as in the case of courts of human justice, does not guarantee that the judgments delivered are always infallible. This is not to impugn the author's sincerity, his earnest desire to do justice, nor even his capacity to take pains, though the last could have been improved upon; this would have made the volume not only an outstanding one, but would also have invested it with the virtue of a standard work of permanent value.

The book is divided into thirteen chapters, and has a Bibliography and an Index. It especially examines the fortunes

of the Theosophical Movement in the U. S. A., but that does not deter from its value to European and Asiatic readers. The earlier chapters show the bestowal of a greater care, and are, comparatively speaking, more thorough than the later ones; all of them would have become more valuable if dates had been systematically assigned to each event.

The author has aimed at presenting as a connected whole the story of the Theosophical Movement of 1875: its roots in the long past; its American background; its chief exponent, H. P. Blavatsky; her expositions; the development of the Movement through vicissitudes and failures; the breaking up of the Movement into numerous divisions after the death of the Mother who brought it into being and nourished it with her life; and finally its present position, especially in the U. S. A. In gathering data and collecting facts Dr. Kuhn has gone to a variety of sources, and his book succeeds or suffers in terms of his selection. He has wisely kept in mind the corruption of Theosophy which gave birth to neo-theosophy, and yet, in more than one place, he himself seems to have been influenced by neo-theosophy. This becomes visible in Chapters IX and XI. If in preparing his summary on "Evolution, Rebirth and Karma" he had faithfully adhered to *The Key to Theosophy*, he would have handled his Chapter IX differently; as it stands it is likely to give a wrong impression of genuine Theosophical teachings on the subjects treated—e.g., the sevenfold constitution of man, and post-mortem states, etc. Thus his page 246 would have been differently worded if he had kept constantly before him pp. 91-92 and pp. 175-176 of *The Key to Theosophy*. Similarly his Chapter XI (which verges on dangerous ground) would not court a criticism which cannot be better expressed than by the trenchant words of H. P. Blavatsky herself, namely, that of studying "the *Bhagavad-Gîtâ* or the 'yoga philosophy' upside down". If our author had summarized *The Key to Theosophy* just as he did *Isis Unveiled* and *The Secret Doctrine*; if also he had strictly kept in view the ethical propo-

sitions of *The Voice of the Silence*, his volume would have been more faithful to its aim and purpose, and more akin to the heart aspiration of the author himself.

The book is on the whole accurate, historically speaking, but there are bad slips, such as:—

(1) P. 187.—H. P. B. was not summoned, and did not go, to Darjeeling in 1885; she was "fixed" at Adyar ere she left India. The Darjeeling visit was in 1882. In 1885, as the author truly points out (p. 178), Col. Olcott took "a vacillating course" and this was a bigger blow to H. P. B. than the frauds and forgeries of the Coulombs had been. This course came in for unequivocal condemnation from the Master, who had then to visit H. P. B. at Adyar in order to cure her stricken body. There He left behind His views, which have lain hidden for forty-five years and have only been published very recently; the Master says that the Theosophical Society "has liberated itself from our grasp and influence and we have let it go. We make no unwilling slaves. He [Olcott] says he has saved it? He saved its body, but he allowed through sheer fear its soul to escape, and it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone."

(2) P. 333.—Mr. Krishnamurti (who, let it be said to his credit, though somewhat late, has liberated himself from the psychic enslavement of his sponsors) was *not* educated at Cambridge. Neither of the two great British Universities would admit the future Messiah-ward of the self-styled "arhats"!

There are also a few other bad slips which should be noted: for instance the overlooking of H. P. B.'s early article "Chelas and Lay Chelas" in the treatment of that subject on pp. 266-267; and the attributing of a wrong source to the important and well known quotation given on p. 300.

Lest the above remarks may be mistaken for fault-finding we shall close with our congratulations to Dr. Kuhn for a lucid presentation of a very complex subject. The book will be read in circles

where previous publications have perhaps not been able to penetrate. We welcome it as a sign of good omen, and may it prove to be the precursor of several volumes which will restore the glorious but

calumniated reputation of H. P. Blavatsky, and give to the world authentic texts and expositions of her marvellous Teachings in this year which marks the centenary of her birth.

S. B.

The End of The World. By GEOFFREY DENNIS. (Eyre and Spottiswoode, London. 8s. 6d.)

Man and His Universe. By JOHN LANGDON-DAVIES. (Harper, London. 16s.)

These two books may very well be read together, for though they are as dissimilar as can be—apart from the fact that each turns the eye outward upon the ultimate predictions of Western science—the very contrast is itself interesting and illuminating. Both Mr. Langdon-Davies and Mr. Dennis are Western by birth and upbringing, but the former is a scientist (that is of the West), the latter an artist (shaped by the West but *not* of it). *The End of the World* expresses indeed a rebellion of the soul against the intellectual findings of a purely Western science. The author gnaws rat-like at the bars of the cage which imprison his spiritual aspirations. One after another he weighs the cases for and against the various suppositions advanced by science concerning the end of the world, not coldly, not analytically, but hotly as one who sees earth-doom, man-doom, as personal to himself, and in a magnificent prose which wields language with an Elizabethan freedom and power unusual in our day. Destruction by comet, fire, water, drought, cold, divine intervention, to-day, to-morrow, in the remote future, never. All these things he tests and argues, and repeatedly one notes how his every gleam of hope is snatched not from the science of the West but from the Wisdom of the East—the ideas of cycles, of the systole and diastole of worlds, of life migrating from world to world, of the destruction and renewal of worlds by fire and water “through an endless cycle of decaescence, recalcence, there being no one world—rather an infi-

nite series of identical worlds, having lived an eternity of times, with an eternity of times to live. Sometimes we seem to remember, and to foresee.” And it is only in the light of the three fundamental propositions of Eastern Wisdom that it is possible to understand his tremendous last chapter, in which he questions in tones of alternating horror and ecstasy the ultimate problems of the universe conceived as finite and infinite, known and unknowable, real and unreal, rational and beyond reason, living and dead, in time and timeless, friendly and negligent, an illusion, a dream, an emanation of deity.

Mr. Langdon-Davies appears to be quite happy in his trap. Science suffices him, and the result is that he must appear to those of a wider viewpoint too cocksure, limited, even somewhat superficial and a little young. The value of his lively, readable, always clear survey of the development of Western science, regarded as a quest for a knowledge of God through a knowledge of the universe, lies in his account of the way in which an anthropomorphic personal God has receded before the idea of an impersonal principle beyond definition—a notion new to the West perhaps but scarcely to the East! The especial interest of the book centres in its last chapter, which describes the momentous developments of the last thirty years, not the least of which has been the reassertion—again a commonplace of Eastern Wisdom—of the power of mind and spirit over matter. The ultimate mystery (in a universe his science declares to be meaningless) is, he says, that of consciousness. Doubtless it would seem as comic to him, with his certainty that truth lies in the future only, to turn to H. P. Blavatsky as to Paracelsus, whom he

dismisses briefly with scarcely even a modicum of understanding. But Paracelsus, crazy scientist as he might seem, had also his Wisdom. . . .

GEOFFREY WEST

[Geoffrey West is a well-known critic and biographer whose latest volume on H. G. Wells has been much talked about. He wrote in our pages last November a thought-provoking article on "The Varieties of Religious Expression."—EDS.]

The Meaning of the Glorious Koran. By MARMADUKE PICKTHALL. (Alfred A. Knopf, London. 18s.)

This "explanatory translation" of the Qur'ān comprises (i) the translator's foreword, 2 pp., (ii) an introduction, 19 pp., (iii) a list of chapters, 3 pp., (iv) a general index, 7 pp., (v) an index of legislation, 2 pp. and (vi) the actual translation forming the main body of the work, 658 pp.

The Qur'ān has been repeatedly translated into English, but never before by an English Muslim. Mr. Marmaduke Pickthall has taken infinite pains over his translation and has carefully revised his work with the help of Egyptian scholars: the result is a translation which, whilst being literal—almost word for word—is yet written in excellent and admirable English. The book, moreover, is well printed, misprints are singularly rare, and each chapter is accompanied by a short prefatory note, giving the period of its revelation and the occasion for it.

The translation is meant primarily for English Muslims but it will appeal also

to those who are neither English nor Muslims: the text is presented faithfully without strain or stress, and the commentaries are reduced to a minimum. The translator has striven to bring his work in conformity with orthodox opinion and has therefore refrained from dilating on such controversial themes as the crucifixion of Christ, slavery, polygamy, divorce, and the status of woman in Islam. Of this last, the translator's remark on p. 17 that woman in Islam attained complete legal equality with man is hardly borne out by v. 34, ch. IV: "Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women)" p. 97. The average reader would have welcomed a more elaborate introduction and a fuller index.

HADI HASAN

[Dr. Hadi Hasan is the author of *Studies in Persian Literature* and other volumes and is the Professor of Persian in the Muslim University, Aligarh. He wrote a most interesting article in our last April number on "The Zoroastrian Calendar and Persian Literature".—EDS.]

Some Modern Mediums. By THEODORE BESTERMAN. (Methuen & Co. Ltd., London. 7s. 6d.)

This book surveys the activities of five living mediums, or to be more exact, four mediums, Mrs. Piper, Frau Silbert, Eva C. and Margery, and one psychic, Mme. Kahl-Toukholka,—a distinction not drawn by the author, but clearly made by Theosophy (see "Mediums, Psychics and Religions," THE ARYAN PATH, Sept. 1930).

Some points of interest stand out, though the data given afford the reader

insufficient evidence to judge for himself whether the phenomena are genuine or not. The mediumship of Mrs. Piper, one of the very few entirely above suspicion of trickery, persuades the author of the existence of supernormal powers, but not of "spirit" agency, for the communications, when not personal details, are platitudes and nonsense unworthy of the great names tacked on to them. With this we agree, for Theosophy pointed it out over fifty years ago. There is nothing really new in the way of facts to add to the old records of the S. P. R.,

the phenomena indeed are far less striking in character and quantity. Probably Mr. Besterman has not considered the periodic waxing and waning of psychism through the centuries.

As a whole, this survey inevitably suggests that spiritualistic research induces unreliability not only in mediums, but even in honest investigators like Schrenck-Notzing, so many are the contradictions, distortions and suppressions of facts commented on by Mr. Besterman. What of himself? There can be no doubt about his integrity, but how far can one trust his discrimination? For one thing, is he not too exacting in his requirements as a tester of mediumistic phenomena, mainly due perhaps to his lack of

knowledge about the nature of psychic faculties and their actions. There is no vital attempt at an explanation in this volume. The methods of the S. P. R. can hardly give any psychic science. But it has been studied for centuries in the East, its laws and rationale deduced, checked and proved beyond error, as H. P. Blavatsky showed in her writings. Were Mr. Besterman to bring the scientific thoroughness displayed in this book to bear upon the ancient records, he could do much to raise modern psychic research from the lowly position of unsatisfying experimentation to that of exact science based upon practical and essential ethics.

E. W.

Foundations of Mental Health. By LEONARDO BIANCHI; translated by G. A. Barricelli, M. D.; with foreword by Francis X. Dercum, M. D. (D. Appleton & Co., London. 10s. 6d.)

Many of the facts in this "anatomical-psycho-physical" work by the Italian humanitarian, held to be one of the world's greatest experts in nervous and mental diseases, will be valuable to psychiatrists. It is a book concrete with observations, figures and his own clinical experiences. That his deductions from them lead to mental health, however, is somewhat questionable. It is true as he says that bodily vigour as well as education in will, attention and moral sense are its foundations. But, we ask, after closing the book, what shall be the basis of that very education? As it seems to us unless we go deeper than Prof. Bianchi, there can be no lasting improvement in the system of instruction in

mental and physical hygiene, in sex and religious education, in the penal code and penitentiary system, in elimination of alcoholism and tuberculosis. These evils he discusses are but effects of a root disease which eats the vitals of our civilisation, a symptom of which is the belief that practising eugenics will bring the millenium. If the idea of the immortality of Man the Soul were the foundation for mental health, would we turn to the thought of breeding bodies like animals pure and simple to improve the race? Thus our late learned professor of the Royal University of Naples cannot for all his reasoning explain the musical prodigies he cites nor why "Mendelian laws are not always applicable to the heredity of man's physiological and pathological characteristics," which are clear and comprehensible in the light of Reincarnation, each man reaping in repeated lives on earth what he has sown.

S. T.

The Modern Dilemma. By HUGH I'ANSON FAUSSET. (J. M. Dent & Sons, Ltd., London. 2s. 6d. net.)

The book lays bare the decadence of the *true* religious spirit and the prevalence of scientific materialism, and pre-

sents in a dignified and lucid way the aim and purpose of life. The ideal which one should aspire to is "an *art* of life," by a "creative attitude . . . in which the head no longer excludes the heart, nor the heart recoils from knowledge in

fear that its cherished sanctities will be cheapened or violated".

The author points out that "the word imagination has been so misinterpreted that instead of meaning the creative principle which includes in its action all other faculties, most people associate it with irresponsible fancy or amiable day-dreaming". The true province of imagination is soul perception, for "the Imagination is the picture-making power of the human mind. It is the greatest power, after Will, in the human assemblage of complicated instruments . . . It is therefore the King faculty inasmuch as the Will cannot do its work if the Imagination be at all weak or untrained."

(Judge, *Ocean of Theosophy*, p. 139)

By the practice of true patience, by the passion for Truth, by seeking for real Self-Knowledge, by "learning to withdraw into ourselves as a necessary prelude to truly going out of ourselves," Mr. Fausset observes that we shall know the meaning and purpose of life.

The Modern Dilemma is an interesting and thought-provoking book. It brings home to the minds of the students of Eastern Wisdom many a familiar passage from the *Bhagavad-Gitā* and *The Voice of the Silence*.

L. M.

Spirit in Evolution—From Amœba to Saint. By HERBERT F. STANDING, D. Sc. (George Allen & Unwin Ltd., London. 10s. 6d.)

According to the archaic wisdom of Theosophy evolution is an unfoldment from within outwards. The process of growth of every being, be it man or god, plant, animal, sun or solar system, is primarily a development in range and expression of intelligence; the development of form, a by-product of the inner growth, is always incidental. To the students of the ancient wisdom, evolution begins in Spirit and has its end in Spirit, with the harvest of experience gained during the pilgrimage.

In the book under review the author in his development of the trend of organic evolution from the amœba to the saint observes that "cosmos is a unity and that every smallest part is related to every other part" and that "life is a process and not a state . . . The process is one of continuous activity and the higher the type of life, the more energetic and varied is this activity . . . Activity is the characteristic of life and fulness of life is fulness of free, conscious creative

activity . . . To live is to be a centre of activity and to act is to adapt oneself to certain environmental conditions so that life is a perpetual becoming." His philosophical outlook leads him to conclude that the realisation of the highest spiritual concepts—Truth, Beauty, Goodness and Love—by man brings on a "new solidarity with humanity and a new realisation of oneness with all souls of whatever name who are sharers in the Universal Spirit". He envisages the whole world-process as a fundamental manifestation of Divine purpose and activity and is convinced of "the validity of that contact of the human soul with the Creative Spirit".

The philosophical deductions of Dr. Standing would have been in line with the ancient teaching, were it not that they lack the background of the archaic wisdom which considers the whole of nature—organic and inorganic—as sentient; everything down to the smallest atom is soul and spirit ever evolving under law which is inherent in the whole, and dispenses with the purposiveness and activity of a Creator, an anthropomorphic Personal God.

B. Sc.

The Modern Dowser. By LE VICOMTE HENRY DE FRANCE. (George Bell & Sons, London. 3s. 6d.)

The art of using the divining rod for discovering hidden things is of immemorial antiquity and during the sixteenth century it was primarily used for locating ores or water concealed under the earth. Modern dowsing, according to our author, is not only used in mineralogy and geology for the discovery of ores, oil and water but in biology for the finding of diseases in plants and animals. After a brief historical introduction to well known French dowsers—chiefly “the humble country clergymen of France” the benefactors of the art of divining—M. le Vicomte comes to the conclusion that “in electricity rather than in unknown forces is to be found the source of the remarkable phenomena of the rod; and so it is in reference to electricity that we base our system of instruction,” and that it has nothing to do with either “psychical origin” or “auto-suggestion”. Neither

does he regard the opinion of Sir William Barrett who relegated it to a “subconscious, supernormal, cognitive faculty”.

As a practical guidance to divining the author sets down ten experiments with the pendulum and observes that after a good scientific knowledge of the objects of search and “when you have performed the ten experiments with the pendulum and repeated them many times you will have learnt the essential business of a dowser’s trade”. Although M. le Vicomte purports to be scientific, yet these experiments lack much scientific exactitude. However, one fact pre-eminently emerges from the study of this little book, that of a widespread belief in ancient days as in modern times of this unknown human faculty.

But for whatever useful purpose this faculty can be used the art of dowsing does not lead one to develop those few hard spiritual principles essential for treading undeviatingly the straight and narrow Path.

B. Sc.

The Travels and Settlements of Early Man: A Study of the Origins of Human Progress. By T. S. FOSTER, M. A. (Ernest Benn Ltd., London. 21s. net.)

Some substantiation, as surprising as it is fascinating, of much written some fifty years ago by H. P. Blavatsky in *Isis Unveiled* and the *Secret Doctrine* may be found by the diligent student among the closely packed facts in this anthropologically-learned work. Cramped as scholars still are by the imperceptible fetters of an ecclesiastical, dogmatic past, what chronologies Mr. Foster gives under the indefinite guise of “Chellean,” “Acheulean,” “Mousterian cultures” and so forth prevent him from fitting all the bits of his mosaic into place. Furthermore, to judge from the sequence of his chapters on the Neanderthaloid races, Aurignacian, Grimaldi and Cromagnon man to “the coming of Sapiens,” he is hampered by the notion that mankind evolved from savagery into civilisation.

Man to him, of course, is a late Ter-

tiary animal at least over 500,000 years old—on which point scientific opinions still differ. He gives us with care the evidence for a wide-spread civilization in ancient times but its date is left uncertain.

Summarising but a few of his array of facts—in his “Palæolithic drama” of the early Stone Age, flint-using hunters from some Asiatic habitat are found scattered in Europe, India, Indo-China, Japan, Mesopotamia, South and West Africa. An adventurous and inventive “Neanderthaloid” race has left similar cultural traces in Natal, China and Japan, and Egypt. At one time *in the early history of man* North and South America were connected with Asia, and linguistic similarities show there must have been cultural associations at an antecedent date. Easter Island sunworship is associated with Egypt and there are similarities between its stone remains, those in Polynesia, and the cities in the Indus valley. Five discontinuous regions of native

America, indicating ancient and superior culture, show affinity with early trading centres of Asia and Oceania. These vestiges of "a superior culture" in widely distant parts of the earth are accounted for by our author on "the Anatolian hypothesis"—for which adjective perhaps may be substituted another.

Are Palæolithic men and this extraordinary civilization coincident or succedent?

We are not told definitively. Instead of the civilization succeeding Palæolithic men, is it not possible that Palæolithic men succeeded the civilization? Perplexities as to Mr. Foster's "when" may be resolved by looking at his massed facts in the light of a science more ancient than that of the West, which illumines, too, a few facts from another work of his, *From Savagery to Commerce*. The teaching of this ancient Science is to be found in Vol. II of the *Secret Doctrine*. It tells how travels and settlements of Early Man begin in the Secondary age when a continent reigned supreme over the Indian, Atlantic and Pacific oceans—Lemuria. Easter Island with its stone relics is a remnant of that primeval civilization which was submerged beneath the waves 700,000 years before the dawn of the Tertiary period; the flat-headed aborigines of Australia are its last surviving offshoot and the Papuans (Mr. Foster indicates them to be the most ancient of the Pacific races) Veddahs, Andamanese and Hottentots of indirect Lemurian descent.

Miocene and Pliocene men of the Stone Age are the direct descendants of a stock from that other continent, Atlantis, which followed Lemuria. Bridging the

ocean between America and Europe, it survived in part (Ruta and Daitya) to the Eocene period, 850,000 years ago, the last island, Poseidonis, vanishing only 11,000 years ago. The Mongols who fled to Central Asia some 700,000 years ago are of its stock; the Polynesians, Malayan and Indian tribes belong to its earliest surviving sub-races and the Guanches of the Canary Islands are also in direct line of descent.

When a cataclysm engulfed practically the entire continent, an Atlantean remnant sought refuge in a high Asiatic plateau (Mr. Foster keeps in mind an Asiatic plateau), was swallowed up in an early Aryan sub-race and spread to Egypt, to Greece and other parts of the freshly-emerging continent and islands of Europe. Thousands of years later other Atlanteans invaded the new continent. Some of the defeated newcomers fled to Africa, then connected with Europe (as our author shows), and these undeveloped tribes and families fell into a still more abject and savage condition. From Egypt, which was thus first settled some 400,000 years ago, initiates later journeyed by land to supervise the building of menhirs, dolmens (which Mr. Foster traces in Europe—"Stonehenge was designed by an artist equipped with Eastern science"—North Africa, Palestine, beyond Baluchistan in India as well as in North America) and colossal zodiacs in stone. These symbolic records of universal history built by the heirs to the cyclopean lore left to them by generations of magicians, both good and bad, remain to this very day the world over as imperishable monuments to a mighty past.

M. T.

CORRESPONDENCE

H. P. B.'S WRITINGS

In your February issue (p. 111) the reviewer of a book by Jacob Böhme draws a parallel between that mystic and Mme. Blavatsky. She states: "Böhme struggling with medical alchemy and astrology is the prototype of Madame Blavatsky dragging in citations from a hundred sources of no real value to her argument." Permit me to dissent most emphatically from this view—for this reason. Mme. Blavatsky's concern was to present Theosophy in a manner that should convince her public of its demonstrable genuineness. In a pamphlet entitled "Some Observations on the Study of the Secret Doctrine of H. P. Blavatsky," the writer pertinently says :

It is often claimed by her critics that she wanders into byways and digressions in presenting her subject, that she often flies off at a tangent and labours unnecessarily to prove her point by quoting ancient texts and modern authors. In this connection let it not be forgotten that H. P. B. was an occultist, and that no occultist ever put his teachings before the public on his own authority alone, unsupported by corroborative testimony of occultists of previous ages. H. P. B. could never say: "I have had a vision ; it is your duty to accept it." She, as an occultist, was obliged to give all the evidence that she could gather to support her teachings, and this she has done.

She also could not dissent from the conclusions of the scientists of her day, without adducing quotations from their works stating their views.

In *The Key to Theosophy*, which is not crowded with quotations but presents simply the philosophy, Mme. Blavatsky adopted a Question and Answer form. The Theosophist answerer is subjected to the most strict examination as to the validity of his philosophy by the sceptic enquirer. No blind belief is demanded ; on the contrary it is discouraged.

Miss Ward says both of Böhme and H. P. B.:—"Both saw but felt terrible difficulty in describing and explaining vision in its fulness—that is of course common to all seers." This may be so ultimately, but H.P.B. had no difficulty

in expounding what she chose to expound. Let me quote once more from the little pamphlet :—

Sometimes people complain that H. P. B. did not know how to write clearly and lucidly. That is not so. Readers of *The Key to Theosophy* can testify to the fact that the author of *The Secret Doctrine* possesses the faculty of expounding her teachings in a very lucid, clear-cut and straightforward manner . . . if at any time she followed a method other than that, it was with a distinct purpose in view. . . . *The Secret Doctrine*, when correctly studied, produces a definite change in those who study it. The specific method which has been employed in writing the book brings out a particular kind of faculty in the student—the faculty of spiritual perception.

If this view be taken, as I take it, Miss Ward's comments on Mme. Blavatsky—and, perhaps on Jacob Böhme also—are misleading.

Bombay

T. L. CROMBIE

AN AMERICAN STONEHENGE

The readers of *THE ARYAN PATH* will be interested to learn that Professor E. B. Renaud, of the University of Denver, has forged one more link in the ever-lengthening chain of evidence connecting the now separated continents of Europe and America at some remote period of history. I read of his recent discovery of stone circles in Colorado which appear closely to resemble that of Stonehenge and suggest a definite cult of solar worship in the early days of American civilization.

The Colorado circles are not constructed on so grand a scale as the pre-historic Britons achieved at Stonehenge, but the Indians had a most impressive setting for their rites. One group of circles ranged from one pace to nine paces in diameter ; another group of circles was formed of larger monoliths, each with a larger stone post in the centre.

The similarity between the Colorado and Stonehenge circles gives further evidence of the Atlantean theory, discussed so thoroughly in the *Secret Doctrine*. It also offers new corroboration to H. P. Blavatsky's assertion that "there was a

time when the four parts of the world were covered with temples sacred to the Sun and the Dragons." These "Dragons" of antiquity were the symbols of Immortality and Wisdom, while the Hierophants who taught the Sacred Science which gave both, styled themselves the "Sons of the Dragon".

The Atlanteans of the middle period were called the Great Dragons, and the first symbol of their tribal deities, when the "gods" and the Divine Dynasties had forsaken them, was that of a giant Serpent. (*Secret Doctrine* II: 756)

Some of the descendants of the primitive "Serpents of Wisdom" peopled America during the palmy days of Atlantis. Were not The Druid priests descendants of the last Atlanteans, and therefore did they not symbolize their Deity as the Egyptians did their Mystery God, and as the Hindus still symbolize their Vishnu—under the form of the "Mighty Serpent"? Their esoteric teachings were connected with the universal Wisdom-Religion, and thus presented affinities with the exoteric worship of all.

New York

C. C.

RACIAL SUPERIORITY

After reading Dr. Kohn's article in your February issue on "Is There a Cyclic Rise and Fall in History?" I was reminded of an article I had read last year (*Science News Letter*, June 21st, 1930) on a Chicago Professor's conclusion as regards the cyclic rise and fall of nations. Professor Fay-Cooper Cole is anthropologist of the University of Chicago and the National Research Council, and his findings refute all claims to exclusive racial superiority, thus agreeing with the teaching of Theosophy.

History, he says, shows no record of such superiority, Nordic or otherwise. On the contrary, it shows a procession of "Great Races" throughout the ages, each Race in its turn imagining itself to be the culmination and apex of all human history. In corroboration of his statements, he cites the case of Egypt in 2500 B. C. At that time the Egyptians would certainly have considered themselves the superior race, and would have been justified in that conclusion. A thousand years later the Mediterranean peoples could have made the same claim. If the tribal kings of the *Odyssey* and the *Iliad* had been compared with the Cretans of the Minoan period one would have been laughed to scorn; yet they overcame the Cretans and by the year 500 B. C. had produced the golden days of Greece. Later the once rude Romans wrested the leadership from Greece, and became in their turn the superior race. But the northern barbarians in their turn overthrew the Roman power and are now the leaders of civilization.

Apparently then the fact that a nation or race is dominant at any particular time is no assurance that it will retain its leadership. Archaeology and history teach us that civilization has shifted from one region and people to another and that the less advanced people of one period become the leaders in another age.

Therefore the Theosophical teaching is justified, namely, that the real cultural superiority of an individual or a race does not lie in physical might or prowess which are impermanent. That which in Theosophy is known as the Deathless Race is composed of those giant souls who, having conquered the spirit of might by that of justice and right, live by the force of giving, of altruism, of sacrifice.

Bombay

L. P.

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

The real atheist is the man who, in the life which he lives and the thoughts of his heart, denies the possibility of any noble purpose greater than himself and greater than mankind as he knows it, with which men and women can hopefully co-operate, and in which they may find rest to their souls. Though such a man profess with his mouth all the articles of religion, though he say, "Lord, Lord," a hundred times a day, he is in essence more atheistic than many who explicitly deny the existence of God.—LOUIS A. FENN (*The Spectator*)

We cannot understand the idea presented by any type of symbolism until we learn to "read" that type of symbolism. So it is with our Mysteries. We receive the degrees, have the symbols presented to us, and call ourselves Masons. It would be as proper to take a savage from the jungle, present him with a set of educational books of which he could not read one word, and call him civilized.—R. D. MCNEW 32⁰ (*The New Age*)

The man who elevates himself makes himself simpler and more integral, and at the same time more solid and strong; he strips his life of a thousand secondary and non-essential appearances and activities, freeing himself from the superfluous and useless vegetation, like a fruit tree whose productive capacity is increased by a wise pruning.—PROF. VITTORINO VEZZANI (*Hibbert Journal*)

The death penalty degrades the community that permits it.—*The Clarion*

As the influence of Asia begins to reassert itself as it soon will, out of its long search in religious experience to find salvation, it will bring forth a fund of findings of incalculable value.—H. A. MILLER (*World Unity*)

The gradual fading out of the churches will no more inhibit that kind of experience which religious men in all ages have enjoyed, than the lapsing of the Royal Academy will prevent men producing and enjoying great art. The evolution of religion in the future (if religion is to survive) will therefore be one in which the experience of the great mystics will increasingly become the experience of the man in the street.—C. E. M. JOAD (*The Spectator*)

Our present industrial era has been vulgarized by an absence of quietude and repose. Each advance in mechanical facilities has been accompanied by an advance in noise. This has brought our city people a new kind of disease that might be termed peace shell-shock.—FLOYD W. PARSONS (*Advertising & Selling*)

Popular respect for science is not likely to be increased by mere translation into professorial or laboratory lingo of sayings as old and as familiar as the Book of Proverbs.—HARRY ROBERTS (*The Spectator*)

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS.

Prof. Sir J. Arthur Thomson has written an article on the subject of "Clairvoyance" in two instalments, in *John O' London's Weekly* for 3rd and 10th January. Summarizing his findings is not difficult: giving several interesting examples he concludes that the known cases of what is called clairvoyance are but cases of hyperæsthesia; the record of extraordinary sensory acuteness, both visual and auditory, should be thoroughly examined, and pressed into service to explain cases which are ordinarily ascribed to clairvoyance; "what we are driving at is the common-sense conclusion that the limits of sensitiveness vary greatly and are not to be dogmatically defined"; it is too soon to abandon the hyperæsthetic interpretation of clairvoyance. To support his contention Prof. Thomson illustrates: Ants and bees utilize olfactory cues which mean nothing to ordinary men; a hypersensitive student makes straight for a particularly disagreeable fungus in the heart of a wood; some people hear high-pitched voices of bats, to which most are deaf; a botanist in a slow going pony-cart picks out with his keen eye an unusual flower amid a tangled bank of vegetation; ornithologists and entomologists are often experts in identifying a

passing bird or insect. Apropos of what are claimed to be higher feats of clairvoyance the learned scientist says, "If they are absolutely reliable they put the hyperæsthesia theory out of court and remain an unsolved problem."

So far Prof. Thomson. What has Theosophy to say about clairvoyance? First, to face the hyperæsthesia theory: Theosophy suggests that a line should be drawn which is the boundary limit of physical sensory acuteness. Each of the senses responds to a particular range of vibrations. Thus those of a certain range alone are responded to by the eye; those of a certain other range are responded to by the ear; and so on. Between ordinary sense activity and the extraordinary one, designated hyperæsthetic, the difference is one of degree, not of kind. Hyperæsthetic action is but an extension of normal sense-activity, and it will reach a limit beyond which it is not possible for physical senses to function. Theosophy agrees with Prof. Thomson that it would be wrong to misname hyperæsthesia and call it clairvoyance. Hyperæsthetic phenomena are on one side of the above named boundary line, while clairvoyance phenomena belong to the beyond.

Occultism teaches that there are two sets of senses in each man. The known senses are but the outer covering of the inner and invisible centres. The latter are substantial, though beyond the range of the microscope; and the substance composing them is called astral, and is in essence electrical and magnetic. In ordinary sense-activity as well as in the hyperæsthetic one, the two sets work conjointly. When the basic centres of senses, the astral souls of the physical ones, function independently, receive direct impressions and respond to them, and at the same time affect certain brain glands, psychic clairvoyance results. But the latter is as different in *kind* from true spiritual clairvoyance as it is different in *kind* from ordinary or hyperæsthetic sensitiveness.

The term clairvoyance is loosely and flippantly used, and embraces under its meaning a happy guess due to natural shrewdness, or hunch, and also that faculty which was so remarkably exercised by Swedenborg. This latter type, once again, we repeat, is different from real spiritual clairvoyance, the faculty of not only seeing through dense matter, but understanding what is thus seen. The chief characteristic of psychic clairvoyance is that the faculty is not under perfect control of its possessor, and he is not able to use it at will; and, what is more, that which is seen is not understood. This psychic clairvoyance exists in certain mediums and sensitives

as well as in the animal kingdom. These visions depend upon the greater or less acuteness of the senses in the astral body (the *Linga Sharira* of the Hindu psychologist, well translated as Design Body). They differ very widely from the perfect, almost omniscient spiritual state, in which densest matter is made to disappear at the will before the spiritual eye of the Seer, and the vision thus induced is irrespective of time and distance. This the Hindus name *Divya-chakshus*, Celestial Eye, the Eye of Shiva, which enables a man to perceive any object in the Universe anywhere, and which faculty can be developed by *right* Yoga practice. The Buddhist psychophilosophy knows it under the name of the first of the supernormal powers (*Abhijñā*) acquired by Sakhyamuni, the same as the Hindu name *Chakshus*, "the Eye". It is the *Enoichion* of the Greeks and *Auta*, the Eye of the Egyptian Horus. The Jewish Kabbalists symbolized it as the Luminous Mirror, *Aspaqularia nera*, distinguishing it from *Aspaqularia della nera*, the non-luminous glass-darkly. If modern investigators looked for explanation of this phenomenon in ancient texts they would receive guidance which might be likened to a veritable Ariadne's clew. As to the adventurer who thirsts after this psychic power—let him learn that the "Opened Eye" of the spiritual Seer is not the ordinary power of seeing at a distance, and behind closed doors; it is rather the faculty of spiritual intuition

through which direct and certain knowledge is obtainable. "Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the 'Eye of Dangma' towards the essence of things in which no Maya can have any influence."

Mr. James Agate, the well known dramatic critic wrote not very long ago in the London *Daily Express* of the general indifference, and hence inefficiency, that English people suffer from. He gave some humorous, but none the less significant instances. The result of this indifference is naturally unhappiness. The cure is work. "We cannot be perfect beings, but we can all do our job perfectly, or with such perfection as lies within our personal competence. . . . As a practical philosopher, my point is that the only enduring happiness comes through work." Thus writes one thoughtful man among a multitude of the thoughtless. Will his wise words be heeded?

The Western world is mad for change. It is indeed mollusc-like in its tendencies, for, just as that gasteropod spends all its energy in clinging to the rock, so the Western social world uses its whole endeavour to escape being bored. The result is that it succeeds in boring itself literally to distraction. To its aid are called night clubs, cinemas, talkies, travel-luxuries—in fact all the resources of commercial modern science—and even in some cases the churches, which provide weird and strange

services to suit the taste of a possible congregation.

And all this is done to avoid monotony. "The daily round, the common task" certainly does *not* furnish all that the modern world demands. It spells monotony, drudgery, and this must be avoided at any cost. One of the definitions of monotony in *Chambers's Dictionary* is "irksome sameness or want of variety". But if one pursues night and day what ought only to be legitimate objects of recreation (refreshment after toil) then one is indeed courting assiduously the hated monotony, although ostrich-like, one will not acknowledge it to oneself.

After all, what is this monotony that the Western world strives to avoid, and, alas, due to infection, the Eastern world also to a certain extent? Put simply, it is routine work, the doing of the same task day by day. And from the materialistic point of view that is now so strongly entrenched in the West, it may be wise to avoid such work. "Oh! take the cash and let the credit go," is the cry. And men follow this policy with the result—that they are *bored*. There is no change in variety, for they have transformed variety into routine work—their dreaded enemy.

The real root of the trouble lies in the fact that Western civilization has no stable basis, no true philosophy of life. It is built on shifting sands. If men and women stopped to think a moment—but this is the last thing they will do, for they are afraid—

they would perhaps see that it did not matter at all what their allotted tasks were, but it mattered everything *how* they performed them. Rabindranath Tagore once said in effect that each morning is a new surprise to God. Routine work then need not be dull, or surely God would have been bored long before this in manufacturing new mornings, and closed down!

This terrible bugbear of monotony is in reality a great spiritual teacher. Variety, impermanence are the marks of the personal man—and the personal man must die. But there is within each of us a spiritual man. "I am the ego seated in the hearts of all men," says Sri Krishna in the *Bhagavad-Gita*, and the true object of each human being should be to purify the personality and let the Spirit express itself. While all our energies are directed towards variety, we are simply making our personality impermeable to the recreating influence of the Spirit. We do not give It a chance.

Life as it actually is demands of most of us that we should earn our daily bread. This compels a certain amount of routine work, and it is well that it should be so, for it gives us an opportunity to realize, if only we will, the Power which makes all things new. This Power is the power of the Spirit within us, and it may and can act in every circumstance and change in the life of the personality, provided any opportunity is given. The Spirit is the one permanent reality and those who have felt its power assure us by their lives

and actions that drudgery may be made divine.

It is this permanent centre within each one of us that the Western world knows nought of really. India has always known of it, although from time to time the knowledge has been dimmed. If only the energy that the West displays in seeking after the impermanent could be diverted inward to seeking the true divinity, the true power, what a change would then be wrought!

It is not for nothing that the Eastern philosophy is now being prominently brought forward in the Western world. One more thing however is needed—that the people in this land of India (the possessors of Ancient Theosophy) should *live* according to the dictates of their immemorial philosophy, and thus set an example to their Western brothers and sisters, bring spiritual light into their darkness, and lead them from the unreal to the Real.

The question of what causes the odour in flowers and in animals has baffled the scientist for a long time. That every plant and animal has a specific odour is a well recognised fact, but how it is produced or why it should be so are questions not easily answerable. The recent observations on the loss of scent by the Musk plant (this is not to be confused with the real musk which is an animal substance and is obtained from musk deer) grown in England and British Columbia has revived the interest in

this puzzling question. The biological explanation of the smell of plants and animals is that it is due either to physiological activity, or perhaps is an outcome of chemical reactions that take place within the living organism. But all vital activities cease on the death of a living organism and yet some flowers (as musk used to do) such as lavender, when kept dry, will emit scent for a very long time. This clearly shows that merely chemical or physiological activity is not the cause of the perfume. Nearly fifty years ago Professor Yaeger of Stuttgart found that treating the blood or "blood meal" of an animal with a certain concentration of Sulphuric or any other decomposing acid produced the characteristic smell of that animal. The fact that there is not any visible or experimentally ascertainable difference between the protoplasm of an animal or a plant led him to believe that the very molecules which made up the constituents of the protoplasm of the animal or plant contained the invisible odoriferous element. Such invisible particles were transmitted to offspring by the protoplasm of the germ cells of the parents and thus was explained the reason why the offspring of any species reproduces the specific odour of its kind. The inherent odoriferous element con-

tained in the protoplasm—the vital substance of living organisms—is, according to Professor Yaeger, "odorigen," or basis of scent in flowers and animals. Dr. Salzer writing on Professor Yaeger's work on smell and its basis (*Theosophist*, Vol. IV.) infers that what acts in the protoplasm are the scents, and perhaps these are the life principle itself. The cause of epidemic and other diseases is a disarrangement or inhibition of specific odours. Thus, in short, vital phenomena might themselves be the result of the activity of this odoriferous substance.

That the odour cannot be attributed to physical causes seems evident, but the student of Theosophy will find a very illuminating suggestion in a Note which appeared in connection with Dr. Salzer's article. This is, that the odour of the plant is not a material attribute which can be detected by physical science instruments, nor is it the life principle—*Jiva*.

Dr. Yaeger's "odorigen" is not *Jiva* itself, but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* (gross body) and *Jiva*.

If this be so, it seems certain that scientists will not be able to explain the loss of scent in the Musk flower so long as their experimentation is conducted on a strictly material basis.

RAM

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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THE WOES OF BIRTH

*If thou would'st reap sweet peace and rest,
Disciple, sow with the seeds of merit the fields of
future harvests.*

Accept the woes of birth.

—THE VOICE OF THE SILENCE

With striking simplicity the great Buddha advised: Cease from evil, follow the good—that is the Way.

In æsthetic grandeur Natarāja, the dancing Shiva, expresses the same message. His right foot is firmly planted on the dwarf-devil of mean passions and cunning lusts, his left is raised heavenward—this is the vision of perfect balance.

This simple truth, reiterated in a thousand forms, is accepted by everyone. Because of its ready acceptance there is a rush for some charm to kill the devil and at the same time to reach to God. If people waited to analyse

the implications of the simple truth, they would not fall into the pit of complex living.

One of the major illusions of aspirants to a better and nobler life is the notion that if they could free their minds of evil, illumination would be theirs. Its counterpart glammers another large class, who fondly hope that if their minds could but perceive the eternal verities their passions would not matter. The truth is otherwise: minds coloured by feelings cannot see realities; purified passions alone cannot cause enlightenment; only those minds freed from desires but fecundated

by universal ideas know and realize liberty in bondage, serenity in suffering, bliss in woe. There is no true liberty without the bondage of sacrifice, no true serenity without the suffering of compassion, no true bliss save in the woe of action.

The upward advance of the Soul is a series of progressive awakenings. The meaning of each awakening is most often missed. The fœtus seeing the light of day does not understand the phenomenon and closes its eyes to the light. The suffering man similarly closes his mind to the lesson of his own experience. Is not this due to the fœtus trying to perpetuate its own outgrown condition, and the sufferer attempting to go back to the state ere his troubles began? Memory plays a trick on us by bringing the message of the past which is dead, instead of that of the present which is alive.

Nature in us multiplies her peace and joy, but we view them with the dead eyes of a ghost and name them strife and suffering. We are blind to the process of progressive awakenings within ourselves. We see only Nature red in tooth and claw—her storms, her earthquakes, her blows that reduce to powder all our emotions and thoughts. We see only the stronger beast preying on the weaker bird. We speak only of the might of Nature who covers with her deserts of sand the wisdom of the dead sages. Children of mortality, we befriend material forces. We fashion ourselves in pain, learn to walk by falling, and

drift through life brooding on the dead past which casts a shadow—a shadow which we mistake for our goal and call Death, the only sure future. Live as best as you can while you may—be kind, gentle and merciful, be good and be true, for the hell-fires wait.

Nature without us as within us is young, is prolific, is bountiful—it ever begins. There are no ends, no nights, no deaths. We see, or should learn to see, a new beginning in every end. Each night but heralds the morn. Each death is but a new birth.

To cease from evil we must cease to dwell on the past. To follow the good we must follow the new man of the coming future. To mould the coming man is the only fit task in the present. The power to mould abides in the Eternal Now—the universal and the impersonal within ourselves.

To feel impersonally is to cease from evil. To think universally is to do good. The former crushes the egotism in us; the latter unfolds the conscious knowledge that all power abides in the Self.

To be impersonal we must practise asceticism which expands, not contracts. To become impersonal a mother should not kill her love for her own children but expand it to embrace all orphans, all children of humanity—that is the sure way of killing her selfishness.

To be universal we must practise ideation (this implies study and meditation) which focuses the universal in the individual. That ideation must not be diffusive, for that but dissolves the in-

dividual into the universal. By the former we conquer Nature; by the latter Nature conquers us.

To be impersonal we must cease to act personally toward separate individuals; we must continue to act with the due recognition of *all* beings. To be universal we must cease to rest, but find repose in action performed with a detachment that produces no reaction. Thus human souls enter the community of Super-human Souls—

Those who wear the Robes of Law, of Purity, of Sacrifice.

"The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the Three Vestures of the Path."

Ah, how long shall the mysteries of chelaship overpower and lead astray from the path of truth the wise and perspicacious, as much as the foolish and the credulous! How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished for land. Believe me, faithful friend, that NOTHING short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth—can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact. Otherwise the ocean will prove shoreless indeed; its waves will carry one no longer on waters of hope, but will turn every ripple into doubt and suspicion; and bitter shall they prove to him who starts on that dismal, tossing sea of the Unknown, with a prejudiced mind!

MAHATMA K. H.

SELF-REALISATION

[**Hugh I'A. Fausset's** *The Proving of Psyche* has been discussed in most thoughtful circles in Great Britain and in the U. S. A. Its significance was well brought out in a remarkable article we published last July from the pen of Mr. D. L. Murray.

For his literary work Mr. Fausset has been known long, and his studies on Cowper, Tolstoy, Coleridge, John Donne, Tennyson, and Keats have gained much appreciation; he has also written and edited some notable volumes of verse.

The passage from literary ideation to spiritual practice must lead an honest thinker to Theosophy, and in Mr. Fausset we discern with gladness such quickly unfolding Theosophical tendencies. In this article our readers will find numerous Theosophical ideas very admirably expressed. **THE ARYAN PATH** offers a hearty welcome to Mr. Fausset.—EDS.]

In his interesting article on Gandhi in the January number of **THE ARYAN PATH** Mr. Cole makes a very typical confession, typical because it would, I feel sure, find an echo in the minds of most practical Westerners to-day. He writes,—

As I read Gandhi's account of his inner life, I found this theme of self-realisation jarring on me again and again. I wanted him to care for truth and justice, for which he was ever ready to spend all that was in him, for their own sake, or for the sake of human happiness in general, or indeed for any reason other than the reason he gave. What, I felt again and again, could his self-realisation matter? Why could he not stop thinking of his own soul, and lose himself in the things he was striving for?

Mr. H. G. Wells confessed to a very similar feeling when he wrote that "the religious life, its perpetual self-examination for sin and sinful motives, its straining search after personal perfection, appears in the new light as being scarcely less egotistical than a candy's".

The "new light" to which Mr. Wells refers is presumably the light of natural science, which by its laboratory methods for discounting personal prejudice has certainly encouraged within narrow limits a helpful habit of disinterestedness. The scientist, in short, tries in his researches to exclude, so far as he can, his own desires, tastes and interests, and if he seeks self-realisation at all, it is only as a precise calculation. That at least is the scientific ideal, although the well-known dogmatism of scientists in the past might seem to belie it. And the failure of the scientist to live up to his professed ideal was of course inevitable. For human beings are something more than measuring machines, and just because the personal will and feelings were forbidden entrance to and denied meaning in the temples of Science, they asserted themselves the more in the open forum. *Even Sir James Jeans, to take a recent example, being a pure mathematician, inevitably*

draws God in his own likeness. The externally effected impartiality of the laboratory worker, therefore, does not necessarily involve true disinterestedness. Instead of perfecting the self through self-discipline and fulfilling it by self-surrender, the scientist merely excludes for temporary convenience those forces and faculties in himself which might disturb his purely mental precision. But a truly disinterested vision can only be won by bringing all the forces and faculties of being into harmony both with one another and with the Mind of Life, with that Creative Reason, which, while it underlies and mysteriously informs the phenomenal world, transcends it too, existing in its own right and acting according to its own inherent laws and spiritual logic. And the ideal of "self-realisation" which jars so on Mr. Cole is simply a striving to achieve this unity. The phrase excites the modern Westerner's suspicions for another reason than that it runs counter to his scientific prejudice. Western civilisation came near to destroying itself sixteen years ago because for three centuries it had stressed with ever increasing emphasis the virtues of individualism. It had made the self-regarding impulses the basis of its life and its endeavour, and the European war merely exposed more nakedly than before a state of conflict and acquisitiveness which for years had drained the life of nations, societies, and individuals.

It would be too much to say

that the West has learnt its lesson, although its increasing desire to learn from the East is one among many hopeful symptoms. But it has at least awoken to the dangers that threaten any society, as they do any individual, in which the lust of self-seeking is allowed to dominate. And it is natural that such a convinced Socialist as Mr. Cole should be particularly suspicious of any attitude which suggests an unhealthy preoccupation with the self. For him in fact Gandhi's "self-realisation" is tiresomely egotistic. And this is necessarily so because the very word "self" has for his Western ears a stigma attached to it. Being ingeniously sure that "there is no God—in any personal sense, no divine guidance, no calling save the vocation that is in each man, no principle of unity in the world save the unity that is in the love and sympathy of one finite being for another," he cannot distinguish a striving to realise the "Supreme Self" from an indulgence of the local self. Of that Supreme Self we read in the *Gîtâ*—

The Self is friend to that self that has by self conquered self; but Self will be a very foe warring against him who possesses not his self.

And Gandhi's life, both in its victories and its defeats, can only be understood in the light of that text.

It cannot be denied that he who sets out to realise the "Supreme Self" enters upon a path fraught with dangers and delusions, of deaths and rebirths, such as the

man who merely accepts a finite world and devotes himself to its service can never know. For it is far easier to mistake the self for God than to realise the God within the self. Every Saint has fallen into this error and bitterly acknowledged it. And Gandhi, like Tolstoy, is no exception. "Exceedingly great," to quote from the *Gîtâ* again, "is the toil of those whose mind is attached to the Unshown; for the Unshown Way is painfully won by them that wear the body." To Mr. Cole, however, who professes no belief in "the Unshown" and is sure "there is no such thing as saving one's soul except in the sense of doing as well as one can the work in the world that comes one's way," those who are driven to devote themselves to self-purification are not working in any sense that he would recognise but only indulging in morbid introspection. Yet *the man who strives to spiritualise his being is striving to spiritualise the world*. For he is adding to the spiritual forces which by their subtle radiations determine the world's destiny.

And such work is no less selfless or calculated "to swell the sum of human happiness" than that of the social worker in the slum or the doctor in a hospital ward. Certainly every task to which a man devotes himself, inspired by faith and devoid of selfish thought or purpose, is a means of self-purification. For such a man is not tied by self-interest to the works which he performs, and so they do not fetter his soul but

are means by which he achieves union with the Soul of Life. And although Mr. Cole denies that there is a God, he unconsciously reveals his devotion to God in his championing of selfless service to humanity. What he fails to recognise is that such service cannot have any ultimate meaning, cannot indeed be truly selfless unless it be inspired by Deity. For there is no such thing as "the love and sympathy of one finite being for another". The moment one man forgets himself in love for another he has ceased to be a finite being. He has become a channel, imperfect though it may be, for infinite love, and by so doing he has entered on the path of true "self-realisation". But there are many milestones on that path, and Mr. Cole who would restrict all spiritual activity to the sphere of social service would do well to study the two forms of "Rule" laid down in the *Gîtâ*, the "Rule of Knowledge," and the "Rule of Works". The easier and doubtless the only one applicable to the majority of men and women at their present stage of development is the "Rule of Works," and it is this Rule which Mr. Cole, so far as we can judge him from his article, unconsciously follows himself. It consists in "doing as well as one can the work in the world that comes one's way" in a spirit of pure selflessness. And this, despite Mr. Cole's denial that he is religious, is a religious activity. For it makes of every act an offering of love, not merely to man, but to the God in man and

beyond him. But there are more advanced or God-intoxicated beings who may be called to a more stringent service. For these there is the "Rule of Knowledge," under which the devotee seeks by solitary meditation and self-discipline to attain to enlightenment and complete identity with the transcendent source of all being. To the active Westerner there seems something inhuman and even destructive in such abstracted isolation. Yet as Professor Whitehead has written,—

The great religious conceptions which haunt the imaginations of civilized mankind are scenes of solitariness: Prometheus chained to his rock, Mahomet brooding in the desert, the meditations of the Buddha, the solitary Man on the Cross. It belongs to the depth of the religious spirit to have felt forsaken, even by God.

And although such isolation is dangerous, it is doubtless necessary for certain souls and it involves a concentrated selflessness beyond the conception of the practical humanitarian. Such men, too, are not mindless of their fellows. But they recognise that their first task is to bring their individual beings into deeper unity with the Supreme Self. To the Westerner it may seem that the two Rules might in some measure be followed at the same time and Christianity which has combined the purification of self, both through solitary prayer and

through social works, has attempted this. Gandhi has done the same, and so far as he has failed, it is due not, as Mr. Cole suggests, to an unhealthy obsession of self, but to his impatience to champion social causes before his enlightenment, his "self-realisation" was complete. And *without such enlightenment, which can only come to him who strives to bring his personal self into perfect harmony with the Creative Spirit of Life, the humanitarian, despite his modern scientific equipment, is bound to err.* Moreover humanitarianism, uncentred in a divine principle, is ultimately meaningless. For ultimately and in his eternal uniqueness Man is alone with God. In Him he lives and moves and has his being, and into Him he dies. As Wordsworth wrote,—

Our destiny, our nature and our home
Is with infinitude, and only there.

And "self-realisation" is simply a deepening of that relation with the source and substance of all reality, without which a man is dead indeed. And although Mr. Cole has every reason to be satisfied with his own relation to life, it may be that the men who are to him so unnecessarily and tiresomely concerned with the saving of their souls are not more egoistic, but more spiritually sensitive than he.

HUGH I'A. FAUSSET

THE RELIGIOUS BASIS OF EVERYDAY CHINESE LIFE

[**Professor Kiang Kang-hu**, who is in charge of the Department of Chinese Studies at the Mc Gill University, Montreal, Canada, comes of a Mandarin family of Kiangsi. At the age of 16 in 1899 he was a selected student of the Peking Imperial Academy, where later he became Assistant Professor of Chinese History from 1905-1910. He was a founder and a leader of the Social Democratic Party in China in 1912-1913, after which he left his ancient land for the new world. There he became Instructor in Chinese and Lecturer in Chinese Culture at the University of California, receiving in 1923 the honorary Degree of Doctor. He has been serving the cause of Chinese Culture in the U. S. A., and is the author of 18 volumes in Chinese, 2 in Japanese, and 8 in English.

We take pleasure in welcoming a Chinese scholar among our contributors.
—Eds.]

The Chinese people in general are perhaps less formally religious than any other nation, and fewer Chinese belong to any particular sect, but the tenets of many religions form the substratum of their everyday living to an extent difficult for the westerner to grasp. The common beliefs in China are a mixture of different religions, especially of Confucianism, Taoism, and Buddhism. These three have been so intermingled that they are indistinguishable to the common people. Many Chinese ideas and customs of everyday life are not of any one religion but are combinations of all three. To this mixed faith, which neither has a name nor is peculiar to a special sect, the majority of the Chinese adhere. Most Chinese revere equally Confucius, Lao Tzu, and Buddha, but they do not follow the teaching of any of these as a religion. The Chinese scholars follow Confucian doctrines in social and family relations, practise Taoist principles in private life, and

attend Buddhist services on the occasion of funerals or birthdays. They find no conflict among them, but feel them appropriate and harmonious. This is the very spirit of Chinese civilization.

Among these three religions, as probably among all religions in China and in the Orient at large, is a common belief in the Law of Causality. They all hold that any and all actions, manifested or otherwise, will surely bring back, either directly or indirectly, their reactions, favourable or unfavourable. As a general rule these reactions are recognised as corresponding to and in accordance with the original actions. So the Chinese proverb says: "When we plant melons, we reap melons; when we plant beans, we reap beans." Because many conflicting causes interact to produce various effects, however, the result may appear contrary to what is expected, so another proverb says: "Flowers may fail to bloom when we intentionally plant the seeds, while willow trees may grow up

when we unknowingly cast a branch."

The fundamental law of cause and effect is, however, undeniable, as applied not only to the material world but also to the mental and spiritual worlds, not only to abstract forces but also to individual conduct and the affairs of actual life. This law is called in Chinese *Yin Ko* (cause and effect) or *Pao Ying* (response or compensation). We should never doubt the law and never murmur against anything that happens in life.

It is explained in the Confucian classics as follows:

Accordance with the right is good fortune; the following of evil is bad: the shadow and the echo. (*Book of History*, Part II, Book II, Chapter 5)

On the good doer all blessings are sent and on the evil doer all miseries." (*Book of History*, Part III, Book III, Chapter 8)

Since Confucianism emphasizes family relations, its explanation of the law of causality, in its exceptional and seemingly contradictory cases, is that both cause and effect are hereditary through generations; so the response or compensation of our doings may come, instead of to ourselves, to our offspring, and that which we now receive may be from the results of the doings of our forefathers.* "The family that accumulates good deeds retains surplus blessings; the family that accumulates evil deeds retains surplus miseries." (*Book of Changes*, Diagram 11).

The Taoist philosophy taught

that "Calamity rests upon happiness and happiness underlies calamity" (*Tao Teh Ching*, Chapter 58). And, according to its masters, nothing is real and nothing matters much in the eternal life. We should remain always indifferent toward any cause or effect. Let nature do the work and everything takes care of itself. But they do believe in the law as it is described by Lao Tzu thus: "Heaven's net is vast, so vast. It is wide-meshed, but it loses nothing" (*Tao Teh Ching*, Chapter 73). The Taoist religion seeks the prolongation of life physically as well as spiritually and holds also the spiritual existence after physical death, when the law of causality will act upon the spiritual being.

Buddhism, like many other Oriental religions, teaches reincarnation. What we do not reap in this incarnation we shall certainly reap in the next or some distant future incarnation. This gives us some hope, and it explains the law of causality. The Chinese generally accept reincarnation quite simply as a fact. It is an essential feature of their composite philosophy.

Confucius and Lao Tzu are too dignified for home worship. Sakyamuni, Amitabha, and Kuan Yin are the common objects worshipped at home, aside from the ancestors and the kitchen God (*Tung Chu Ssu Ming*). We should notice here that the ancestor worship is a Confucian practice, the kitchen God is a Taoist in-

* This refers to what in Theosophy is named "Family Karma".—Eds.

vention, and others mentioned are Buddhist deities. So every Chinese family actually performs the rites of the three different faiths. The Three Lucky Stars (*San Hsing : Fu, Lu, and Shou*) and the Eight Genii (*Pa Hsien*) of Taoist origin, the eighteen Arhans (*Lo Han*) of Buddhist origin, and the twenty-four Examples of Filial Piety (*Erh Shih Ssu Hsiao*) of Confucian origin are all familiar subjects of Chinese art and literature.

The official sacrifice in every city to the city god, *Ch'eng Huang*, and in every village to the village god, *T'u Ti*, is a queer mixture of the three religions. Confucianism first spiritualised the earth and its sections, Taoist mysticism personified the individual gods of cities and villages, and Buddhist legends assigned to them their official functions in heavens and in hells. These gods in the unseen world correspond to the governmental officials in their respective ranks and localities. In the old holidays and on the first and fifteenth days of every lunar month, we still see big crowds coming from every corner of the country to worship in the temples. Before the Republic regime, local officials were required to be present there to lead the people in a ceremonial sacrifice.

Aside from religious belief, practical morality is taught at home and in the schools. Loyalty (*Chung*), filial piety (*Hsiao*), chastity for women (*Chieh*), and righteousness to all fellow men (*Yi*) are the four prime virtues of the individual life, while propriety

(*Li*), justice (*Yi*), incorruptibility (*Lien*), and sense of shame (*Ch'ih*) are said to be the four corner stones (*Ssu Wei*) of the nation.

Besides the Confucian and the ancient Taoist classics and novels which have great influence on moral life, both individual and collective, the most popular works in Chinese on religious and moral teachings may be grouped as follows: In Confucianism there are *Chin Ssu Lu* (Records of Immediate Thoughts), *Shen Yin Yu* (The Chanting Words), *Chih Chia Ke Yen* (Instruction of Family Administration), *Kung Ko Ke* (Classification of Virtuous and Vicious Deeds), all of the Ming Dynasty; and *Ch'uan Shan Yao Yen* (Important Advice on Moral Conduct) and *Sheng Yu Kuang Hsun* (Commentary on Imperial Edicts) by two emperors of the Ch'ing Dynasty. In the Taoist religion there are *T'ai Shang Kan Ying P'ien* (Supreme Laws of Cause and Effect) and *Yin Che Wen* (The Secret Virtues). Among Buddhist classics there are the Diamond Sutra (*Chin Kang Ching*) and the Heart Sutra (*Hsin Ching*), and a vulgar treatise of infernal conditions named *Yu Li* or the Jade Almanac. The last few on Taoist and Buddhist religions are more popular among the common people than any of the Confucian literature. It has been a custom for the local charitable societies to print and distribute these tracts annually to every family in the town and in the village. They are probably the best-read books

in China.

An ideal Chinese home is a large family with the parents and grandparents at the head, all brothers and their wives and children living together, each having a separate income, but each contributing a portion to the commonweal and all enjoying everything in the commonweal.

An ideal Chinese society would be one where the aged are respected, children are protected and educated, and the grown people properly employed; men and women discharging different duties, rich and poor receiving equal treatment, and virtue and knowledge occupying high social standing instead of force and wealth. In such an ideal society, people would value time more than money, attend more to self-cultivation than to social reform, seek mental contentment more than material comfort, and enjoy life instead of merely struggling for an existence.

Confucius's ideal society, "The Grand Union" (*Ta T'ung*) goes even farther, as he depicts:

Men do not love their parents only, nor treat as children only their own sons . . . They accumulate articles of value, disliking that they should be thrown away upon the ground, but not wishing to keep them for their own gratification. They labour with their strength, disliking that it should not be exerted, but not exerting it only with a view to their own advantage. In this way selfish schemings are repressed and find no development. Robbers, filchers, and rebellious traitors do not show themselves and hence the outer doors remain open and are not shut. (*Li Chi*, Book VII, Section 1)

This sounds very much like Plato's *Republic* or More's *Utopia*.

The Chinese have been taught to love their homes and their birth-places. Local patriotism has been highly encouraged. Most of the people do not care to travel and are content to live and die at home. Travel on vacations or for pleasure is new and uncommon to the Chinese. They travel only when it is necessitated by official or private business. Unless migrating with the whole family, the Chinese never like to stay away from the old home in their advanced age, and they often will that the body be sent to a clan cemetery in case of death. Even if they do live and die outside, they always go to the clubhouses (*Huei Kuan*) and are buried in the community graveyards (*Yi Yuan*) of their own local groups. Until very recently, provincialism has been stronger in every case than nationalism.

On the other hand, the Chinese are unaccustomed to national jingoism or to racial prejudices. They always tolerate foreign religions and approve of inter-marriage. Before the rise of the western powers, all foreigners in China were treated by the government and society equally with the natives. Confucian maxims taught them that "All under heaven is but one family" (*T'ien Hsia Yi Chia*), and "All within the four seas are brothers" (*Ssu Hai Hsung Ti*). The Chinese are the most cosmopolitan people in the world.

KIANG KANG-HU

AN HISTORICAL STUDY OF METAPSYCHICS

ORIGINS—PSYCHICAL RESEARCH PRIOR TO 1875

[H. Stanley Redgrove, B. Sc., A. I. C., was introduced to our readers in April 1930, when we promised these two instalments. The first, published below, is necessarily a rapid survey, but the competency and the wide knowledge of the author has enabled him to present a well-connected whole. He has omitted to mention the remarkable and epoch-marking phenomena which took place at the Eddy Homestead, and which are described in *People from the Other World* by Colonel H. S. Olcott, who later became the President of the Theosophical Society. That volume has an especial interest for the survey undertaken in this article, since in it is given a "Bibliography of Spiritualism and the Occult Sciences" specially compiled and the number reached is 270, ranging from 1200 A. D. to 1875, and even at that it is incomplete, as Colonel Olcott points out.

In our following issue we will publish the second instalment entitled "Psychical Research since 1875".—EDS.]

In the case of some of the more specialised sciences, it may be possible to assign to each a definite year of birth; but with the older and more general sciences, such as chemistry, botany, zoology and mathematics, nothing of the sort is possible. Their origins lie in the prehistoric past.

In a sense, this is true also of that very young science, Psychical Research, or, as Professor Richet has aptly named it, Metapsychics.

From the very earliest times, metapsychic phenomena have occurred within the ken of mankind. Ancient history is full of incidents seemingly of this character, and practically all religions have their origins in miraculous events.* There is, however, little or nothing in the available records that can be considered to possess evidential value. Miracles were

blindly accepted as evidence of either divine or diabolic powers. The agency of such powers was universally considered as adequate to explain the occurrence of such happenings. They were never investigated in order to discover whether some quite naturalistic explanation would not suffice to account for them.

Indeed, if we go back far enough in the history of man's thought, the word "psychic" ceases to have any definite meaning. We reach the stage of primitive Animism, when natural phenomena of the most diverse character were thought to be the result of the intervention of spiritual beings in human affairs.†

The confusion in thought between the realm of matter and that of spirit, as we should now regard it, persisted in certain quar-

*i.e. personal experience in psychology; see *Is Theosophy a Religion?* (P. 8) by H. P. Blavatsky.—EDS.

† Our author is a little hasty in his deduction; let him examine the tomes of ancient India. All powers of body, of psyche, of mind, of soul, and of spirit are treated.—EDS.

ters throughout the Middle Ages and even beyond. It is particularly marked in the writings of the alchemists, who, believing that metals had souls like men, and regarding vaporous forms of matter as being of a quasi-spiritual nature (witness, for example, such expressions as "spirits of wine," "spirits of hartshorn," etc.) sought for the soul of all material things and the universal panacea to cure these ills of the common metals which prevented them from all being gold.*

In this connection, it is, perhaps, of interest to note that a few years ago, a case was made out by Mr. Foster Damon† for supposing that the alchemical writings of Eugenius Philalethes (a pseudonym for Thomas Vaughan, who was born in 1622) are concerned, not with experiments of a chemical character, but with those of a metapsychic one, there being evidence, according to this writer, for believing that Vaughan had discovered that marvellous substance "ectoplasm," the question of whose reality will be dealt with in the second part of this Study. I should hesitate, however, to claim Vaughan as an early psychical researcher. We are here in the domain of interesting speculation rather than that of indubitable historic fact.

The attitude of mind which

attributes the occurrence of all unusual happenings to either divine or diabolic agency was very prevalent throughout the Middle Ages.‡ In her sacraments and rituals, the Church claimed to possess a magic (although she avoided this term) which would bring mankind into the most intimate contact with the divine powers. Outside this magic, all other magic was of the devil. The atmosphere was not encouraging to psychical research, or, indeed, to any type of research whatever. It was too dangerous. Nevertheless, folk did experiment along traditional lines with various magical rituals; and, in spite of the general stupidity of these and the fact that the objective was rarely, if ever, the advancement of knowledge, but was more usually the satisfaction of some personal appetite, I must confess that my sympathies are with the witches and wizards of old who dared to defy the Church and to challenge her monopoly of magic.

We can, however, hardly claim them as psychical researchers. Still less can we dignify by this appellation those whose business was the searching out of witches and wizards on the Church's behalf.

Towards the close of the fifteenth century, the absurd *Malleus*

* They were not so far wrong either. In subsequent issues we shall publish some articles by the well-known authority on alchemy—Dr. Eric Holmyard.—Eds.

† S. Foster Damon: "The First Matter," *The Occult Review*, Vol. 35 (London, 1922), pp. 38-44—H. S. R.

‡ I am, of course, writing of what was taking place in the Western world. So far as India and the East generally is concerned I do not feel competent to relate the facts or rightly to evaluate them.—H. S. R.

*Maleficarum** was compiled by two inquisitors, specially delegated by Pope Innocent VIII to stamp out witchcraft in the Catholic world, and many quite innocent persons were tortured and put to death. Protestantism was no less relentless in its persecution of all those suspected to be engaged in magical practices of an unofficial character, and witchcraft persecution reached its apogee in the abominable activities of Matthew Hopkins in England in the years 1644 to 1646.

Nevertheless, out of the horrible records of the witchcraft persecutions, some interesting facts emerge. There was, for example, the practice of exploring the body of a suspected witch with a pin to find an insensitive spot. As a matter of fact, anæsthetic spots frequently occur on the bodies of hysterical subjects, and the phenomena of hysteria are of great importance for Psychical Research.

The atrocious excesses of Matthew Hopkins produced the inevitable reaction. Men began to refuse to believe in the existence of witches: they sought mental relief in a species of materialism.

A new spirit was abroad. It was the scientific spirit, and perhaps the work of no two men did more to foster its growth than that of Francis Bacon and that of René Descartes. Men began to

turn their minds from within to without, to the examination of phenomena rather than to unsubstantial speculation. In a sense, we may say of the seventeenth century that in it the scientific spirit was born, though I am by no means forgetting that so far back as the thirteenth, Roger Bacon had formulated, in opposition to the prevailing Scholasticism, the foundations of scientific methodology. Its birth was signalled by the granting of a Charter to the Royal Society by King Charles II in the year 1662—one of the most notable events in the whole of British history, even if it is not always recognised as such.

The members of the Society were full of enthusiasm for the Baconian method. They were eager to try everything by the touchstone of experience. Among them was Joseph Glanvill,† a broad-minded, brilliant and versatile thinker, and a master in the art of expression in his native language. He, in particular, interested himself in stories of witchcraft and other psychic happenings, and may justly be claimed as a psychical researcher—perhaps, indeed, the first man worthy to be so called.

Glanvill, assisted by Henry More, Robert Boyle and others, compiled a collection of well-authenticated psychic happenings,

* The work has been translated with an Introduction, Bibliography and Notes, by the Rev. Montague Summers (London, 1928). The translator claims "supreme authority" for this farrago of malicious nonsense. See also his *The Discovery of Witches* (London, 1928), p. 25.—H. S. R.

† For a full account of the life and work of this remarkable man see H. S. Redgrove and I. M. L. Redgrove: *Joseph Glanvill and Psychical Research in the Seventeenth Century* (London, 1921).—H. S. R.

which was not published in its complete form until the year following his death, namely 1681, when it appeared under the title of *Saducismus Triumphatus*, several later editions being called for.

The most interesting and impressive of Glanvill's "relations" is the account of the so-called "Dæmon of Tedworth". This is a record of metapsychic happenings of the type now known as "poltergeist phenomena" occurring in the house of a Mr. John Mompeyson, of Tedworth, Wiltshire. The phenomena consisted of various noises and the capricious movements of various objects without any ascertainable physical cause. Moreover, it appeared that the cause was an intelligent one, since answers were obtained to questions by means of a suggested code of knocks. Unfortunately, however, this line of experiment, which might have proved fruitful, does not appear to have been followed up. Unfortunately, also, most of Glanvill's stories are related at second hand: it was not then realised how unreliable human testimony may be.

Phenomena of a similar character occurred in the years 1716-17 in the Wesley's house at Eppworth when John Wesley was a boy at school. Some years later, John collected all available evidence concerning the matter and published an account of it in *The Armin-*

ian Magazine.^{*} The story is of considerable interest, but the fact that Wesley's mind (unlike that of the sceptical Glanvill's) was of a credulous type, preferring supernatural to natural explanations for everything, tends rather to discount its evidential value.

It was the occurrence of phenomena of the same type at Hydesville, New York, U.S.A., in the years 1847-48, that laid the foundations of modern Spiritualism. But before dealing with these phenomena, some reference is necessary to the work of Mesmer (1733-1815). Mesmer's true character is difficult to estimate; but if he was in part charlatan, it is nevertheless true that he initiated the study of the phenomena now grouped under the term "hypnotism". This word was coined by James Braid (1796-1860), who rejected the theory of "animal magnetism" with its postulation of a "fluid" which passed from the operator to the subject.[†] Strangely enough, this earlier theory, however absurd it may now seem in the light of present knowledge concerning the power of suggestion over the human mind, would appear to have been in pretty close concordance with scientific views then prevalent concerning such other phenomena as those of heat, light and electricity, although it did not gain acceptance in the scientific world and served to retard the study of the pheno-

^{*} For a full account see *The Eppworth Phenomena*, collated by Dudley Wright (London, 1917).—H. S. R.

[†] Braid's very important work on hypnotism, *Neurypnology*, was reprinted with a Biographical Introduction by A. E. Waite in 1899.—H. S. R.

mena concerning the reality of which there could be no doubt.

In connection with the study of "somnambulism" and allied phenomena, mention should be made of Frederica Hauffe, better known as the Seeress of Prevorst, whose case was closely studied by the physician and poet, Justinus Kerner.* During the years 1822-29, whilst more or less seriously ill, this extraordinary woman claimed to see and to be in communication with numerous beings belonging to the realm of departed spirits, concerning whom she made a number of remarkable revelations. Kerner asserts that on one occasion he saw a spectre, with whom the seeress was speaking, which "looked like a pillar of vapour, or cloud, of the size of a man".

Her utterances, however, attracted relatively little attention: the Hydesville phenomena, on the other hand, were epoch-making in their effects. By means of a code of raps, communication was established with the hypothetical spirit supposed to be the cause of the noises and movements. The spirit claimed to be that of a peddler who had been murdered and whose body had been buried in the cellar of the house. The cellar being dug up, a portion of a human skeleton was discovered.†

The phenomena seemed in some way to be associated with two

young girls, the Fox sisters, who were resident in the house, similar manifestations occurring in their presence when the family moved to Rochester. Tremendous interest and excitement was created. Here, by means of specially gifted persons, it seemed that an opportunity presented itself for communicating with the inhabitants of the spiritual world. One could, in a sense, be restored to loved ones, who, alas! were dead. The Fox sisters became professional mediums. Other folk discovered that they, too, possessed mediumistic powers, and Spiritualism not only spread like wild-fire through the United States, but made considerable progress also in Europe, taking upon itself all the characteristics of a new religion.

Some years later, namely in 1888, the Fox sisters "confessed" that the whole thing was a fraud on their part; but in the year following they formally repudiated this "confession," the incident serving to illustrate the mental instability which is typical of so many mediums, whose protestations of innocence and confessions of fraud (unless accompanied with verifiable details as to the manner of its perpetration) must alike be treated as worthless. In the case of the Fox sisters, the incidents accompanying the alleged confession are far more suggestive of a

* His work, *Die Seherin von Prevorst* (The Seeress of Prevorst), was translated and abridged by Mrs. Crowe (London, 1845).—H. S. R.

† This is the account given by Alfred Russel Wallace in *Miracles and Modern Spiritualism* (London, 1881), p. 147. I am not prepared to vouch for its accuracy. No doubt it was the account of what happened accepted by those who became converts to Spiritualism. Those who regard the "mediumship" of the Fox sisters as fraudulent will, of course, reject it as a fable.

—H. S. R.

"put-up job" than are those relating to its retraction.

Naturally the phenomena attracted the attention of men of science, though in most cases their attitude was hostile. Amongst notable, psychical researchers in the early days of Spiritualism special mention may be made of Professor Zoellner* in Germany, William Crookes† in England, and Professor Hare‡ and J. W. Edmonds,§ the last not a man of science but a noted lawyer—in the United States. Their work, however, is of unequal value. In these early days of psychical research, it was not clearly realised that a very special technique was called for in investigating the phenomena, and that even men of science, well trained though they might be in accurate observation, were not necessarily adequately equipped for the task. A case in point is provided by Professor Zoellner, who carried out a series of experiments with the medium Slade. Zoellner had formulated an interesting theory of the "fourth dimension" to account for certain supernormal happenings and devised some admirable experiments to verify its truth. None of the experiments succeeded, at any rate in the manner anticipated. But other and similar results were obtained, which Zoe-

llner considered adequate as a demonstration of his theory. Reading his book, I cannot help picturing a man, whose work had never brought him into contact with guile, a man almost obsessed with a brilliant theory, being easily tricked by the crafty Slade.

Crooke's experiments, however, are, in my opinion, of outstanding value; and the very title of one of his earliest papers on the subject, published in *The Quarterly Journal of Science* in 1871, "Experimental Investigation of a New Force," is indicative of the truly scientific spirit in which his researches were undertaken. That a hitherto unknown force manifested itself in the presence of certain individuals was demonstrated in his experiments with D. D. Home. Still more remarkable results were obtained in experiments with Miss Florence Cook, eventuating in the complete materialisation of a personality calling itself "Katie King". The evidence obtained by Crookes that "Katie" was not Miss Cook skilfully disguised should be read to be appreciated.

Of outstanding importance also is the Report of a special committee set up by the London Dialectical Society, published in 1871. This committee, which was composed of a number of distinguished

* See his *Transcendental Physics*, translated, with a Preface and Appendices, by C. C. Massey (London, 1880).—H. S. R.

† See his *Researches in the Phenomena of Spiritualism*, reprinted from the *Quarterly Journal of Science* (London, N. D.).—H. S. R.

‡ See his *Experimental Investigation of the Spirit Manifestations* etc. (New York, 1858).—H. S. R.

§ See the Memorial Edition of his *Letters and Tracts on Spiritualism* (London, 1874), also J. W. Edmonds and G. T. Dexter, M. D.: *Spiritualism* (two volumes, New York, 1854-55).—H. S. R.

persons, after prolonged investigation, found conclusive evidence for believing in the reality of a number of supernormal phenomena, including the movement of heavy objects without any ascertainable physical means, and the production, in a like mysterious manner, of noises, by means of which, through a pre-arranged code, intelligent replies to questions could be obtained.

Indeed, it would seem that those who patiently investigated

the subject were invariably rewarded with positive results, whilst those who pooh-poohed it rarely, if ever, had bestowed any serious attention to its investigation.

How difficult it would prove, however, to sift the wheat from the chaff and to arrive at any satisfactory explanation of the phenomena of Spiritualism and allied extraordinary happenings, further investigation alone was to show.

H. STANLEY REDGROVE

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest.

—*The Theosophist*, Vol I.

HEAVEN AND HELL

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The *Bhagavad-Gîtâ* is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular: it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

"The gates of hell are three—desire, anger, covetousness, which destroy the Soul; wherefore one should abandon them."

—*Bhagavad-Gîtâ*, XVI. 21

The ancients knew what we moderns are beginning to believe, that heaven and hell, Svarga and Naraka, are in ourselves. Religions have distorted the old truth and have made heaven and hell distant localities, instead of states of human consciousness, which they are. The Soul's imprisonment and its deliverance do not depend upon movements in material space, but upon motions in spiritual space *i.e.* on elevating or lowering the ideation inherent in our own consciousness.

When a man is in the slough of jealousy or despondency he is in hell; when his thoughts soar to visualise selflessness and compassion he is in heaven. The great Buddha reiterated the fact that this earth is the lowest of hells that our humanity touches. After-death conditions for most men who die natural deaths are pleasanter than are experiences in embodied life. We suffer here,

and dying *naturally* enjoy the reward of virtues practised, and are compensated for suffering according to the merit of each. It is the intuitive perception of this truth on the part of mankind which is responsible for the belief that death makes all men holy and pure. Death does not transform a sinner into a saint; but deprived of the possibility of committing fresh sins, he gets his due from the compassionate law of Karma, in such rest as he has himself merited.

These reflections will lead the student to perceive that each one is here and now in heaven or hell, according to the state of his thought-feelings. Our moods which come and go are but visible expressions of the inner states of our thought-feelings. In the same city dwell demoniacal beings and Divine Mahatmas; in the same village are to be found the idle and the industrious; in the same

family one is selfish and another thoughtful of all; nay, in the same breast surge the cruelty that destroys and the courage that succours. It is true that "each man his prison makes".

After death the state of the Soul is a continuation of its state as an incarnate being.

And yet each one of us should literally dread the hell-fire; most are ignorant that they are very near to it, and many burning in that pit are unaware of that fact.

The impure and wicked will not go to hell, they are *in* it. That is why they do not know the nature of action nor of cessation from action. The untruthful man is in hell already and his punishment begins the moment he is found out, and even before! Those who deny the existence of Soul or the Spiritual nature of this universe are in a hell of their own; and some such who are dependent on their corpus of flesh and blood and nothing higher and who advocate and practise sense and sex "enjoyment," die in hell, to be reborn here in hell again—"with natures perverted, enemies of the world they are born to destroy".

This sounds gruesome, because the idea is presented with some directness. Ponder over it in the light of the teachings of the *Gîtâ* and its accuracy will not be denied.

There arise the practical questions—how to get out of the hell in which one may find oneself, and also what would keep a man from

falling over the precipice into a fresh hell?

Krishna definitely states that there are three gates which lead us into hell: *Kama*-Passion, *Krodha*-Anger and *Lobha*-Greed. If we learn how to avoid these three we have turned our face heavenward. All mortals are afflicted, in small measure or great, with these three; without exception for any and every one these cause pain and suffering, in due course. We name pain and suffering as hell—they are not, for they are at once punitive and purgative. We are not in hell when we *suffer* from our lust and anger and avarice; we have passed out of hell into purgatory. We are in hell when we are lustful and angry and greedy. Hell's one characteristic is its power to cause forgetfulness, loss of memory, and the man in hell knows not that he is there. He is stunned by the blow which his own lust and anger and greed have given him; when he comes to life, that is, remembers his crime, he is out of hell.

Memory, then, plays a very important rôle. If we can always remember; if we do not lose our power to recollect; if every time we near the cause of passion-power-pelf we collect ourselves and exclaim "Get thee behind me," then in that process we purge ourselves and are ready to experience something heavenly.

Our deeds flow from our thoughts and feelings; the strength of will manifests according to the power of our thoughts and feelings; our motive is the hidden

spring of our ideas and emotions. Therefore, we must begin there—we must question the motive of every thought-feeling, every word, every deed. Selfishness of motive is the outcome of dwelling on petty, mean, low, commonplace thoughts. Such increase egotism and selfishness. As we dwell on great and noble thoughts, impersonal feelings, universal ideas, a

new force energises us, and this purifies our motives, gives them a new tone, a new direction. This leads to an inner conversion, and our outer life expresses the change for the better. Thus a man leaves hell behind, and entering heaven makes of earth a new place—no more a wilderness but a veritable Garden of Eden.

B. M.

My ideas of to-day and yours are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning. We of course alter a little always, but never until our old ideas are extended. Those *false* ideas now and then discarded are not to be counted; yet they give a shadow here and there. But through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours. As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

Spiritual knowledge includes every action. Inquirers ought to read the *Bhagavad-Gîtâ*. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts.

Let no man be unaware that while there is a great joy in this belief there is also a great sorrow. Being true, being *the Law*, all the great forces are set in motion by the student. He now thinks he has given up ambition and comfort. The ambition and comfort he has given up are those of the lower plane, the mere reflections of the great ambitions and comforts of a larger life. The rays of truth burn up the covers time has placed upon those seeds, and then the seeds begin to sprout and cause new struggles.

—W. Q. JUDGE

AL-HALLAJ, MYSTIC AND MARTYR*

[Dr. Margaret Smith is a well-known authority on Islamic subjects. Her *Rabi'at the Mystic* has been spoken of highly. Our readers were made familiar with her work in March 1930, when she wrote on "Persian Islamic Mysticism," and again last December when she presented "The Path according to Al-Hujwiri". In subsequent numbers we shall publish her studies on "Abu-S'aid," on "Suhrwadi," and on "Al-Jili".

As our author points out Al-Hallaj proclaimed "ana-al-haqq: I am the Truth," a fact clearly indicative of his concept of Deity as the Omnipresent and Omnipotent Spirit, not a personal, anthropomorphic, extra-cosmic God. Our readers will do well to bear this in mind while reading this article. Jalal-ud-din Rumi, himself a mystic, understood what was meant and in the fifth book of the *Masnavi* he says:

O prattler, Mansur's "I am He" was a deep mystic saying,
Expressing union with the Light, not mere incarnation.

And Rumi protested against Mansur's execution—

Whene'er an unjust judge controls the pen,
Some Mansur dies upon the gibbet then.

Mansur's experience of becoming one with Deity is the experience of the Yogi in Samadhi, of reaching mukti or emancipation.—Eds.]

al-Husayn b. Mansur al-Hallaj was born about 858 A. D. at Bayda in Fars, in S. Persia, and one writer tells us that his grandfather was a Zoroastrian.† He spent his boyhood at Wasit in Iraq, and at the age of sixteen went to Tustar, where he became the disciple of Sahl ibn 'Abdallah Tustari, for two years. Sahl, while asserting the supreme omnipotence of God, taught that man must make an effort to develop the inner life. The first step towards this was repentance; and for teach-

ing that repentance was a necessary duty—being apparently the first in Islam to do so—he was banished to Basra, whither he was followed by al-Hallaj. The latter, after making the pilgrimage to Mecca, returned to Baghdad, and associated himself with the Sufis there, and especially al-Junayd. This well-known Sufi leader taught that the souls of the saints in a state of pre-existence had dwelt in the Presence of God, and that He was leading them through the transient existence of

* My references are to the text of the *Kitab al-Tawasin*, edited by L. Massignon, Paris 1913; to the *Recueil de Textes Inédits concernant l'histoire de la mystique en pays d'Islam* (L. Massignon, Paris 1929—a collection of Arabic, Persian, Turkish and Urdu Texts); and to Massignon's *Quatre Textes Relatifs à al-Hallaj*. There are biographies of al-Hallaj by 'Atfar and Jami.—M. S.

† This is interesting. A certain school of esotericists in India holds the view that the early centres of Sufi learning and labours received help from Zoroastrian scholars who worked secretly because of the religious persecution of their community. Will some Parsi scholar investigate and expound what influence Zoroastrianism exerted in the development of Sufi doctrines?—Eds.

this world back to that primeval state, when they would again dwell for ever with Him.

al-Hallāj studied with al-Junayd for a long period, living a life of severe asceticism. He then took a journey to Khurāsān, Sijistān and Kermān, and, returning to Fārs, began to preach in public, calling the people to God, teaching them the necessity for repentance, and for the offering of the self to God in prayer and renunciation, and telling of the gifts of God to His saints. Because he could read the secret thoughts of men and unveil what was in their hearts, as the wool-carder separates the grains from the cotton, he was called "the carder of consciences," "Hallāj al-asrār," and the surname of al-Hallāj remained with him. About 905 he went off on a missionary journey to India, Khurāsān, Turkistān and China, and earned the titles of the Intercessor, the Clear-sighted, the Ascetic, the Ecstatic. After this he went again on pilgrimage to Mecca, for the third time, and there spent two years in solitude. It was then that he felt he had attained to the mystic union and that the words which he spoke and the deeds that he did were not of himself, but that God was speaking and acting through him. He returned to Baghdad and settled down there, discussing with the Ṣūfīs and preaching in public.

In 913 he was arrested for preaching heretical doctrines and remained in prison for more than eight years, until his death in 922.

He spent the last night of his life in his cell, in prayer, and when his servant begged for a last word, al-Hallāj said to him, "If thou dost not enslave thy self, it will enslave thee." He was taken to the place of execution, scourged with five hundred stripes and his hands and feet cut off. Then he was crucified, holding intercourse the while, in ecstasy, with his Lord, and saying:—

O my God, I am about to enter into the abode that I have desired, and there to contemplate Thy marvels! O my Lord, since Thou dost manifest Thy love even to one who does Thee wrong—how then wilt Thou not manifest Thyself to one who is wronged thus for Thy sake?

On the morrow he was taken down from the gibbet and was heard to say with a loud voice, "What the true lover seeks is to be alone with the One." He was then decapitated and his ashes strewn upon the surface of the river. That night al-Shiblī, one of the Ṣūfīs, besought God, saying, "How long wilt thou slay Thy lovers?" and the answer came to him, "Until they find the price I pay for their blood." And al-Shiblī said, "O Lord, what is Thy blood-wit?" and God replied, "To meet with Me, and to behold My Beauty is what I give in return for the blood of My lovers."

'Aṭṭār, the poet, speaks of al-Hallāj as "that Martyr in the Way of God, that Lion of the Thicket of the Search for Truth—that Diver in the Tempestuous Sea," and holds him up as a pattern of devoted love drawn by an irre-

sistible attraction to the contemplation of the Face of God; one who was rapt away into ecstasy by the flaming love which consumed him. While the doctrines of al-Hallāj were condemned by the orthodox, and the opinions of later Muslim writers concerning him have varied considerably, Sūfīs of the succeeding centuries saw in him a genuine theosophist, one who was intoxicated by his love of God to such a point of rapture that he believed himself to be united with the Divine Essence, and he is to be blamed only because, being entrusted with such high knowledge, he revealed to those unfitted to receive it, the mystery of the Godhead. By the mystic poets of Persia al-Hallāj was regarded as a martyr, whose passion for the Divine caused him to lay down his life in order that he might attain to perfect and abiding union.

al-Hallāj's doctrine of saintship, based on his own personal experience, is set forth in the *Kitāb al-Tawāsīn*, which takes its name from Tā Sīn, two mystic letters found at the head of certain Sūras in the Qur'ān. In al-Hallāj's teaching "Tā" signifies the Eternal Purity (Tuhūriya) of the Absolute, and "Sīn" His Everlasting Glory (sana). There are many other fragments of the writings of al-Hallāj, which also give an insight into his mystical teaching.

He teaches the transcendence of God, who is above all the limits of the creatures, existing as an Uncreated Divine Spirit.* In one of his prayers on the last night of his life al-Hallāj declared:

It is in Thy grace that we must seek refuge, and in the splendour of Thy glory, light, so that what Thou dost will, Thou wilt make to appear at the last. For it is Thou who art God in Heaven and God upon earth.† O Thou who hast set up the heavens and fashioned all forms, O Thou before whom substances are abased and that which is contingent prostrates itself—by whose decrees bodies are formed, and in whom judgments are formulated. It is Thou who dost manifest Thyself, visibly, when Thou wilt, to whom Thou wilt, as Thou wilt, as Thou hast manifested Thyself under the image of "the fairest form" (that of man), a form which contains the spirit, alone adorned with knowledge, eloquence and liberty, wherewith to witness to Thee.‡

God, then, he regarded as Pure Being, and the phenomenal world as simply the reflection of Being on not-being; He was "al-Haqq," the One Reality, the Creative Truth.

But while affirming the transcendence of God, al-Hallāj did not deny that He was accessible to His saints. From the statement, contained in the Qur'ān, that God had made man in His own image, al-Hallāj developed his doctrine of the creation. Before all things, before the universe was created or conceived of,

* Readers will do well to note the adjective "uncreated" implying ever-existing, the Hindu concept of Sat—the background of all manifestation, misnamed creation.—EDS.

† This is the doctrine of the two Selves—the lower incarnate, the Higher shedding its light on the lower from the inner depths of Being.—EDS.

‡ *Kitāb al-Tawāsīn*, p. 206—M. S.

God in His unity held ineffable discourse with Himself, and contemplated the splendour of His own Essence. That self-contemplation was Love, for al-Hallāj held that love was of the very essence of God, and in His perfect isolation God displayed His glory in Love. God then desired* to project outside of Himself, in order to regard it, this Love in Aloneness. He then looked into eternity, and brought forth out of nothingness an image of Himself, endowed with all His attributes and all His names: this image was Adam. His Divine look made this form to be His image unto everlasting. He saluted it, glorified it, chose it, and as He manifested Himself by it and in it, this created form became Himself, God manifested in human form.†

al-Hallāj, though he is frequently called a pantheist, is rather a panentheist; he would maintain not that all is God, but that all is *in* God, who is also above all. Adam was the primal type of man, created to be the manifestation of God, but others have this capacity within them. God created the human body, subject to the defects of a transient reality, and implanted within it the spirit, which is an immaterial principle. Man has, therefore, a double

affinity; being joined to a body with all its limitations, he allows himself to become a slave to matter, and to recede from the Divine, but at the same time, his body was destined to be a vesture for the Divine glory, and is a prefiguration of the real affinity which man has with God, and which he will experience if he becomes pure.‡ "He who is clothed with the garments of truth," says al-Hallāj, "becomes the Truth."

To al-Hallāj there were two natures in God, the Divine (lāhūt) and the human (nāsūt), a doctrine which he evidently took from Syrian Christianity, where these terms are used to denote the two natures of Christ. But al-Hallāj conceives of the "nāsūt" as the whole human nature, body and spirit, and the "Divine nature" can be united with the human only by a kind of "indwelling" (ḥulūl), which is really an incarnation of God in man. al-Hallāj sums up his doctrine of the creation, and of the possibility of this "indwelling" of the Divine in the human in his verses:

"Praise be to Him who revealed in His humanity the secret of the glory of His radiant Divinity,

And who then shewed Himself to His creatures in the form of one who came eating and drinking,

* Once again the Hindu and Theosophical doctrine: "Desire first arose in It" (Rgveda) of which H. P. Blavatsky says—"The earlier Vedic description of Kama alone gives the key-note to what he emblemizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE" (*Theosophical Glossary* "Kamadeva")-EDS.

† *Kitāb al-Ṭawāsin*, p. 129-M. S.

‡ This is the doctrine of Kumaras or Manasa-Putras descending to join the Lunar-Pitris ascending in the scale of evolution; or the Christian doctrine of the fall of angels; the Greeks taught this in the myth of Prometheus bound. See H. P. Blavatsky's *Secret Doctrine*, Vol. 11., pp. 475-505 and pp., 519-528.—EDS.

So that His creatures have been able to perceive Him."*

Man is meant to be the "Witness" of the Divine Essence, but to attain to this, he must tread the Way of Purification; and this Way must be trodden on the human level, for man has allowed himself to be dragged down by the material, and has some way to go before the immaterial will predominate within him. Here al-Hallāj comes up against the problem of the conflict between free-will and destiny, but destiny is to him rather foreknowledge. He realises the dilemma between the *good* that man is commanded to do, and the *evil* which it is foreseen that he will do. God, he says, foresees both good and evil, but He commands only good. No theory of predestination will justify man in doing wrong, or giving way to circumstances, however adverse. The true saint must be prepared to suffer without asking for reasons, turning towards God in humble and loving adoration, and striving always to fulfil the Divine command, no matter what the cost may be to himself. al-Hallāj had trodden that Way himself, as some of his verses bear witness,

Ne'er for my heart did I comfort or
pleasure or peace obtain;
Wherefore, indeed, should I seek them,
prepared as I was for pain?

I mounted the steed of a perilous quest
and wonder is mine,
At him who hopeth in hazardous
pathways safety to gain.

'Tis as though I were caught in waves
which toss me about
Now up, now down, now up in the
perilous main.
There burns a fire in my vitals,
there dwells a grief in my heart;
Summon my eyes to witness,
for my tears bear witness plain.†

Love shews the way to such apprehension of God's will, and obedience to it. It is not knowledge which will deify us, says al-Hallāj, it is the humble obedience of the heart adhering at each moment to the Divine commandment. He brings in a new distinction among the Divine attributes; the "command" of God is that with which the believer must concern himself, rather than His foreknowledge.‡ Yet the grace of God is needed to co-operate with the will of man. "None knows Him, unless he has been made to know Him: none can confess His Unity, unless he has himself been unified: none believes in Him, unless he has been given grace, and none can describe God, unless He has been manifested to his inner being."§ So, though spiritual perfection in the last resort is the gift of God, the moral responsibility for his own acts, and for obedience and earnest striving after the highest, remains with man.¶

* *Kitāb al-Tawāsīn*, p. 130—M. S.

† Tr. Prof. Browne.—M. S.

‡ *Kitāb al-Tawāsīn*, p. 145—M. S.

§ cf. *ibid.* p. 191—M. S.

¶ The seeming illogicality of this paradoxical statement disappears in the light of the Theosophical explanation of the triplicity of human consciousness. Says *The Voice of the Silence*: "Restrain by the Divine thy lower Self. Restrain by the Eternal the Divine."—EDS.

Obedience to the will of God will necessarily be expressed in the service of man. Speaking of the qualities of the mystic al-Hallāj says: "He is one whose heart is possessed by a piety well-pleasing to God: he concerns himself only with the future life, he cares only for God—he weds only with good actions." We have a story of his rebuke to a co-religionist for abuse of one who was not of his own faith, to whom al-Hallāj said, "Judaism and Christianity and Islam and other faiths have different titles and are called by different names, but their aim is the same, not different."* This story shews a spirit of toleration rare in his time, and a sense of the claim of all men upon their fellow-men. His charity extended even to the animals, and we are told how a disciple went out to the desert in search of al-Hallāj, and found him there with a starving dog. al-Hallāj bade the man bring him food, and the disciple went back with a couple of loaves, with which al-Hallāj fed the dog, and then gave his attention to the man's request. He devoted many years of his life to the winning of souls to God, and in his teaching he gave much prominence to the virtue of charity in the widest sense of the word. One of his last prayers, at the place of exe-

cution, was for those who were about to take his life:

These servants of Thine, who are gathered here to take my life, out of zeal for Thy religion, and to win Thy favour, forgive them and have compassion on them, for if Thou hadst not concealed from them what Thou hast revealed to me, they would not have done what they have done. And if Thou hadst hidden from me what Thou didst hide from them, I should not have suffered this affliction. Praise be to Thee in whatsoever Thou dost, and glory to Thee, whatever may be Thy will.†

By humble obedience to the Divine Will, and by love to God and man, the mystic could pass along the Way of Purgation, and become cleansed from the hindrances to that indwelling of the Divine in the human, the union of the soul with God, which was the aim of his quest. al-Hallāj was asked once who was the true lover of God, and he replied, "the true lover of God is he who rests in nought, and gives to none other a thought from the moment when he sets forth to seek until he hath found what he sought."

Swift for Thy sake I sped o'er land and sea,
And clove a way through wold and steep,

heartfree

And turned aside from all I met, until

I found the shrine where I am one with Thee.‡

When the Uncreated Divine Spirit becomes united with the created human spirit, the two natures dwelling in one shrine, then the saint becomes the living and personal witness of God.§

* *Kitāb al-Tawāsīn*. No. 53—M. S.

† "Quatres Textes" 52—M. S.

‡ Tr. R. A. Nicholson—M. S.

§ To paraphrase this in terms of what H. P. Blavatsky calls the ten fundamental propositions of the Oriental philosophy, the third of which runs thus (*Isis Unveiled*, 11. p. 587): "Man is also triune: he has his objective physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity."—EDS.

When that shrine has been emptied of self, then it can be filled with the fullness of the Divine Unity. The mystic union, to al-Hallāj, is a reality; he speaks of it thus in some of his mystic verses:

Thy Spirit is mingled with my spirit;
as the wine is mingled with pure water,
And if anything touches Thee, it touches me.
And lo! in every case Thou art I.*

This mystic union does not mean the disappearance of the human soul, but its sanctifying resurrection; the total renunciation of itself by the soul leads to its immortality by God. al-Hallāj said:

When God desires union with one of His servants, He opens to him the door of remembrance of Himself, and then the door of proximity to Himself; then He makes known to him the doctrine of the Unity,—then He takes him into the abode of His own Unicity, and there reveals before him His Glory and His Beauty. And when that servant's gaze falls upon the Divine Loveliness there it remains; the servant passes away from self and abides in God.†

When God has penetrated the human soul, the personality becomes defined and reaches its perfection, and the saint has the right to say "ana al-ḥaqq," "I am the Creative Truth,"‡ the supreme word in the Hallajian mysticism. It is the statement of the saint who knows himself to be deified by the Divine Spirit, to be the Witness chosen by God to represent Him to the world. So al-Hallāj says of himself, "I am Thy actual witness; Thou dost recog-

nise my essence as the Supreme Essence—Thou hast taken my essence to serve Thee as a symbol among men." Therefore he said to his generation "If you do not recognise God, at least recognise His signs. I am that sign, I am the Creative Truth."§

In this saying al-Hallāj summed up his whole mystical theosophy. He was the first among the Ṣūfī mystics to give precise expression to the ideas about the nature of God, and the conception of a reciprocal relation between the finite—the human, and the Infinite—the Divine, with which his predecessors among the Ṣūfīs had concerned themselves, but which they had not been able to formulate into a definite doctrine, or at least, had not dared to make accessible to all. The teaching of al-Hallāj, then, is the affirmation of an experimental mysticism which is to be helpful to all who are fitted to receive it, a mysticism based upon repentance, renunciation of the world, and the offering of the self to God. Its aim is the mystical union of the soul with God through love. In this union, the personality of the saint persists, perfected and deified, and the union is effected by the "indwelling" of God in man, so that the saint can say, as al-Hallāj said—and paid with his life for his boldness—"I live, yet not I, but God liveth in me."

MARGARET SMITH

* *Kitāb al-Ṭawāsīn*, p. 134—M. S.

† *Recueil*, p. 68—M. S.

‡ The saying for which al-Hallāj is famed, and for which he was accused of blasphemy.—M. S.

§ *Kitāb al-Ṭawāsīn*, p. 51—M. S.

REINCARNATION IN ENGLISH POETRY

[Philip Henderson who is rapidly making his mark among men of letters has already written in this journal on Indian and Chinese poetry.

Not a few people were surprised when E. D. Walker wrote in *The Path* a series of articles on the subject of this present one, which developed into the well-known *Reincarnation: A Study of Forgotten Truth*, first published in Boston in 1888, by Houghton, Mifflin and Co.; therein some forty poets were quoted. To-day even E. D. Walker would surely be surprised at the almost universal acceptance of the doctrine, in one phase or another.

In addition to poets quoted by Mr. Henderson, the theme has been dwelt upon by Kipling, Andrew Lang, H. W. Nevinson and many more, especially in America.

The more the idea is understood and applied, the sooner the Way to Contentment, which is Enlightenment, will be entered upon. On the mind which dwells upon Reincarnation the great Truth dawns—

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die
That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.

In 1889 H. P. Blavatsky wrote (Lucifer, Vol. IV, p. 188): "If the doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast."

Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit for ever;
Death hath not touched it at all, dead though the house of it seems!

The Song Celestial.

The belief thus sublimely formulated in the *Gita* has been for many years past implicit in the work of Western poets.

It is true that its presence in their work has, until more recent years, been more like a seed germinating and spreading its subtle roots through the mind than a belief shaping and dominating their whole vision as in the East—more like an undercurrent of

dream, from time to time glimpsed and remembered, but kept in abeyance by custom and environment. But all through the nineteenth century, poems were being written that reveal the hauntings of this belief, until in America Emerson and Whitman made their powerful contribution to spiritual thought and openly affirmed their faith in the soul's indestructibility through reincarnation.

Through their influence and the great revival of interest in Oriental thought in England under Sir Edwin Arnold and others, the translation of the Indian scriptures together with the impetus given by W. Q. Judge, "A. E." and the Irish Literary Movement, the belief gradually took a firmer hold upon the Western mind—until to-day it is triumphantly voiced by John Masefield, England's Poet Laureate, as his *Creed*.

I held that when a person dies
His soul returns again to earth,
Arrayed in some new flesh disguise.
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the road again.
Such was my own belief and trust,
This hand, this hand that holds the pen,
Has many a hundred times been dust
And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Troy, in Thebes, in Babylon.
All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.

He concludes :

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould
Be smithied all to kingly gold.

Here, indeed, we have the final statement of a belief that was merely a flitful haunting, glimpsed in moments of intuition, to such men as Rossetti, Browning and Francis Thompson. Nevertheless, the latter wrote with every appearance of certainty in his *Night of Foreboding* :

All dies :
Lo how all dies ! O Seer,
And all things too arise ;
All dies, and all is born ;
But each resurgent morn, behold more near
the Perfect Morn.

Oliver Wendell Holmes wrote in a moment of exultation in his *Chambered Nautilus* :

Build thee more stately mansions, O my soul,
As the swift seasons roll !
Leave thy low-vaulted past !
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outworn shell by life's unresting
sea !

The idea of the body as the soul's temporary mansion, common as it is, has inspired some of the most sublime poetry. Thus Wordsworth in his *Ode to Immortality* envisages the soul descending from the bright realms of eternity to take on fleshly shape. And as the souls in Plato's *Phaedo* before entering life drink the waters of Lethe, or forgetfulness, so to Wordsworth—

Our birth is but a sleep and a forgetting,
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar :

But in limiting a soul by an earthly body the remembrance of what went before need not be lost. He sees man as

Thou, over whom thy Immortality
Broods like the Day, a master o'er a slave.

Well known as the poem is, it cannot be quoted too often. It is indeed one of the most glorious in the English language, more true in its vision than the vast structures of the yet theologically-crabbed Milton. But two centuries earlier than Wordsworth, Edmund Spenser, the Platonist, is still more explicit in the statement of his belief in the working of karmic laws. In one of his hymns he writes :

So every spirit, as it is more pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight :
For of the soul the body form doth take :
For soul is form, and doth the body make.

Before Spenser this clear-sighted belief had, since the Greeks and Romans, been involved in the obscurity of the Middle Ages, and after him it lapsed again until, during the nineteenth century, chance sights or sounds or the falling of a certain light once more began to open doors in the memory, revealing in a lightning flash obscure and scarce-known depths of the soul. Thus Rossetti writes in his *Sudden Light* of such a moment of intuition :

I have been here before,
But when or how I cannot tell :
I know the grass beyond the door,
The keen sweet smell,
The sighing sound, the lights around the shore.
You have been mine before—
How long ago I may not know :
But just when at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of yore.

Thus, too, W. E. Henley, looking at a Toyokuni colour print of a lady "flowing-gowned and hugely-sashed, with pins arow," glimpses something of a previous life in Old Japan. He has forgotten, he says, what part he took in that life—

Child although
I have forgotten clean, I know
That in the shade of Fujisan,
What time the cherry orchards blow,
I loved you once in Old Japan.

.
Dear 'twas a dozen lives ago;
But that I was a lucky man
The Toyokuni here will show :
I loved you once in Old Japan.

Again "A. E."—George Russell—in a moment of deeper memory in his *Babylon*

To-day was past and dead for me,
for from to-day my feet had run
Through thrice a thousand years to walk
the ways of ancient Babylon.
On temple top and palace roof
the burnished gold flung back the rays
Of a red sunset that was dead
and lost beyond a million days.

.
The wave of phantom time withdraws :
and that young Babylonian maid,
One drop of beauty left behind
from all the flowing of that tide,
Is looking with the self-same eyes,
and here in Ireland by my side.
Light of my life in Babylon,
but Babylon has taken wings
While we are in the calm and proud
possession of eternal things.

Browning's philosophical poems are permeated with the idea of reincarnation, and, as in *Paracelsus*, he was continually guessing at some previous existence :

At times, I almost dream
I too have spent a life the sage's way,
And tread once more familiar paths.
Austin Dobson, too, begins his poem *To Myrtalé* with :

Myrtalé when I am gone,
(Who was once Anacreon)

and concludes it by asking his friend to enshrine "these annals of my heart," his poems, and to label them "Ashes of Anacreon".

But if after ages of forgetfulness, the men of the last century were only glimpsing at an inner truth lost to their fathers, the poets of to-day, to take only those of England and America, are stating their belief in reincarnation more and more clearly, heralding the renaissance of an ancient knowledge. We have already instanc.

ed Masefield. Even in the work of such a sceptic as Rose Macaulay there is that strange poem *The Door*, where, as the poet watches her friend standing the other side of a bonfire, a door of vision opens on to the past and she recognises the witch that was burned at that place centuries ago :

Through eddying wreaths I saw your eyes
Narrowed as if you were
In mirth or pain, or sharp surprise,
Or fear too keen to bear.

The hazel leaves had a stir and a thrill
As if they watched men die ;
And the centuries tumbled at the shrill
Sharp, long-forgotten cry.

The lit leaves cracked, the flame put out
A quivering glutton's tongue ;
The cruel beach-trees pressed about
To see you burn so young.

The red fire leapt and lit your face ;
I winced—you were so white
To have come once more to the ancient
place
Of red pain and black night.

Clifford Bax's *Traveller's Tale*, a long philosophical poem, is pregnant with the idea of reincarnation, and James Stephens, another Irish mystic, in his poem *The Soul*, has built a very monument to immortality :

Fast not, nor pray ! But only know,
He is—I am—And all is done !
The Deed of Time is finished ! Lo,
Thy self to Thine of self art won !
Thou shalt not seek, nor have reply
For Thou Art That in blink of eye.
Thou knew it all ! 'Twas hid within
Thy Memory ! Call but to mind
This—that Thou Art, and Death, nor Sin,
Shall conquer Thee again ! Nor bind
Thine action ! Nor make Thee seem
A Dreamer, living in a Dream !
—lines which recall the "Birthless and deathless and changeless"

condition of the spirit, the "End and beginning are dreams" of the *Bhagavad-Gita*.

But out of America, the home, paradoxically enough, of a new materialism, it would seem that a new spirituality, founded on the essentials of ancient belief, is coming to birth. The movement began with Whitman when he committed to *Leaves of Grass* the triumphant consciousness summed up in the line—

I am an acme of things accomplished,
and I an encloser of things to be.

He felt himself—

Aged beyond computation, yet ever new,
ever with these mighty laws rolling.

And to-day the tradition of belief is carried on by such moderns as Vachel Lindsay, Bliss Carman, Louis Untermeyer and Don Marquis, becoming ever more closely woven into the texture and fabric of their thought. Thus Lindsay in his poem *The Chinese Nightingale* shows us an old Chinaman in San Francisco listening, as he irons the washing, to the song of the nightingale, symbolising the voice of his soul. As the nightingale sings, the Chinese lady who was his lover in ages past reappears to him and asks—

Have you forgotten
Deep in the ages, long, long ago
I was your sweetheart, there on the sand—
Storm-worn beach of the Chinese land?
and his soul, the nightingale, answers :

Life is a loom weaving illusion, . . .
I remember, I remember . . .
and over and over again he repeats—

One thing I remember :
 Spring came on forever,
 Spring came on forever,

Bliss Carman sings of the
 awakening and progress of the soul
 after death in *Triumphalis* :

When from the mould again,
 Spurning disaster,
 Spring shoots unfold again,
 Follow thou faster
 Out of the drear domain
 Of dark, defeat, and pain,
 Praising the Master.

Thou shall take heart again,
 No more despairing ;
 Play thy great part again,
 Loving and caring.

Untermeyer in *How Much of
 Godhead* asks :

In what great struggles was I felled,
 In what old lives I laboured long ;
 Ere I was given a world that held
 A meadow, butterflies and song ?
 But oh, what cleansings and what fears,
 What countless raisings from the dead,
 Ere I could see her, touched with tears,
 Pillow the little weary head.

Don Marquis overhears the
 echoes of other lives and, recalling
 the doings of former bodies, recog-
 nises his indissoluble karmic link
 with them and feels the unalte-
 rable law of retribution shaping
 his destiny :

For wrongs I never wrought I must still atone,
 Blood money pay for them that I have not slain.

Dust that was flesh of mine moulders in many
 a tomb,
 Ghosts that were sires of mine circle me here
 in the gloom.

I have heard cries through the night in a
 tongue I cannot speak,
 And they knocked on my heart and blanched
 my cheek,

What is my life the more?—this visible life
 that seems,
 Or the hours when I drift at the whim
 Of a shade through the hurrying bourne of
 dreams.

Thus the testimony to the great
 revival of belief in reincarnation
 could be prolonged for many pages
 more, and anything like a full list
 of quotations would need a book
 rather than an article, where space
 is limited, to contain it. But
 enough has been said to indicate
 the growing influence of this belief
 on the modern mind. Its presence
 has indeed always been percepti-
 ble in the work of many poets,
 whether as a mere inkling or, as
 with Masfield and Whitman,
 a firm and settled conviction.
 But to-day, when the influence of
 narrow theological dogma is so
 much less and the popular mind
 is in many quarters turning with
 dissatisfaction from the established
 church, the way is once more
 open in the West for the belief in
 reincarnation to claim its ancient
 dominion.

PHILIP HENDERSON

STRAY THOUGHTS ON EASTER

ARE NOT THE GOSPELS PAGAN ?

[A Native of India submits for the consideration of Christians some views which, though not unfamiliar to students of comparative religions and to mystics, are generally unknown.]

On the subject of the Cross as a universal symbol, our readers' attention is invited to H. P. Blavatsky's *Secret Doctrine*, II, pp. 553-562.—EDS.]

During the Easter holidays the Universal Christ will be crucified again—perhaps with a little more intensity than usual. He has been nailed to the Cross these two thousand years, since the greater part of Christendom visualises the Crucifixion only, and worships the Death of the Saviour. It is incapable of understanding the Resurrection. Children and parents at home, pupils and teachers at school fully recognize how Jesus came under the law and along with two thieves was executed according to the then prevailing custom. That to them is an historical fact. The other—the event of the Resurrection—is not a living reality; it is a myth, a beautiful myth, a myth with a message, but a myth all the same. And those who like to think of themselves as practical people desire to profit by the *lesson of history*. Such people also let the myth give to them a little of its refreshment and exaltation once a year—by remembering it and then forgetting it. This may sound sarcastic. The writer only feels sad and articulates these thoughts in all seriousness.

The reaction from the belief in the Bible as the Holy Word of

God is seen in the view that it is an interpretation made by religious recluses who were devoid of any historical sense and ignorant of the elementary knowledge of science. The Higher Criticism bridges these extremes. Its most valuable help to Christendom in the reorientation of religious outlook has been the death-blow it has delivered to the church dogmas. While the Higher Criticism has dealt justly with the church interpretation of the Bible, it has been more than a little neglectful of, and unfair to, the poets whose works grace the pages of the New Testament. It is still fashionable to class together the poetry of the Gospels and the dogmas of the churches. There is not any great attempt to distinguish between the Gospels as history and the Gospels as myth. The truth of the prosaic facts of history is recognised, but the view is not generally accepted that a truth of equal if not greater value may be enshrined in the poetic myths. How many would concede that the life and labours of Jesus, recorded in the Gospels, are written in a cipher, and written not for the purpose of imparting historical

information but in the hopes that certain suggested spiritual verities may inspire, and may become subjects of study and of contemplation?

Those who are familiar with the old Eastern method of composing myths see in the Gospels that device at work. How did the ancient historians, who were poets and seers, reason? In this wise:—What value has any historical fact if it be not endowed with its spiritual message and its *universal* application? Is there any event, purely realistic in the material sense, without its soul and its romance? Are not all world-circumstances but shadows of spiritual happenings? And therefore does not true realism belong to the Spirit-World, ours being the world of shades? Consequently is it not true that history is not a document of mundane facts but a drama of supermundane forces projecting itself in the world of human beings? Would we not be false to our vocation if we chronicle but the puppet-show of mortals without disclosing the hidden purpose?

Not only Dravidian and Aryan, but also Buddhistic literature show unmistakable marks of this view. Its influence on the Gospel chroniclers must be taken into account. That influence was perhaps personally exerted by the disciples of the Thera-Puttas, the Buddhist Missionaries who left their country in the reign of Asoka and whose effort made an impress in Egypt, Greece and Judæa. Is it not possible that the writers of the Gospels

were among those who were brought up in the Asiatic tradition and who employed the Asiatic technique in dramatising the life-events of Jesus?

This digression gives the opportunity to express a hope that at least a few Christians may re-read the Gospels from the old oriental point of view. Professing atheists, destructive anarchists, proud disbelievers, as well as interested politicians, like those of Bolshevik Russia, have pressed into their service the findings of the Higher Criticism. Why should not, then, mystics and idealists make full use of another aspect of the Higher Criticism in the cause of a truly moral renaissance? Study of the Higher Criticism reveals a constructive side which if properly investigated and meditated on would deepen the religious outlook. We should not permit the work of the Higher Criticism to stop at the death of separative creeds; we must utilize it and lead it to bring to birth a cosmopolitan, a catholic, a universal Religion capable of binding the different races of men into a splendid Brotherhood. Padris cannot use that weapon which the Higher Criticism has unearthed, for then they would drive the last nail into the coffin of church, mosque and synagogue. View the Gospels as an attempt at giving a Christian shape and form to certain *universal* truths which inspired the entire pagan world at one time, and which fell not only into disuse but also into misuse. The universal character of these spiritual verities indicates

the grand possibility of once again uniting peoples by the bond of faith—belief illumined by reason and knowledge. Read the Gospels as Christian translations of universal facts of mystic experience, and their lack of the historical and scientific sense will no longer be an obstacle.

Christendom interprets the Gospels as the life-story of a unique Being. No one was born as Jesus was born; no one taught as Jesus taught; no one died as Jesus died. Human intelligence revolts against this view, especially when it perceives the uniformity of Nature, the infallibility of her laws of sequence and succession. Suppose Christendom were to awaken to the fact that such uniqueness is a fiction which cunning has imposed as a fact on credulity!

How many Saviours can we not name who at birth were threatened with death (yet always escaped) by an opposing power, call it Kansa or Mara or Herod? All of Them were tempted, persecuted and finally said to have been murdered; then They all descended to the Nether world, Naraka, Hades, Hell to save the Souls of the damned. On Their triumphant return They all became transformed into Gods. Then They were given the epithet of *Soter*—Saviour. Such is the biography of Tammuz, of Horus, of Atys, of Memnon. The poets who composed the Gospels "plagiarized" the old pagan stories, just as Shakespeare "plagiarized" his plots, characters and incidents. Political Imperialism

compromising with religious fanaticism nailed Jesus to the Cross like a criminal—but is that the Cross to which the Gospel poets refer? No. Their vision discerned the Real Immortal Cross, the symbol of the Mysteries in Greece, in Egypt, in Persia, in our India—the Mystery of Vithoba at Pandharpur, and that even more ancient one of Vishvakarma, the Divine Carpenter, who sacrificed himself to HIMSELF.

The Mystery of the Cross or the Sacrificial Death has two aspects:—(1) The great cosmic event, the descent of Deity, or Avatara—Incarnation of the Word-Verbum-Logos, or Sabda-Brahman in Sanskrit; and (2) the great human event, the Ascent of the Conqueror, man become the Super-Man, Jivan-Mukta, the *Life-Saviour*. In the human kingdom there is a continuous descent and ascent, crucifixion and resurrection of the Christ in man. Among the Immortals from age to age—yuge-yuge—cycle by cycle, there is a Descent of Righteousness so that man may rise, abandoning the heresy of separateness, into the Kingdom of the Living sending forth the cry—"O God, my God, how thou dost glorify me!"

"Blasphemy," thunders forth the orthodox fanatic, and by no means is he dead. "Arrant nonsense," asserts the scientist, though nowadays he is hesitant to do so publicly. "Superstition, beautiful superstition, I grant," cries the man or woman who finds good in all things—religion, science, art—and is the all-potent compromiser.

"It is a fact, for thus have I heard," repeats the lover of Religion but not religions, the seeker of the verities of Soul-Science, the student who compares ancient and modern philosophies and extracts the essence from them all.

Let the Christian turn Pagan. Then he will see the greater than historical truth of the Crucifixion Myth. Then he will begin to worship the Resurrection. He will

learn that nobody died or need die for him. *Crucifixion being a Process of Life is universal and omnipresent.* The Cross in Nature is the Tree of Life on which the flower of Resurrection blooms and bears the fruit of Ascension. Within the fruit is the Seed of Supreme Life, that is, of all Divine Incarnations, which we Hindus call the Bij which is Maha-Vishnu.

A NATIVE OF INDIA

The *Sanctum Sanctorum* of the Ancients, *i.e.*, that recess on the Western side of the Temple which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain—also called the *Adytum*—was common to all ancient nations.

Nevertheless, a great difference is found between the secret meanings of this symbolical place, in the esotericism of the Pagans and that of later Jews; though the symbology of it was originally identical throughout the ancient Races and Nations. The *Gentiles*, by placing in the *Adytum* a *sarcophagus*, or a tomb (*taphos*), and the solar-god to whom the temple was consecrated, held it, as Pantheists, in the greatest veneration. They regarded it—in its esoteric meaning—as the symbol of *resurrection*, cosmic, solar (or diurnal), and human. It embraced the wide range of periodical, and (in time) punctual, *Manvantaras*, or the re-awakenings of *Kosmos*, Earth, and Man to new existences; the sun being the most poetical and also the most grandiose symbol of the same in heaven, and man—in his re-incarnations—on Earth.

—H. P. BLAVATSKY, *The Secret Doctrine*, II. 459

VEDIC CHRONOLOGY

A CASE FOR 11,000 B.C.

[**Professor S. V. Venkateswara** of Mysore University is pushing the Vedic era to a period which will not be readily assented to by the dogmatic belonging to more than one sphere of modern knowledge. Our author, however, is fighting his fellow Orientalists, among whom he is a shining light, with their own weapons and the case he has made out is unanswerable. Fresh enquiry may push the era further back, and if teachings of the ancient Esoteric Doctrine are studied, surprises will be in store for our learned author himself. The article examines Vedic Chronology from three points of view; we wish the talented Professor had added in his astronomical examination the consideration of the origin of the Hindu Zodiac. Also, we think the time is overdue to examine critically some of the old myths and find their historical significance, and use them in fixing Vedic ages. Thus, for example, when did the Great Deluge, so fully described in the eighth Adhyaya of the *Satapatha Brahmana* occur? Interested readers will find a wealth of material on both these items (the Aryan Zodiac and the Indian Flood) in the two volumes of *The Secret Doctrine*.—EDS.]

Much has been written on the chronology of ancient India based on a study of the Vedic texts. But western scholars who studied the subject in the critical and scientific spirit were unfortunately imbued with the false deductions which Archbishop Ussher had drawn from the Hebrew records. Repercussions of Ussher's work are visible in the writings of our earliest Orientalists like Sir William Jones and Charles Wilkins and Max Müller, who was undoubtedly prejudiced by the theological atmosphere of Oxford. To them the world was created in 4004 B. C. and Noah's Deluge was in 2349 B. C. It was therefore unthinkable that the Vedic Aryans could have entered India before about 2000 B. C. The detailed artificial chronology based on this belief was built up by Max Müller and is clung to tenaciously by the living writers of his school. How potent his influence has

been, was clear when scholars like Prof. Keith interpreted the names of Vedic Gods and heroes appearing in the inscriptions of Western Asia, belonging to centuries eighteen and fourteen B. C., as relics of the Aryan march into India. They were thus impelled to bring the beginnings of Vedic culture further down within a measurable distance of about 1200 B. C. The obsession by a time-honoured prejudice in the matter of chronology blinded them to such obvious facts as the mention of the Himalayas in those inscriptions, which points *inter alia* to a migration not eastwards to India but westwards from this country. If any other evidence were needed in favour of a revision of Vedic chronology, we have it in the excavations in the Indus valley which take us back to the fifth millennium B. C., as shown in the January (1930) number of this Journal.

It is agreed upon among scholars that there are different chronological strata in the vast collection known as Vedic literature. The R̥g-veda is the earliest, and of its hymns those embodied in Books 2 to 7 form the earliest stratum, those in Books 8 to 9 are later, and in Books 1 and 10 the last. The data of the Yajur veda in its various recensions are of a later date than those of the R̥g-veda, and those of the Atharva veda are still later in the existing form although they embody some primitive beliefs and practices. The student of ancient chronology will have to bear these facts in mind before he considers the main data which help to decide the cultural epochs of the vast Vedic Age.

These data can be brought under three main heads: (1) those that are inferable from a comparative study of languages; (2) those pertaining to the relations of Vedic with other peoples, and (3) those pertaining to Astronomy.

PHILOLOGICAL EVIDENCE

Western savants have generally been inclined to swear by the philological evidence. Some of them have drawn parallels from the evolution of modern languages and supposed short periods as similarly sufficient for early linguistic evolution. But it would be idle to deny that the evolution of the common wheel took ages in

the ancient evolution of technique, whereas the transition from rude to advanced forms of the steam-engine has taken years rather than ages. So the time taken for Homeric to develop into Alexandrian Greek or for Pāṇinian Sanskrit into that of Patañjali, while it helps to fix the stages of development, is no criterion for fixing the period of time taken at each stage. The attempts to fix "the Upper Limit to the Date of the R̥g-veda" whether at 2000 B. C. or 1200 B. C., on the strength of the philological evidence alone, are really endeavours to build on quicksand. It is interesting to notice that modern opinion is veering round to this view. As Mr. Charles Johnston* has put it, so far as positive evidence goes, Max Müller might just as well have written 20,000 B. C. as 2000 B. C. Verily it is time that Vedic scholars address themselves "to extricate the chronology of India from the confusion into which it was thrown by the school of 4004 B. C."

It is accepted by all philologists that Slavo-Lithuanian forms a transition between Indo-Iranian on the one side and Græco-Latin on the other. But it is not widely known that the Tocharian language is nearest both to Lithuanian and Sanskrit, and that Nasili in Cappadocia is Aryan in inflexion and "incorporating," that is, Dravidian in structure. It was the language of the Hittites (after

* In his review of my book *Indian Culture through the Ages* in the *New York Times Book Review*, (March 24, 1929). Also in his admirable article "Ancient and Modern Thinking" in *The Atlantic Monthly* of New York.

1500 B. C.). The discovery of these two languages has given a shock to the classical division of the *centum* group of the West from the *satam* group of the East, based upon an original supposed Central Asian home. For Tocharian texts discovered in Chinese Turkestan show that the language is of the *centum* not *satam* group. It discloses a series of peculiarly European words at the same time and its grammatical forms show affinity in some cases to Celtic and Italic, in some others to the Slavonic, and in some to Armenian as against the Celtic. Its vocabulary is Græco-Sanskrit. It would be clear on a close examination that Armenian and Lithuanian disclose Vedic as distinct from later Sanskrit forms in some cases, as in the use of *k* for *p* and *j* for *y*. One has to be reminded that we likewise have *k* for *p* in the ancient Vedic forms (e.g. *anushtuk* and *anushtup*), and that even in later Sanskrit and Prakrit we have the corruption of *y* into *j* (*yadu* and *jadu*).

A few mistaken assumptions of philologists may be mentioned, as they would help in a reconsideration of the question. It is alleged that there is in Sanskrit no name for fish or even for the sea. But a whole hymn of the Rg-veda is given to fishes and their moanings when caught in a net (R. V. VIII. 67). *Samudra* denotes the sea undoubtedly in several passages in Books 8 and 10 and possibly in Book 7 (e.g. R. V. VIII. 6, 4; 92, 22; R. V. VII. 33, 8). It is sometimes argued that animals

like the bear and the wolf and trees like the beech and the birch are indigenous to the temperate zone and above all to Europe, whereas the lion, the tiger and the palm-tree are characteristic of Asia. Such arguments stand in need of revision making due allowance for differences in climate and in the distribution of land and water in the historical areas through the ages.

RELATIONS OF VEDIC WITH OTHER PEOPLES

The earliest portion of the Rg-veda shows that Agni was the most important of the aspects of divinity included in the Vedic pantheon, and that Soma and lastly Indra succeeded in prominence as the times rolled on. Some hymns also definitely declare these facts. One in the latest portion of the Rg-veda (x. 124) has it that "Agni, Soma and Varuṇa must give way. The power goes to another. In choosing Indra I give up the father with whom I have lived many years in friendship."

In the inscriptions of Asia Minor where the Vedic Gods are mentioned we find Agni conspicuous by absence and Indra assigned a prominent place with Varuṇa and the Nāsatyas. The supremacy of Varuṇa, according to the evidence of comparative mythology, represents a later stage of socio-moral and spiritual evolution, as that of Indra does in the light of these texts. It would thus be clear that Aryanism in Western Asia represents a later and not an

earlier stage in the development of Vedic religion.

A still earlier stage and epoch of time is represented by the mention of the horse in a Babylonian tablet of 2100 B. C. as the "ass from the East" or the "ass from the mountain". It is well-known that Gandhāra was the home of the Aryan steed from Vedic times onwards. There are numerous terms corresponding to the various classes of horses even in the earliest Vedic texts. In the third millennium B. C., too, we have clear evidence of the tripolic culture of South Russia marking the march of Indo-European tribes westwards.

These pieces of evidence seem to indicate waves of migration from western India westwards. Clear evidence of this is furnished in at least one hymn of the *Rg-veda* where Saramā is referred to as one of the agents in the spread of Indra worship westward beyond the Rasā river into the regions of Western Asia (R. V. x. 105). Along with this may be considered still earlier passages which mention that Indra and Nāsatyas were regaling themselves in strange lands (R. V. VIII. 4,2). Perhaps the earliest hymn mentioning a westward migration from India is R. V. VII. 6,3.

Western traditions are also in conformity with this view. The Phœnicians, for instance, started from the Persian Gulf and spread along the Arab coast to the Red Sea, finally establishing themselves on the coast of Palestine. Magle-

mosian culture worked its way westward as shown by the march of the hunting dog, just as the knowledge of the bow and arrow shows the spread of Mediterranean and Azilian culture northwards. The indebtedness of Egypt to Sumeria in the earlier millennia is now generally accepted. The Sumerians are distinct from all other races in Western Asia, which probably points to their migration from the East.

Earlier cultural strata than the Indra-Nāsatya are indicated by Soma worship and its migration. The Aryans were in this period in the region of the seven Punjab rivers, and branched off into Indian and Iranian. It is well-known that the Iranians, the ancestors of the Parsis, were using the Soma juice and that there is no word for Soma in any other branches of the Indo-European family of languages. The Persian name of the river Arghandab on which modern Kandahar stands is Harahvati, which certainly corresponds to Sarasvati in the heart and centre of Āryāvarta. The Indo-Iranian struggle of this period was partly economic and partly religious, as shown by the prominence of the pastoral dog as against the agricultural bull, and of *asura* as against *deva*. It is natural that the Kandahar river should be styled Harahvati (with the Persian replacement of *s* by *h*) by people who were familiar with the Sarasvati in the region of the Seven Rivers (*saptasindhavah*) of which both the Veda and the Avesta are so full.

The bulk of the earliest hymns of the R̥g-veda are to Agni who in some of them is also stated to be the earliest God worshipped by the ancestors of the hymnists. There are numerous words for Fire in the Indo-European languages and most of them are discoverable in the Vedic:—*Ignis* (Lat.) and *ugni* (Lith.) compare with *Agni*, *atar* and *hearth* with *atri* (*atrium*), the fireplace with *pura* (*purohit*); Greek *hestia* (Latin *vesta*) with *Vastoshpati*, and Latin *tapor* with Sanskrit *tapana*. It appears therefore that Agni worship prevailed among the Aryas before the epoch of the branching off of those whose languages are Indo-European. It would appear that the Aryas were in this epoch not in the Punjab as usually supposed but in the region of the Jumna, the Sarasvati and the Indus. It is significant that the list of rivers given in the R̥g-veda enumerates them from the Jumna to the Rasā—in regular order from east to west not from west to east. The Bharatas were in this region, whence India came to be known as Bhārata-varsha through the ages.

ASTRONOMICAL EVIDENCE

The astronomical data may now be examined, beginning with the latest and most certain references. The Jyotishavedanga contains a certain and clear reference connecting the beginning of the year with the constellations. The winter solstice was then marked by Śravishṭha or Dhaniṣṭha, *i. e.* the Delphini. This refers to about 1400 B. C.

The Upanishads belong to an earlier age than the Vedangas, and we find in the *Maitrāyani Brāhmaṇa Upanishad* (I. 4) the Pole-star described as Dhruva *i. e.* fixed. Jacobi argues that this term could have been applied only to Alpha Draconis, and this was approximately at the pole of the equator at about 2800 B. C.

In the Brāhmaṇas are still earlier references. The *Aitareya Brāhmaṇa* (IV. 4) says that the year began in the night of the full moon of Phalguni (Beta and Delta Leonis), and that the sacrifices began on that day (v. 1). We have a similar reference in the *Taittirīya Samhitā* (VII. 4) to "the mouth of the year as the Phalguni full moon". The date arrived at is 3870 B.C. But the latter passage also mentions that the full moon in Chitrā marked the beginning of the year. The winter solstice was here about 6200 B. C.

Astronomers like the late Mr. J. R. Kaye have doubted whether there could be a knowledge of the equinoxes used for chronological record as early as the Vedic texts. But we have a passage in the *Taittirīya Brāhmaṇa* (III. 10, 4) containing a description of the two halves of the year starting with the equinoxes. "Expand with the day and contract with the night; expand with the night and contract with the day." Mr. Kaye says that the word *vishuvat* used for equinox is found only in modern works. Here he is misguided, for the term is found even in the earliest stratum of the R̥g-veda (VI. 58, 1) "Oh Pūshan!

one arm of yours is white and the other dark. But two days have the night and day of equal length." This was an ancient and well known Vedic passage, as is shown by its appearance also in the Yajur vedic texts (e. g. T. S. iv. 1, 11). The *Taittirīya Āraṇyaka* which quotes this passage adds a comment (T. A. i. 2) that the reference is to the year (*samvatsara*). It would be clear now that the equinoxes and the calculations of time based on equinoxes were known in India from the earliest Vedic times.

In at least one passage I find clear and definite reference to the fact that the year commenced with the equinox in Vedic India. The *Taittirīya Brāhmaṇa* (i. 2, 3) clearly has it that the Divākīrt-yam hymns were sung during the period of the equinox: "As the two sides of the roof are equal and are built on either side of the central pole, so the two halves of the year join at the equinox (*vishuvan*) when the Divākīrt-yam hymns are sung."

Similarly, it was thought by scholars that the Chaldeans had knowledge neither of the tropical year nor of the precession of the equinoxes. But Jeremias has recorded that the Babylonian calendar was periodically rearranged with reference to the position of the vernal equinox. "While the vernal equinox in Assyrian times was in the Ram, plenty of observations took place before the first dynasty of Babylon when it was

in the sign of the Bull, and one at least that on the so-called Astro-labe when it was in the sign of the Twins." (Olmstead: *History of Assyria*, p. 593). This is quite natural, as it has been shown in my last article* that India was in contact with pre-Sumerian culture in the fifth millennium B. C.

Some scholars who have used the astronomical data of the Vedas for chronological purposes do not seem to have considered these data with reference to the context. Those already cited from the *Taittirīya Samhitā* make it clear that the reference is to the winter solstice. T. S. vii. 4,8, has this passage: "If the *gavām ayana* sacrifice is started on the full moon of Phalguni, the central day of the sacrifice would witness the outburst of the rains. It is therefore desirable to begin the sacrificial session at the full moon of Chitrā instead." The *gavām ayana* was for a whole year (*samvatsarāya*). It is therefore clear that the sacrificial year began at the winter solstice, so that the summer solstice should come six months later.

It will be obvious that one must decide from the context whether the year began at the winter solstice or the equinox. In fact the *Garga Samhitā* is recording an old tradition when it says that the year began at a certain point for ritualistic purposes and at another point for calendrical purposes.

By all accounts the month of mārgaśīrsha is *āgrahāyana*, i. e.

*THE ARYAN PATH, Jan. 1930, pp. 14-15—Eds.

witnessed the beginning of the sacrificial year. It has been taken as referring to the autumnal equinox, thus arriving at the date 4000 B. C. But the sacrificial year began with the winter solstice, as already mentioned. The date is thus pushed back to the eleventh millennium B. C. Similarly the heliacal rising of Sirius (R. V. I. 105,11) has been referred to the vernal equinox. But the context

shows that there was a downpour from the sky (*yahvatirapah*). The reference is therefore to the summer solstice, which would yield us again the eleventh millennium B.C.

This conclusion is warranted by calculations as to the precession of the equinoxes and the consequent shifting of the seasons, at the rate of 71.633 years for each degree or nearly 955 years for each nakshatra.

S. V. VENKATESWARA

The *Vedas*—on the date and antiquity of which no two Orientalists can agree, are claimed by the Hindus themselves, whose Brahmans and Pundits ought to know best about their own religious works, to have been first taught orally for thousands of years, and then compiled on the shores of Lake Mânasa-Sarovara (phonetically *Mansarovara*) beyond the Himalayas, in Tibet. When was this done? While their religious teachers, such as Swami Dayanand Saraswati, claim for them an antiquity of many decades of ages, our modern Orientalists will grant them no greater antiquity in their present form than between 1,000 and 2,000 B. C. As compiled in their final form by Veda-Vyâsa, however, the Brahmans themselves unanimously assign 3,100 years before the Christian era, the date when Vyâsa flourished. Therefore the *Vedas* must be as old as this date. But their antiquity is sufficiently proven by the fact that they are written in such an ancient form of Sanskrit, so different from the Sanskrit now used, that there is no other work like them in the literature of this eldest sister of all the known languages, as Prof. Max Müller calls it. Only the most learned of the Brahman Pundits can read the *Vedas* in their original. It is urged that Colebrooke found the date 1400 B. C. corroborated absolutely by a passage which he discovered and which is based on astronomical data. But if, as shown unanimously by all the Orientalists and the Hindu Pundits also, that (a) the *Vedas* are not a single work, nor yet any one of the separate *Vedas*; but that each *Veda*, and almost every hymn and division of the latter, is the production of various authors; and that (b) these have been written (whether as *sruti*, "revelation," or not) at various periods of the ethnological evolution of the Indo-Aryan race, then—what does Mr. Colebrooke's discovery prove? Simply that the *Vedas* were *finally* arranged and compiled fourteen centuries before our era; but this interferes in no way with their antiquity. Quite the reverse; for as an offset to Mr. Colebrooke's passage, there is a learned article, written on purely astronomical data by Krishna Shâstri Godbole (of Bombay), which proves as absolutely and on the same evidence that the *Vedas* must have been taught at least 25,000 years ago. (See *Theosophist*, Vol. II., p. 238 et seq., Aug., 1881.)

—*Theosophical Glossary* ("Vedas").

THE DISCOVERY OF THE SELF

An Essay in Religious Experience

[The first instalment of this psychological autobiography of **J. D. Beresford** appeared in our last number. In our next issue the series will be completed.]

Confusion in self-discipline arises because it is not recognized that neither the discerning soul, nor the reasoning mind, nor even alluring passions, are produced by the body. Most generally the phrase "sins of the flesh" is taken to mean that the cause of mischief lies in the physical body. Theosophy teaches that that is not true. Our readers are invited to ponder over the following very illuminating passage from H. P. Blavatsky's *Secret Doctrine* (I. 260):—

It is not molecularly constituted matter—least of all the human body (*sthulasarira*)—that is the grossest of all our "principles," but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning.

The way to subdue the animal in us is not to wage an active war against it, which would give it the strength of attention and recognition. The right method of not giving way to it lies in the contemplation of the Divine Virtues and in the doing of works energized by them. These Paramitas or virtues are given in *The Voice of the Silence* as under:—

1. DANA, the key of charity and love immortal.
 2. SHILA, the key of Harmony in word and act, the key that counter-balances the cause and the effect, and leaves no further room for Karmic action.
 3. KSHANTI, patience sweet, that nought can ruffle.
 4. VIRAGA, indifference to pleasure and to pain, illusion conquered, truth alone perceived.
 5. VIRYA, the dauntless energy that fights its way to the supernal TRUTH out of the mire of lies terrestrial.
 6. DHYANA, whose golden gate once opened leads the Narjol [a saint, an Adept] toward the realm of Sat eternal and its ceaseless contemplation.
 7. PRAJNA, the key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyanis.
- EDS.]

II

In my first article, I attempted to analyse a simple antinomy of the personality, the opposing laws or influences in the case described representing what I believe to be a fairly typical type of the Western European mind. The antagon-

ism in this instance lay between two only of the three forces which at a certain stage of spiritual development are in perpetual conflict. On one side I was aware of a very definite urgency from within, often resisted but never com-

pletely quelled, which reached out towards and recognised esoteric knowledge, idealised the principle of self-sacrifice, and, however vaguely, regarded Nirvana as the single goal worthy of attainment. (This element so far as it is recognised by psychologists is related by them to the unconscious, wherein it is so entangled with sexual and other bodily and mental influences that any fact of value which may emerge must be separated by the personal insight and knowledge of the student. Of the inexact sciences, psychology is, at the present time, one of the most obscure.)

The other side in the contest I am describing—a contest that has, for me, been essentially critical—was played by the reasoning intelligence. My intense curiosity concerning the origins of mankind, instigated in the first place by my rejection of the theory of special creation in favour of that of a gradual evolution, provoked a search that partly satisfied the mind, but not at all the spirit. Nor was there any change of method when this search for imaginative material out of which I might construct for myself a reasonable picture of the universe, turned, as it necessarily did, from biology to astronomy and physics. I had acquired in some degree the scientific habit of mind, and I now accepted as evidence only that which was capable, in so far as any fact is capable, of proof. Consequently when evidence of another kind was offered to me, such as a phenomenon that could

not be reproduced and tested by laboratory methods, my intelligence was always inclined to reject it.

Nevertheless, even in what I may term my most scientific period, there were indications of the other influence which should have warned me that I was treading the path of a dogmatism not less limiting to growth than that of the religion I had abandoned in my youth. I remember very clearly one example of this, which is worth reporting since it is fairly representative and has a certain allegorical value. I was talking with a friend, a very brilliant mathematician. We had been discussing the transition from the explanation of the movements of the planets and stars offered by Ptolemy's epicycles to that given by Copernicus and Kepler; and he with true scientific detachment remarked that the Copernican system was more acceptable inasmuch as it offered a simpler explanation of observed phenomena, and that other things being equal, the simple theory must, as a mathematical principle, always be truer in these matters than the more complicated. But, I then suggested, is it not possible that there may be still another mathematical explanation of celestial phenomena which would cover all the facts and might be even, in a sense, simpler still? My friend considered for a few seconds and then admitted that this was not inconceivable. And at that moment I had very much the same sense of release, of escape from

the bonds of dogma, that I had had when, so many years earlier, I had realised that the primitive beliefs of my early religious teaching were nothing but a hotch-potch of superstition—touched here and there by a truly savage ignorance—woven into and obscuring an ethical system which in itself was completely admirable. I had a sense of emancipation, of a power to choose, that I had been gradually losing. I saw in a flash the limitations of exact science, the undoubted fact that its instruments can measure only a particular set of phenomena.

The deduction from this piece of reasoning is of the first importance not alone in personal experience but as an allegory of very wide application; but before I come to that, it is necessary to consider the third element of the human trinity.

So far I have in this article treated of two forces only, because in my own case they appear in retrospect to have been predominant, but the contest between them is continually influenced, more in some cases than in others, by the third party in the senate, namely, the inclinations and reluctances of the body.

Now in the Middle Ages before the renaissance of learning that

was so strangely to affect the thought of the seventeenth century, the flesh with all its lusts and inertias was regarded as the chief enemy of religion. And since the mass of the people in Europe are still under the sway of medieval thought, we continue to find the desires of the body held up as the primary bar to spirituality; that this is true of those who permit themselves to be dominated by their carnal appetites, of whatever kind, I do not for a moment deny, but I do not propose to consider that in this place.*

For in this autobiographical résumé, the struggle with the flesh was not important, because I had already passed through it before the time of which I am now writing. This statement, however, must not be taken as implying that the struggle was ever a critical one. Everything depends, in this relation, upon the stage of development reached; and in these articles I am trying more particularly to address those who by this reckoning may be counted as approximately my own contemporaries. And for those I would note that in my own experience the chief danger is in the inertia rather than in the positive desires of the body,† in the turning away from conflict by using worldly

* May I refer readers, in this connection, to my Article on "Exorcising Evil" in the June number of THE ARYAN PATH, last year, with particular reference to the illuminating Note by "Asiatic" which follows it.—J.D.B.

† Desires of the body do not arise in the body; they manifest themselves through the body. Nay, more—passions and desires are not produced by the body, but, on the contrary, the body is due to the former. It is desire and passion which caused us to be born, and will bring us to birth again and again. Read this in the light of the passage quoted in our introductory note and the position will become clear.—Eds.

thoughts, interests, and satisfactions as an anodyne.

I come, now, to what I regard as the second stage of my own development, initiated some nine years ago. Looking back it appears to me as if various factors quite outside my own control were combining at this time to influence the future of my thought. I made, by accident, one or two new acquaintances who were strongly to affect my life. Chance, apparently, ordained that I should go to live again for fifteen months in London. And the combination of these accidents had, as I see now, a very powerful significance.

The first considerable influence was provided by my study of the Gourdieff teaching, called "The Fourth Way," then being expounded more or less privately in London by M. Ouspensky. I touched upon one or two of the methods advocated by this school in my article of last October, but as it is essential here to examine my own personal reactions, certain of those methods must again be referred to.

The chief of them in this relation was the implicit principle that before any progress can be made, the disciple must know something of himself, and the method employed was that of teaching him to take a new viewpoint. In Fontainebleau where Gourdieff himself had a school at that time, much attention was given to the breaking up of physical habits by various exercises and dances, but nothing of this kind was, to my knowledge, prac-

tised in London. The aim in both cases, however, was the same, for the command "Know Thyself" may be obeyed without any physical training, which is, in effect, but a side issue, however helpful it may be in some instances. The important principle taught, by no matter what means, is the perpetual watch upon the self. The disciple must train himself to self-scrutiny, not alone by introspection and an enquiry into his way of thought and life, but also by the cultivation of an increasing awareness of whatever he is doing however trivial. In ordinary life, the life of the world, we spend, consciously and unconsciously, various efforts towards the simplification of recurrent actions by educating ourselves in automatism, for which the body has a considerable natural aptitude. In the ordinary physical exercises—walking is one of the simplest examples—we pay little or no attention to the highly complicated series of movements involved, the series being accomplished by nerves and muscles that have been trained to its performance. Even in far more involved acts, such as reading aloud, it is possible with practice to delegate most of the work to the trained reflexes and permit the attention to wander.

Now this automatism, comparatively harmless in some respects, stultifying and regressive in others, can be brought into the sphere of consciousness, and the doing of that is an admirable exercise in the first stages of self-know-

ledge. Not only may the practice of self-observation, even of the physical mechanisms, help to cure foolish faults that have become habitual and sometimes definitely harmful, but what is still more valuable it gives the desiderated new view-point of the self.* In my own case I found that the development of this technique gave me a rapidly increasing realisation of the body as an instrument of the mind, a very delicate and sensitive instrument with methods and powerful tendencies of its own, but one that might be, (and sometimes actually is) subordinated to the control of the higher personality.

The next step, and a far harder one to make, is to raise this process to a higher level, and instead of watching and attempting to cure the automatisms of the body, to seek and eradicate those of the intellect. That step I cannot claim to have yet taken. I am still engaged in making it. But it is, I believe, essential to the discovery of the self, and the conflict that is the theme of this article could not probably, in any case, have been resolved in any other way.

It is necessary, however, before attempting any description of method in this connection, to con-

sider briefly the assumption involved. The suggestion made in the previous paragraph, and earlier in the article, may appear to be that the soul, the chief person of the human trinity, is able to operate with regard to the intellect in the same manner as the latter operates with regard to the body. But this is not true. Each of the three entities has its own mode, and they do not resemble one another. It is not possible, for example, by any simple act of will to bring the soul into judgment upon the mind. We may delude ourselves quite easily that this is being done, but what we are actually doing is setting two sides of the mind† in opposition in the manner familiar to everyone in ordinary life. This delusion gains force from the fact that in making this particular separation, we abstract from the personality all those ethical and, by common standards, praiseworthy elements that we presume are most representative of the Soul, and set up as an antagonist the less admirable inclinations as a figment of the mind and body. The result of this is a passing effect of righteousness, possibly a considerable elation of mind, but if the process stops at this point,

* This is nothing new, and in Indian Yoga literature is well known. The practice described by Mr. Beresford belongs to the lower Haṭha Yoga, dangerous to sense and balanced life. Both Eastern Occultism and Theosophy in teaching Rāja Yoga eschew such practices; the rules of this kingly science are to be found in *The Voice of the Silence*; its instructions are "for those ignorant of the dangers of the lower Iddhi" or psychic faculties of which there are two groups, one results from bodily practices, the other from mental and spiritual exercise.—Eds.

† Theosophy taught this ages ago and H. P. Blavatsky explained the doctrine fully and even simply in *The Key to Theosophy*. The two aspects of Mind, the lower and the higher are recognized, but beyond the Higher is Buddhi—Intuitive Mind, the Pure and Compassionate Reason, the Nous of the Greeks as distinguished from Psyche. Rāja Yoga deals with Buddhi-Manas or Nous, while Haṭha Yoga deals with Kama-Manas or Psyche wedded to body.—Eds.

little if anything will be gained. I must add, moreover, that in the earlier developments of consciousness, the result of this splitting of the personality into what may be called a moral and an immoral opposition, is liable to be quite definitely harmful, leading to all kinds of inhibitions, self-righteousness and unconscious hypocrisies.

In all this, I am not theorising but speaking out of my own experience in the hope that anyone who is following the same path as myself may gain his own experience rather more quickly than he would otherwise have done.* And by way of warning, I will give one example of the manner in which this opposition and splitting of the personality may lead to undesirable results. In my first article I referred to the religious ecstasies of my youth, and I may now add that these were counterfeited, all through my life, by the continual making of vows which arose from nothing more nor less than this assumption that my ethical tendencies represented far more than they in fact did represent. Such vows were, of course, quite useless. They had no effect other than that of temporary suppression of the self to which they were opposed, and were inevitably followed by a reaction. And what is desired is not separation but integration—a subject that must be reserved for my next article.

To summarise this stage of my progress in the search for the self, I must attempt some description of my state of mind before I entered upon the phase which followed. The sense of conflict was already leaving me. I was not yet able to reconcile the scientist's picture of the universe with that provided by the particular esoteric teaching I was then studying. The old separation in fact, still persisted to present science and religion as antinomies. But I had temporarily changed sides and saw life in terms of the spirit rather than in those of matter. And one effect, perhaps the most encouraging, was a feeling of increasing content. I was becoming less critical of my fellowmen, and in the process gaining self-confidence, approaching more nearly the mean between pride and humility which is the ideal state of mind for the student of wisdom. Naturally, in view of the fact that the critical conflict I have referred to was not as yet resolved, I suffered many lapses; but I was discovering a means to overcome those moods of depression in which life held no promise of satisfaction and the future appeared as an empty void. In those dark hours, I was now able, tentatively as yet, to hold myself still, inhibit the clamour of the mind, and realise, however faintly, the integrity of the self. Also, I was helped, now and again, by

* Theosophy says—"Beware, Do not experiment with dynamite without first acquiring theoretical knowledge of what you are about." Says *The Voice of the Silence* "To live to benefit mankind is the first step. To practise the six glorious virtues is the second," and the latter are given in the introductory note.—Eps.

something that was half dream, half vision at the moment of awakening in the morning; one of which messages—in Greek that I had to ask a friend to translate for me—cleared up a psychical “complex” of which I had not until then been aware.

Nevertheless, I might even then have relapsed again if another “accident,” (I cannot, myself, believe it to be such, but I do not wish here to beg so important a

question), had not helped me to take the next and most essential step. For personal reasons, which, because they very closely concern another person, cannot be given here, I had decided to abandon my study of “The Fourth Way”. I was already beginning to realise that much of its teaching was repugnant to me. Of the next step—in the next number of THE ARYAN PATH.

J. D. BERESFORD

SELF-KNOWLEDGE

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call self-analysis. “It is not reached by reasoning or by any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

—*Lucifer*. Vol. I, p. 89

THE BRITISH IN INDIA

MATERIAL SUCCESS AND SPIRITUAL FAILURE

[Robert Sencourt, M. A., B. Litt., of Oxford University, has spent four years each in India, Italy and France. He is the author of *Outflying Philosophy* and the *Life of George Meredith* characterised by André Maurois as "one of the best lives of a writer that we possess".

This is a well considered article. Mr. Sencourt writes to us "As I go into this matter again—and I gave some years to it when I was writing *India in English Literature*—I find that England has offered India practically nothing of the treasury of ancient wisdom or spiritual philosophy: and because she has given so little, she has so far taken little. The relation has been a material one, though as I try to show even that should be founded on spiritual principles."—EDS.]

I

The high debate of policy which drew to London princes and leaders from India was occupied with a sweeping change in government in India. Aiming on the one side in keeping India within the loose alliance which the British Empire has now become, it acknowledged on the other that the peoples of India were beyond accepting dictates from another people. The idea of the British race in India as a dominant race, in the sense in which the Moguls once were dominant, or as the Romans or the Normans once were dominant in England, has gone for ever.

The peoples and states of India are henceforward in the same relation to England as what are called the self-governing dominions. They are each in a position which closely resembles that of the province of Quebec. It has a different origin, a different vernacular, and a different religion from England, though it is assimilated to a common culture. It has its

own marked place in a federation. It accepts an order, and a legal authority which have their centre in London. It has full cognisance of the power, and the commercial enterprise, of the great Empire in which it finds its place. But it retains its own traditions which give to Eastern Canada a flavour of their own. If the French Canadians are therefore—and they insist they are—British, there is every reason why, with equal elasticity, the peoples of India, while making themselves equally masters of their own house, should also find advantage in adhering to the law, to the commercial enterprise, and to the loose interplay of the British Empire. A population some nine times that of England, with such a rich legacy of traditions, will provide a unity indescribably more dynamic than French Canada. Its influence is not only so much vaster: it has the romance of a peculiar strangeness: it meets Europe with the oriental philosophy in which her own culture and religion

learnt first to find the reality of things unseen.

It is from the point of view of the philosophies which underlie great religions, and from this alone, that we shall see to the heart of India's political relation to England. For the art of government which is the application of the science of government is but one province of the science of life which is dominated by those queenly sciences which treat of truth and the spirit. Behind the question of right which occupies the debaters, the questions of tariffs, the question of privileges and pensions, the question of police and of military responsibility, the question of the freedom of Princes from their residents and their share in Indian excise, the questions of federation, of representation, of minorities, the great question of the tension between Islam and Hinduism—for the questions of right are soon absorbed in the great general demand for the maintenance of order—there remain august and final the principles of order.

II

Order, it must be remembered, is the unity of variety. As the successive moments of time are each a window upon the stable and unsuccessive immediacy of timeless being, so the endless movement by which the things of time change with other things holds up in every kind of thing which we contemplate a mirror of some aspect of final reality. The truth of things is in the bal-

ance kept between the witness of the senses, and the far intuitions of reason. But reason working so in unity with the spirit does more than balance, for otherwise there could be no order in created things: reason identifies itself with the spirit which masters the potentialities below it to a spiritual purpose as thoroughly as the writer who makes of ink and paper a trumpeted messenger of his unseen thought. And just as each of the works of man mirrors an aspect of its maker's life, so each of the things of sense gives through sense a message to the mind.

We cannot think of a good man who disdains the physical well-being of those around him. Just as the sun is not only a consuming fire but also the source of energy in the world, so love and charity are not only the secret of the Divine Nature; they are throughout creation the energy of life and the principle of order.

III

The problem of India is to apply to the peoples and languages between Peshawar and Pondicherry, between Chittagong and Quetta, between Trivandrum and Kanchinjanga, an order of government which will work towards unifying variety with something of the tranquil operation of God's perpetual providence. Such a government needs to temper the inexorableness of universal law with the sympathy of those who live by the heart, and yet live spiritually. Logical and intellectually consistent on the one side,

relentless in the grasp and application of its principles, it can have no authority but by its harmony with the spirit of the people, and by a constant adaptability to their spontaneous choice, and by an unwearying justification of itself to the leaders of their thought. Burke wrote in his *Reflections on the French Revolution* :—

To make a government requires no great prudence. Settle the seat of power; teach obedience, and the work is done. To give freedom is still more easy. It is not necessary to guide; it only requires to let go the rein. But to form a *free government*; that is to temper together those opposite elements of liberty and restraint in one consistent work requires much thought, deep reflection: a sagacious, powerful and combining mind.

But it needs much more: it needs above all a heart: a heart warmed by the glowing interchange of intuitive sympathy. It is the greatness which is born of this warmth of heart when it is inspired by a clear view of the intellectual principles of order which can alone give happiness to India: and it is that which has been missing.

When the English came to India, the great stretches of the country had no real unity. The Mogul conquerors had established over their wide empire the authority which they associated with their loyalty to their Prophet: beyond that stretched the social system and the complex traditions of the religions associated with Hinduism. Such was the country which opened to the Elizabethan voyagers, who came neither as governors nor philosophers, but

to exchange material advantage. Queen Elizabeth wrote to the Emperor Akbar:—

The great affection which our subjects have to visit the most distant places of the world, not without goodwill and intention to introduce the trade of merchandize of all nations whatsoever they can, and by which means the mutual and friendly trafique of merchandize on both sides may come is the cause that the bearer of this letter, John Newbury, jointly with those that be in his company with a courteous and honest boldnesse doe repaire to the borders of your Empire.

It has been the business of the historian to trace the development of the East India Company into a responsible government: to see how the idea of administration and justice developed under Clive: to watch how Hastings adapted himself both to the ways of the Company's servants, and to reverence for India's ancient wisdom while he worked out his administrative reforms: to trace how his trial, and especially Burke's attack upon him, marked England's sense of moral responsibility towards the people of a venerable civilisation; how the ordering government of Britain spread through India; how the genius of England in great pronouncements recognised the rights of Indians, and how at last England has offered to India the promise of a free Indian government.

Yet as one traces this majestic episode of history, one cannot but observe how stubbornly the English have ignored the complications brought in by personal self-interest. Not only have their histor-

ians passed over their own legitimate claims as traders: but they have ignored their own moral faults, and spoken of themselves with a shameless pharisaism. The Englishman has, for the most part, not gone to India for self-sacrifice: but to gratify ambition. He has claimed all the rights of supremacy; his manners have been often overbearing; and he has done very little to spread the ideas or standards of the highest European culture. The English in India have developed the faults and virtues of the material greatness they have for three centuries attained.

It is not unnatural that the peoples of Northern Europe should confuse civilisation with comfort, and exchange for ordered thought the order of material organisation. It was nature's defence for them against a winter of rain, of snow, of fog. It naturally arose out of their robust physical survival. It received an enormous addition from their power over mechanical invention, and the exploitation of their wealth in coal and iron and steel. It developed not only wealth, but new powers of character, not only in enterprise and thoroughness, but by a peculiar instinct of honesty and justice. Such was the background of the people who went to create modern America, and who attained supremacy in India. And we do not understand their rôle in India till we consider America where material organization is at once so complete and so monotonous, so regular and so unsatis-

fying, and where the highest forms of life, the life of the heart, of the mind and the soul, have been sacrificed to providing with such unusual thoroughness the appurtenances of physical smoothness: where there is little of hunger, of cold or of nakedness, but still less of the unbought graces of life: men have foregone their heritage of leisure, of wisdom, of beauty, and of joy. For even joy is an inward mystery far beyond exercise and amusement. Sport is obviously excellent: and no one should tolerate the world living in physical hardship. But comfort like games is insufficient: games are a health-giving discipline: they should be a pleasure; but as a religion they are, like material prosperity as a religion, a mark of decadence. The English have failed to make the exercise of their bodies a means to that of the Soul.

In India they have brought their railways, their telegraphs, their machinery, their organization, their background of international prestige, and as between Islam and Hinduism the neutrality of their government. The benefit has been immense. The principle of their commerce is so close to that of universal life that it is intrinsically august, as peace and justice are. But as long as they confuse material order with spiritual order, as long as the brute weight of force is held to be the authority of government, so long will the English be incapable of providing India with either freedom or a government. The Indian instinct

which is exhilarated by the very mention of ideal and spiritual things: the great tradition of caste which, though it has often been applied tyrannously, does insist on the hierarchy of function: the relations of authority and service as essential to freedom; in all these India is at present far in advance of England. But though the adjustment of government with freedom will lead to some beneficial and some doubtful expedients, the real balance is to be found only in the acceptance of certain metaphysical principles of order and function which English administrators have forgotten though they are still to be found in the treasury of the thought which she inherited from Mediterranean civilization. The English have

shown, and to a large extent have completed, their function in India. But it will not be finally completed until material organisation has been replaced by that intellectual and spiritual order by which the attraction of two strangers come together in a communion of the heart, a communion finding its motive and its law in the magnetism which centres the force of mutual attraction in the planetary system of the spiritual universe. It is in accepting a delegation of this authority, spiritual in its principles, yet applied in details of law and administration which ensure free commerce and spontaneous growth to a vast aggregation of peoples, that India will be re-born as a federated nation.

ROBERT SENCOURT

I have always regarded the encouragement of every species of useful diligence, in the servants of the Company, as a duty appertaining to my office; and have severely regretted that I have possessed such scanty means of exercising it, especially to such as required an exemption from official attendance; there being few emoluments in this service but such as are annexed to official employment, and few offices without employment. Yet I believe I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge; qualities which reflect the greater lustre on their possessors by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their dominion.

—From a letter of Warren Hastings to Nathaniel Smith, Chairman of the Board of Directors of the East India Company, dated 4th October, 1784.

ON THE MYSTIC SYMBOLISM OF SHAKESPEARE

[The name of **G. Wilson Knight** has been seen often during the past three years in such leading English magazines as the *New Adelphi*, the *Fortnightly Review*, the *London Quarterly Review*, and the *Dublin Review*. His deep insight into the mysticism of the great playwright was evident in his recently-published work *Myth and Miracle: An Essay on the Mystic Symbolism of Shakespeare*. Mr. Knight is now Senior English Master at the Dean Close Memorial School, Cheltenham.—EDS.]

The criticism of Shakespeare has in the past been too strictly limited. Confining itself almost wholly to "Commonsense" analysis of the plays, it has noticed the clash of character with character, the human interest of poignant dramatic situation, and the firm ethical sanity that is everywhere apparent in Shakespeare. Such criticism has done valuable service; yet that which is of even greater significance has been left almost unnoticed. The more imaginative qualities have been too often forgotten. Throughout Shakespeare there is a subtle use of atmospheric effect, as for instance, the murk and evil that muffle the Scotland of *Macbeth* or the bright imagery and sensuous magnificence that scintillate in *Antony and Cleopatra*: and this can be analysed, can be, and should be, related to the metaphysical and ethical significance of the plays concerned. Nor have the varied uses of poetic symbolism been adequately noticed: such as the use of animal-symbolism in *Julius Caesar* and *Macbeth*, where an essentially *unnatural* act is accompanied by unnatural behaviour in the animal world; or the recurrent

stress throughout Shakespeare on "storms" or "tempests" as symbols of tragedy. Now a careful attention to such poetic and imaginative effects produces striking results: for it illuminates the significance of those Final Plays whose curious plots have never been properly explained.

Elsewhere* I have shown that Shakespeare's later plays fall naturally into three groups: first, plays of pain and intellectual despair, such as *Hamlet*; second, plays of tragic grandeur, superficially sad, it is true, yet inwardly strong with the mystic optimism of poetic tragedy—of these I would quote *Lear* as a typical example; and third, a curious group of plays where the tragic theme is reversed, and a happy ending is brought about contrary to the natural logic of human life, and to the canons of realistic art. *Pericles* and *The Winter's Tale* are not plays of any usual type. The poet who designs a happy ending naturally attempts to clothe his plot with some outward probability. Shakespeare does not do this here. There is no attempt at realism. Therefore, having regard to the succession which these

**Myth and Miracle: An Essay on the Mystic Symbolism of Shakespeare.*

plays continue, and, moreover, to the fact that they are strongly impregnated with an atmosphere of religious mysticism—dreams, oracles, and divine appearances—I regard them essentially as mystical resolutions of those difficulties and despairs which are the theme of earlier plays—which are definitely painful in the first group, and recognised intuitively as things of necessity and beauty in the great tragedies. They do, in fact, definitely and decisively contradict the earlier humanistic logic. They explicate the irrational optimism of tragedy in the form of myths or parables. Shakespeare's greater tragedies turn nearly all on the same theme: the failure of Love to body itself into any earthly symbol. Sometimes the loved ones prove actually false, as Queen Gertrude or Cressida, or Goneril and Regan, or the friends of Timon; sometimes the lover suspects falsely, as Hamlet seems to distrust Ophelia, as Othello distrusts Desdemona. But the difference is superficial: all these plays equally suggest that the human soul finds love too delicate a thing to weather the stormy voyage of temporal existence.

The Final Plays of Shakespeare, however, reverse this theme. In them the story is pursued to the brink of tragedy: and then tragedy is curiously averted. Thaisa, the wife of Pericles, is cast, apparently dead, into the stormy waters: yet she, and his lost daughter, Marina, is restored to him after a long passage of years. And Cerimon,

the hermit, raises Thaisa to life in a scene which recalls the raising of Lazarus in the Gospels. Now, in so far as we admit a universal tragic significance in earlier plays, we are, I think, forced to recognise a universal mystic significance in these Final Plays. They represent, symbolically, the resurrection of that which *seems to die*, but is yet alive; the conquest of love over those stormy waters of temporal existence which appear to engulf it. It is significant that *Tempests*—Shakespeare's percurrent symbol of tragedy—recur in these two plays. But there is not only loss in *Tempest*: there is revival, resurrection, to the sounds of music. Pericles, finding his long lost Marina, hears a mysterious "music of the spheres" just before his vision of Diana. Hermione, too, is awaked to the sounds of music.

As though some insistent truth was yet striving for fuller expression, we have these same themes amazingly multiplied within the compact plot-texture of *Cymbeline*. Bellarius, Arviragus and Guiderius, long-lost to Cymbeline through his mistrust, are yet restored to him at the end; and both Posthumus and Imogen think each other dead, only to be joyed at their loved one's miraculous survival. Most interesting of all, in this play we have the *Vision of Jupiter* which has baffled past commentators: yet it is indeed, a natural attempt on the poet's part to explain in some degree, through an anthropomorphic theism, this

mystic realisation of the ineffable which is beating in his mind.

And Shakespeare found the perfect form at last. Let me again emphasise the importance of the Tempest-symbol which is ubiquitous throughout the plays of Shakespeare. *The Tempest* is well-named. Here the whole sequence of past plays is, as it were, caught up into one supreme moment of vision. More exquisitely compact than *Cymbeline*, *The Tempest* is a record of Shakespeare's spiritual progress and, simultaneously, a vision of mankind tossed on the turbulent waters of this life. Therefore Prospero is both the Supreme Being—from one point of view—and, from the other, Shakespeare, the poet. The story is simply this: a magician draws to him, by means of a tempest, a ship-load of men—good, evil, wise and ignorant: them he both wrecks, and saves. The mystic melodies of Ariel's pipe sing the travellers to the yellow sands where all is forgiven and all restored. *The Tempest* is the most perfect work of mystic vision in English literature.

A detailed interpretation of *The Tempest* involves many references and many subtleties. I cannot note them here. But my view is most interestingly corroborated by a remarkable and profound book by Mr. Colin Still, *Shakespeare's Mystery Play: A Study of The Tempest* (Cecil

Palmer, 1921). This book the publication of my essay, *Myth and Miracle*, brought to my notice. Mr. Still analyses *The Tempest* as a work of mystic vision, and shows that it abounds in parallels with the ancient mystery cults, and works of symbolic religious significance throughout the ages. Especially illuminating are his references to Vergil (*Æneid* VI) and Dante. Now his reading of *The Tempest* depends on references outside Shakespeare, whereas my interpretation depends entirely on references to the succession of plays which *The Tempest* concludes. We thus reach our results by quite different routes: those results are, however, strangely—and yet, after all, I believe, not strangely—similar. To the sceptic, this may suggest that mystical interpretation of great poetry may be something other than "wild and whirling words". It is, indeed, not without its dangers, yet it is the only adequate and relevant interpretation of Shakespeare that exists. Since, if the vision of the poet and that of the mystic are utterly and finally and in essence incommensurable, where are we to search for unity? And yet if the art of poetry have something of divine sanction and transcendent truth, then what limit can we place to the authentic inspiration of so transcendent and measureless a poet as Shakespeare?

G. WILSON KNIGHT

IN THE WORLD OF BOOKS

MILITANT NON-VIOLENCE*

[Dr. L. P. Jacks, Editor of *The Hibbert Journal*, wrote on "Democracy and Culture" in our July issue. We are very glad to be able to present his thoughts on the vexed problem of religion in politics.—EDS.]

It has been said that autobiographers are at once the most interesting and the least trustworthy class of historians; the most interesting because the human element in the person of the autobiographer pervades the narrative; the least trustworthy because whatever he narrates is apt to be seen by him through the distorting medium of his own personality. This last is quite distinct from conscious falsification, which may be wholly absent, and is compatible with accuracy in detail, but it leads the writer in spite of himself to see the facts in a false perspective. To see himself and his own doings as they really are the autobiographer must view the facts of his life with the Eye of the Universe, and this is normally beyond the powers of mortal men. The same disability applies, of course, to history in general, but is most apparent in that kind of history which turns upon *oneself*.

Mahatma Gandhi: his own story is no exception to this rule. It has a profound interest, especially for those who will make the effort, which we of the West ought assiduously to make, to understand the inner workings of the Indian mind, so different, in some

respects, from ours. But when Mr. Gandhi turns to the story of his wrongs or sufferings, as alas, he has frequently to do, we find that though the story is told without trace of exaggeration or bitterness, or the least desire to exhibit himself as a martyr, he nevertheless underestimates the acute provocation which his methods cause to those whose notions of responsibility differ from his own, and hardly gives them the credit they deserve for refraining from measures more severe than those actually taken. It is in such matters that the perspective goes wrong.

Mr. Gandhi's narrative leaves the present writer entirely convinced of the author's sincerity, but unconvinced of his freedom from self-deception. His purity of motive is beyond question or, to speak more strictly, it is as little mixed with self-regarding impurities as human motives can be expected to become. Whether the appellation of "saint," so commonly bestowed upon him, is correct or not it would be futile to discuss. But he is certainly not a professional saint, and it is to be regretted that so many of his followers are doing their best to

* *Mahatma Gandhi: His Own Story*. Edited by C. F. ANDREWS. (George Allen & Unwin Ltd. 12s. 6d.)

turn him into one—a regret which he himself, much to his honour, seems to share. In several passages of this book he has recorded his dislike of “darshan” or saintworship, which is apt to grow, if unchecked in time, into deification later on. Mr. Gandhi is well advised, in the interest of the cause he has at heart, as well as for the sake of sanity in general, to do all he can to prevent his followers from making him an object of “darshan,” and to place it on record, as I think he has done in this book, that he desires no apotheosis. The world would be a saner place than it is if all the great men of the past, whether heroes or saints, had taken similar precautions. Mr. Gandhi on his human level is a sufficiently imposing figure, an object lesson in self-mastery and self-devotion. But exaggeration may easily spoil it.

The main question which most readers of this book will ask, when they come to the end of it, will be as to the effects which the entry of such a character, essentially ascetic and otherworldly, upon the confused battlefield of politics is likely to have. Few persons will deny the general proposition, defended by Mr. Gandhi in this book (p. 338), that religion and politics are connected. But it does not follow from this that Indian politics and Mr. Gandhi's religion make a happy combination. One can only judge by the course of events and so far the omens can hardly be called favourable. Nobody can quarrel with

Mr. Gandhi for believing that universal love is the ultimate solvent of all human problems, political or otherwise. But there are many ways of propagating love. Some of them have the unfortunate effect of stirring up hate, and I doubt if it can be claimed for Mr. Gandhi that he has wholly escaped them.

In common with Indian thought in general his mind attaches too much weight to negative phrases and negative propositions. The supreme example is the phrase “non-violent non-co-operation” invented by him at the Amritsar Conference which, as stated in this negative way, seems to embody the uttermost of innocence or harmlessness. But this principle, innocent as it seems, becomes when translated into action a deadly weapon of offence, and none the less deadly because it stops short, at least theoretically, of the shedding of blood. It seems to have escaped Mr. Gandhi's observation that non-resistance as practised by himself and enjoined on his followers is something more than doing nothing, or standing still while others illtreat, buffet or oppress you. As adroitly practised it becomes a highly positive way of resisting those whose purposes are opposed to your own and so getting your own ends in spite of them. Practised by a master, non-resistance is, in fact, resistance endowed with a special technique, and as such more exasperating to the opponent than open violence, inflaming the blood it refuses to shed, and often ex-

tremely painful in its effects, though the pain it inflicts is of a different kind.

Admitting for the sake of argument that violence is wrong, it by no means follows that the absence of violence stamps an action or a course of action as right. Many poisons are non-violent in their action but they are none the less destructive on that account. Passive resistance, non-resistance, non-violence and the rest are, indeed, among the most misleading and dangerous terms which have ever been introduced into political warfare. As used by Mr. Gandhi their worst dangers are no doubt reduced by the nobility and transparent sincerity of his personal example. But as used by men on a lower level than his—and who can prevent such men from appropriating them?—they are apt to become cloaks for aggressiveness, or wolves in sheep's clothing. Mr. Gandhi betrays some inkling of this in the efforts he records to limit the scope of civil disobedience. He would not apply the method wholesale or indiscriminately to all the regulations of the state, but only in those cases where the political law is in opposition to the moral. But since each man must be his own judge of when such opposition occurs, the attempt to isolate the operation of this principle by restricting it to special cases is obviously futile and affords no protection whatever against the misuse of it by the unworthy. Mr. Gandhi has here unwittingly invoked a principle of

disorder which neither he nor any man could control and which would be just as fatal in the world which he seeks to create as to the system he seeks to overthrow.

"The only true resistance to the Government" he says (p. 318) "is to cease to co-operate with it." Here the verbal disguises of non-resistance are abandoned and the method of non-co-operation frankly announced as a principle of positive resistance. And such most assuredly it is. For "ceasing to co-operate," every time it is applied in practice, will be found to mean, not doing *nothing* when the Government bids you do something, but doing *something else* which, there and then, is forbidden. "Ceasing to co-operate" is, in fact, active defiance called by a name which conceals its true character. I am far from suggesting that defiance of a government is never justifiable. But to be so it must come out in its true colours and not pretend to be something other than it is. At this point Mr. Gandhi's devotion to Truth seems to have failed him, or at least so it seems to those of us who are accustomed to look for Truth in realities rather than in phrases. And it is precisely because of his readiness to be dominated by negative phraseology, without regard to the positive facts concealed beneath the phrase, that, while admitting his sincerity, we are bound to suspect him at times of unconscious self-deception.

And this is the more unfortunate because Mr. Gandhi, though a man of the most charming simpli-

city and winsome manners, is not an easy person to reason with or persuade. "I felt," he says on one occasion (p. 312), "that my position was so above question that no intelligent person would question it." There are many incidents recorded in the book which lead us to think that this is Mr. Gandhi's normal state of mind when the error of his ways is pointed out to him by anybody but himself.

Perhaps the most revealing of these is a domestic incident (recorded on p. 180) which he describes "as one of the sweetest recollections of my life". For reasons which appear, as he states them, to be quite absurd, Mr. Gandhi had conceived that his wife's health would be benefited by abstaining from "pulse and salt," articles of a diet, already much simplified, which the lady was not inclined to abandon. Needless to say, Mr. Gandhi carried his point, using methods for the purpose in which the wisdom of the serpent was effectively combined with the innocence of the dove, but which, though violence of course was not employed, have a strong savour of domestic tyranny—at least to the Western mind. Had Mrs. Gandhi been sufficiently practised at the time in civil, or rather domestic, disobedience, no doubt she would have resisted successfully and continued to eat her pulse and salt as before. But apparently she had not learnt that lesson and a rapid combination of manœuvres on the part of her husband forced her to yield. "You are too obstinate," she cried at the con-

clusion of the debate, "you will listen to none"—and burst into tears. Hers are not the only tears to be shed over Mr. Gandhi's obstinacy.

We gather from concluding remarks in the book that his service of his nation and of humanity are all of a piece with his renunciation of "pulse and salt". They are motivated by an intense desire for self-purification which, he believes, is not to be attained without active participation in political life. "Though a Mussulman or a Christian or a Hindu may despise or hate me," he writes, "I want to love him and serve him even as I would love my wife or son, though they hate me. So my patriotism is for me a stage in my journey to the land of eternal freedom and peace." With general principles of this kind it is difficult to find fault; but their real meaning, as it exists in Mr. Gandhi's mind, is not apparent until we have observed the application he makes of them. And when we observe that they take the form of promoting habits of civil disobedience in a population of three hundred millions it may well be questioned whether he is doing as much for the eternal peace and rest of those millions as he believes he is doing for himself. As for those now responsible for the government of India (and they too number many millions) it can hardly be contended that *their* way to eternal peace and rest is being made any smoother by Mr. Gandhi's particular combination of religion and poli-

tics. Whether or no the practice of civil disobedience is justified by the present circumstances of India, a more unfortunate starting point could hardly have been found for a movement whose ultimate aim is universal love, peace and concord. Civil disobedience is a principle of discord. Once it has become a habit, it may be trusted to turn any community which adopts it into a chaos of warring elements, which develop internal discord as soon as the external object of their common opposition is removed.

If we now ask on what does Mr. Gandhi rely to counteract the demoralising tendencies of civil disobedience, the answer (so far as it can be gathered from this book) is that he relies on the influence his personal example will have, when his self-purification is complete. "My national service," he writes (p. 337) "is part of the training I undergo for freeing my soul from the bondage of the flesh"; and again (p. 344) "when that fineness and rarity of spirit which I long for have become perfectly natural to me; when I have become incapable of any evil; when nothing harsh or haughty occupies, be it momentarily, my thought-world, then, and not till then, will my non-violence move the hearts of the world." That these words strike the authentic note of a lofty nature few will deny. At the same time one can hardly avoid reflecting that in the interval, be it short or long, while the process of Mr. Gandhi's self-purification is com-

pleting itself, the principle of discord he has let loose may give rise to evils which the completed form of his example will not be able to overtake. "These things don't stand still."

If non-violence were really the pure negative indicated by the form of the word, there might be no ground for these apprehensions. But, as we have seen, and as events in India abundantly prove, non-violence, when equipped with an adequate technique is a positive weapon of offence, whose effects, though less spectacular than those produced by guns and swords, are highly destructive in the material world and hate-provoking in the moral. Had a choice to be made between encountering opposition in the manifest form of open violence and encountering it in the insidious forms covered by the non-violence formula, most persons, I believe, most Western persons certainly, would find their evil passions less aroused by the former than by the latter, and would choose open violence as the lesser of the two evils. Once more Mr. Gandhi seems to have fallen into a self-deception, one not uncommon among pacifists, who are unquestionably right in their opposition to violence but doubtfully right in the non-violent but highly positive methods of warfare adopted by them in place of the bloodshedding variety. If these dangers are to be avoided by Mr. Gandhi's personal example he should lose no time in completing it.

We are far from questioning

the great and (up to a point) the beneficent influence of Mr. Gandhi's personality not only among his own countrymen but in other nations. *Not the least of the world's needs at the moment is the need of noble ascetics*; and of these Mr. Gandhi is one. But we fear that his example may come too late to control the forces liberated by the propaganda of civil disobedience.

Notwithstanding the dignity of his asceticism and the beauty of his otherworldliness (or is it in consequence of these qualities?) Mr. Gandhi's self-revelation has left on the present writer the impression of one who is, essentially, a fighting man, accomplished in the arts of his warfare and nobly indifferent, as every "happy warrior" should be, to wounds, suffering and death. Only among a people like the British, sufficiently stupid to be deceived by such formulæ as "passive resistance," "non-violence," "civil disobedience," would this essential characteristic of Mr. Gandhi have been overlooked; and probably nowhere else than within the bounds of the British Empire would he have found it possible to carry on his many campaigns. One trembles to think what would happen if a counterpart to Mr. Gandhi were to appear with the gospel of civil disobedience among the coloured population of the United States, in Fascist Italy, or Soviet Russia. I imagine that his propaganda would be met, in those countries, by methods of repression more drastic than those Mr. Gan-

dhi has been accustomed to under the British Raj. The Americans may admire such things from a distance and the Bolsheviks may welcome them as contributing to the downfall of the capitalist system, but were either of them asked to tolerate them within their own borders, their attitude would be different. I do not know whether gratitude has any place in the non-violent scheme of political morals, though it is obviously not wanting in Mr. Gandhi's private relationships. But if he allows that gratitude has any political value at all, I think the British Government, though far from being a charitable institution, is justly entitled to a little of it from Mr. Gandhi, for *not* having treated him as other Governments most assuredly would have done.

No thoughtful man will deny the immense gravity, both human and political, of India's problems. They are so grave and, at certain points, so heart-rending that errors of judgment and excesses of zeal may well be pardoned in those who are honestly concerned in their solution, as Mr. Gandhi unquestionably is. In no region of this sorrow-laden earth, not even in Russia, has human suffering through the ages been more prolonged or attained to greater proportions. In none is the task of government, no matter who or what the governing power may be, more complicated, perplexing and perilous.

There are errors to be admitted and evil courses to be amended on both sides. A common recognition

of this would help greatly to the solution of present antagonisms. No doubt it is asking too much of Mr. Gandhi, apostle of love though he be, to influence his countrymen in the direction of loving the British Raj. But might he not urge them, without inconsistency, *not to hate it*—a form of appeal well suited to his predilection for

the negative.

I am reminded of a story told by the late William James about a wicked farmer who, finding himself confronted by a grizzly bear in a lonely spot, fell to prayer for the first time in his life. "O Lord" he cried "I can't expect you to help *me*, wicked man that I am. *But don't help the bear!*"

L. P. JACKS

A FORGOTTEN THEOSOPHICAL SOCIETY (1697-1705)

[**Edith Ward** has been a student of Theosophy and a silent but efficient and effective server of the Cause for many years. She is a lover of "our younger brethren," the animals; for them as for her fellows she has spent her time and labour mostly in private. We are very glad THE ARYAN PATH has gained her co-operation in its task of unveiling the universal nature of the Theosophical Movement.

The following article naturally brings to mind the statement of H. P. Blavatsky that the term Theosophy "is many thousands of years old" (*Key to Theosophy*, p. 1). Its Sanskrit equivalent is Brahma-Vidya. A historical and philosophical examination of this *word* would in itself reveal the continuity of the Movement representing the Wisdom-Religion, Bodhi-Dharma, of old.—EDS.]

In the second chapter of *The Key to Theosophy*, first published in 1889, there is a long quotation from a paper by Dr. J. D. Buck in which he mentions a volume entitled *Theosophical Transactions of the Philadelphian Society* as a book in his possession which affords proof of his statement that the Theosophical Society, founded in 1875, is not the first sodality of its kind and purpose. This volume is a rare work published in 1697. There is a copy in the British Museum, and there is a copy lying before me. I have heard of, but have not seen, a

third in this country, and if Dr. Buck's copy remains in America that completes the roll so far as I know. The reason for its rarity is not far to discern, for it consists of only five transactions—the *Acta Philadelphica* or monthly memoirs of the Philadelphian Society—which commenced in March 1697 and ended with August of the same year, and it is unlikely that there were many purchasers of these small papers who had them preserved by binding.

Presuming that Dr. Buck's contention is correct, endorsed as it is by citation in *The Key to Theo-*

sophy, it appears to have a special interest for readers of THE ARYAN PATH in view of the statement in the concluding chapter of *The Key*, where Madame Blavatsky speaks of the attempts of the Masters of Wisdom to help the spiritual progress of humanity in a marked and definite way towards the close of each century, and challenges investigation for traces of such movements century by century so far as detailed historic records extend.

Vaughan in his *Hours with the Mystics* describes the Society as "a coterie of some twenty ghost-seers" who professed to have seen apparitions of angels and devils in broad daylight, every day for nearly a month. But he admits that the veracity of Dr. John Pordage, one of its founders, was never impugned even by his enemies, and that Jane Lead, or Leade, a widow of good Norfolk family, "carried to its practical extreme the Paracelsian doctrine concerning the magical power of faith". Vaughan adds that "some stir was made for a while by the theory that the power of miracle was native in man," but the doctrine is dismissed as "one of the many retrogressions of the mediæval school"!

Dr. Inge, so far as I can discover, makes no reference to this mystical school, but in Mr. A. E. Waite, we find, as we might expect, more respectful treatment. In his *Way of Divine Union* his view as to the position of the Philadelphians in theosophy is indicated, and they are assigned

to the non-Catholic school of English mysticism, obviously in the Boehme tradition. Of Dr. Pordage he writes that "while Boehme is incomparably greater, Dr. Pordage is much clearer, could we take him at his own valuation; but were it possible—as it scarcely is—to tolerate the cosmic revelations, his external psychic history, auditions, locutions and unvolitional dealings with devils are beyond human patience." From this it would appear that the short-lived career of the Philadelphians may have had some connection with their leaning to the dubious path of psychism. Dr. Pordage was originally in holy orders and was ejected on the alleged ground of ghostly visitants and supernatural communications. He died in 1698 and the Society disappeared in 1705 or thereabouts.

For a fuller treatment of the movement students should see Mr. Waite's Introduction to a translation by D. H. S. Nicholson of Lopukhin's *Characteristics of the Interior Church* wherein the linkage is made between Lopukhin and Eckartshausen on the one hand and Jane Lead's *Revelation of Revelations* and the teachings of the Philadelphians on the other.

But to the book itself. A small volume of irregular size, the title page reads:—*Theosophical Transactions* by the Philadelphian Society, consisting of Memoirs, Conferences, Letters, Dissertations, Inquiries, etc. for the Advancement of Piety and Divine

Philosophy. Underneath is the text (Daniel xii, 4.), "Many shall run to and fro, and Theosophy shall be increased," which is of course not the translation of the Authorised Version! Five pages of very large type are occupied by an Editorial:—"The Undertakers to the Readers giving an account of this Design." In part this reads as follows:

We having an Established Correspondency in most parts of Europe relating to the Affairs of Religion . . . and likewise to the Extraordinary Appearances of God in Nature, and to the Ancient Mystick Knowledge of the Eastern Nations, which we do esteem no contemptible Key, towards a Right and Fundamental Understanding of great Part of the *Sacred Writings*, both of the *Old* and *New Testament*: Hereupon, from the root of Divine Love springing up in us, we have been moved in this Present Juncture of Affairs, to bring forth our Light. . . . Wherefore our design is to Publish many *Secret Memoirs* of the greatest Consequence, which are, or shall be communicated to us; and which we are, or shall be, under no obligation of Concealing. . . . Part of it is to make Peace betwixt Contending Brethren, and to put an End (as far as possible) to the Controversies among the Religionaries. . . . For this is one of the Golden Rules that is written over the Gates of Our School, *Blessed are the Peace-makers*.

The opening paper takes the form of a dialogue on "The City of Pure Gold like unto Clear Glass" (Revelation xxi, 18.), between Philochrysus and Philadelphus, and this is followed by a "Disquisition Concerning the Twelve Foundations of this City"—a favourite theme with early Christian writers. This purports to be a letter written by one

Aletheus and is a highly mystical communication of which the editors themselves say it is "mighty strange" and "by some likely to be deemed wholly unintelligible". But points of contact with a more modern presentation of Theosophy seem indicated by:—

(a) The opening statement that the communication was received from the "Hierophants of a certain Secret Temple with whom I have taken great pleasure to converse, for so many uncommon intimations as are given me from them:

(b) Indications of Initiation rites with opening of higher vision as the result:

(c) A very elaborate cosmogony for which the pectoral of the Jewish high priest with its twelve jewels, or stones, offers some kind of symbology.

We read about the Archetypal, Intellectual, and Angelical Sun; of sacred trines falling into quaternaries; of the famous tetractys and of a science of numbers; of Vital Light (Fohat?); of how all created beings were governed by the Deity according to such and such proportions of three qualities (gunas?), and so forth, all of which evoke memories of another and later book of Cosmogony.

Coming later to a second letter from Aletheus wherein he replies to questions and objections, we find arguments and answers which have a familiar ring, *e.g.*, when unintelligibility is urged the objectors are asked "to whom is it unintelligible?" Surely, writes

Aletheus, in effect, intelligibility must depend on some previous acquaintance with the subjects treated.

Yea, let them tell whether if Euclid's Elements, or a lecture of Algebra, were to be read at a Country Market, or elsewhere, they would not be sorely in danger of being voted down by the Majority, for unintelligible Jargon.

Again, when "Authority" for the statements is asked for:—"Who are these Hierophants and where are they to be found? If there be any such they ought not to be ashamed to appear, and produce their evidence"—the answer of Aletheus (to whose identity there appears no real clue) recalls memories of *Hints on Esoteric Theosophy*, No. 1, published in Calcutta in 1882. But he patiently describes the Secret Temple "hitherto hidden from the world, for that it is impossible to discover it by the vulgar eye: which yet Several Mortals, the inhabitants of these regions, (some of whom are intimately known to him) have had by permission a sight of; and some also have been even admitted into."

The whole is too long to quote but it may be concluded that Aletheus was genuinely in communication with Adept sources though his Secret Temple was no material structure but recalls that Hall of Learning of which *Light on the Path* has borne more recent testimony. From the testimony of Aletheus the High Priests ministering there were some whose names had been known of old time. Jacob Boehme and S. John

of the Cross are mentioned with others who, "having passed through the veil, by natural dissolution, are now entered into the Sanctuary". But then the writer continues—and this passage may, I think, be taken as evidence that the Philadelphians were not overstating their claim to be in touch with the members of a great fraternity of wise men whose main purpose was the "Bettering of mankind, and the raising up of our nature to the highest pitch of Purity and Felicity":—

There are also some Subordinate Priests known to me, waiting without the veil, who have a liberty of access by the High Priest granted to them at certain seasons, as their occasions require the same, and as they are found Faithful in the Ministrations to them committed. But ask not Who these are or Where they are to be found? They are *in* the World, but they are not *of* the World: and so are unknown (and unseen) *to* the World, yet they are neither *ashamed*, or *afraid* to appear, when God shall command them. Wherefore wait a little while, and you may possibly see them appear, as coming out of a cloud: and fear not, but they will *produce their evidence* along with them. The Proclamation is for this already made: and some Forerunners are sent out to make ready the way for those that are to follow. But it is better not to look at all Outwardly for their Appearance, or to inquire where you may find them: but rather endeavour to possess your own Soul by an holy Introversion, and you will find therein a greater Satisfaction, than by all the Outward Demonstrations which your Bodily Eyes can ever give you.

Space does not permit of fuller account of the philosophy of the Philadelphian Society, or one might write of their recognition

of a "Twofold Genealogy," "the one Terrestrial, being the Soul's descent into this Out-World," the other Celestial "being her ascent into the Inward World, and Hidden Sanctuary of God." Also one might discourse on their devotion to Music and the Laws of Harmony "a Musick that is (1) Natural, (2) Magical, (3) Prophectical or Ecstatical. The Musick I mean which was used in the Colleges of the Prophets, etc." So writes Aletheus, and illustrates his discourse with a sheet of diagrams which include the cube unfolded into a cross, the interlaced triangles forming a six-pointed star and a most elaborate and complicated design of seven six-pointed stars within one large one, all

linked up with numbered lines—and suggests that the universe is built up on laws of Harmony. Did these old Theosophists know the true answer to the Riddle of Pythagoras? It would seem they saw adumbrations of it in the pursuit of their inquiries.

Perhaps sufficient indication has now been given that this seventeenth century sodality was in truth in some way linked up with the great stream of traditional Wisdom at whose waters the writer of *The Secret Doctrine* more deeply drank in the nineteenth century for the refreshment of another age wherefor she claimed to be the humble messenger from the Hierophants of the Great White Lodge.

EDITH WARD

An Indian Diary. By EDWIN S. MONTAGU, edited by Venetia Montagu (W. M. Heinemann, Ltd., London. 21s.)

"The Wandering Jew" was the title of a poem of "welcome" to Mr. Montagu which appeared in a British owned, British managed, and British edited daily, in one of the British capitals of India during 1917-18 when he was going the round of this country. This volume is a reprint of the Diary of these wanderings, for which India owes gratitude to Mrs. Montagu. Why this great Secretary of State was so disliked by his own countrymen in India becomes very apparent in this record. Mr. Montagu had a clear oriental perception born of sympathy which permeated his psychic blood; his magnetic fluid attracted the Indians as naturally as it repelled the Britons. In this double expression of feeling—friendliness on the one side, antagonism on the other—we have a symbol, that of the whole problem of India. Racial arrogance is the besetting

sin of the Britishers in India. It turned into hatred when it came face to face with Mr. Montagu, himself a white man but of a superior calibre, with deeper perception and greater understanding. He saw through them and they felt like pigmies in the presence of a giant; they could not answer him when he showed them that they were tying up what minds they had with the red tape of political cant. They avenged themselves behind his back, but that story is not narrated in this volume. It is indeed a most interesting study to compare this book with the second volume of *Recollections* by John Morley, the former Secretary of State who tried to reform the political conditions of India. Both Morley and Montagu complain of diehardism in the beaurocrat: the former complains of the jingo-tendency of the British Indian administrators, remarking that they don't like lawyers because they don't like laws. Mr. Montagu writes of errors seen and admitted but

not mended because of the influence of tradition and precedent. The soul of the Indian problem is a moral one: social antagonisms, economic rivalries and even political propaganda would take a very different turn if the British administrator acknowledged his moral weakness, his moral irresponsibility, his moral guilt. Many years ago writing to Mr. A. P. Sinnett, then editor of *The Pioneer*, a great Indian whom Theosophists revere as a Rishi said:—

The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised “nigger” brother. The prospect may not smile to all, but he is no Theosophist who objects to this principle.

Our reading of this volume brings the same moral. Justice which is Karma has brought Britons and Indians together

so that each may learn from the other as well as teach. Learning requires humility, and no one without sympathy attains success as a teacher. The British have not learned the priceless Wisdom of India because of their proud aloofness—and what is more, they know neither the country nor its people, say they what they please. They have failed as teachers of mechanics, of hygiene, of sanitation, because they are hated and despised by their pupils, made sulky and suspicious through a lack of sympathy. Fortunately there have been exceptions among both classes in both departments; these like the few drops of rain are not a monsoon but presage it—the rain which comes from Sacrifice, as the *Gita* teaches. The propagation of Brotherhood should become the common mission of Indians and Britons to the benefit of their respective countries and more—the world.

A. F. A.

Literature and Occult Tradition. By DENIS SAURAT, translated by DOROTHY BOLTON. (G. Bell and Sons, Ltd., London. 12s. 6d.)

The chief interest in this book for the Theosophist is the acknowledgment by the author of the importance of H. P. Blavatsky in the realm of the literature of occultism. The Society for Psychical Research gratuitously branded her in her lifetime as “the most accomplished impostor of the age, whose name deserves to pass to posterity”. Some forty-five years later we take up this book written by the Professor of French Literature at King’s College, London University (surely a sufficiently respectable and academical recommendation) and we find that he considers Mme. Blavatsky “a precious witness,” and calls her *Secret Doctrine* “a colossal work”. Moreover, M. Saurat makes *The Secret Doctrine* the basis of a table, selecting from it various subjects and ideas connected with occultism and treated therein, and listing where these are to be found in some of the ancient philosophies of the world and some of the modern poets and thinkers of the

west. The word “modern” is used here in a comparative sense, since among the poets are included Milton and Spenser. The table is interesting because it shows how many of the topics treated by Mme. Blavatsky are to be found in the philosophical poetry of the west. But we are in complete disagreement with M. Saurat when he comments on *The Secret Doctrine* thus:—

Her chief book, *The Secret Doctrine* published in English in 1888, is a kind of modern summary of occultism which made use of the data found in all works of this sort since the Renaissance. *A kind of Indian veneer has been laid over the structure* but in its materials and build it is European. It is to Fludd, d’Espagnet, Court de Gebelin, Bailly, Fabre d’Olivet, Eliphas Levi that the ideas expressed by Madame Blavatsky belong, and their origin further back lies in the occultism of the Renaissance. *Her infatuation for India is only a fashion*, which had doubtless persisted in Russia from the end of the eighteenth century. (Italics ours.)

M. Saurat has missed the point. He has treated *The Secret Doctrine* as a book of reference and therefore he has failed to grasp its stupendous significance. To say that “her infatuation for India is

only a fashion" is a grave misrepresentation. If we are to believe Mme. Blavatsky herself, all her teaching was got from Indian Sages, and throughout her writings it is obvious to anyone who studies that her information is to be found by the sincere searcher in the ancient Indian texts. This we do not think M. Saurat would deny (see ft. note p. 69). That H. P. B. wished to establish the universality of Theosophy is true, and in order to bring evidence and corroboration for what she states to the modern western mind, she quotes from every available source. But her inspiration indubitably came from the east, where Wisdom has ever been preserved. In the very first sentence of the preface of her very first book *Isis Unveiled*, published in 1877, she states:—

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.

In M. Saurat's book a curious passage occurs on p. 72 with a very unfortunate footnote:—

Man being made of a divine substance, his desires are sacred and sensuality in particular is legitimate. *Footnote.*—Madame Blavatsky is, however, rather reserved on this point and blames the Jewish Cabala, which is one of her intellectual guides, for its tendency to emphasise the sexual side. . . . It is true that she had personal reasons for wishing to appear

puritanical, accusations of looseness being rife about her.

What is true is that Madame Blavatsky suffered from baseless calumny all her life, but she never left anyone for a moment in doubt as to her ethical principles. If M. Saurat would only read *The Voice of the Silence*, he would see at once that there is no compromise on the part of Mme. Blavatsky as to purity of life:—

The WISE ONES tarry not in pleasure-grounds of senses.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee.

Kill thy desires. Lano, make thy vices impotent, ere the first step is taken on the solemn journey.

Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

M. Saurat's object in writing this book has been to show that "in the philosophical poetry of a race its very soul can be seen." Such poets seem to transcend limiting creeds and to touch universal truths, and though this may show itself in different ways, yet it may be traced. M. Saurat has given a very valuable survey of several such poets and develops his theme in an interesting and sympathetic manner.

B. A. (OXON.)

The Outlines of Vedanta based on Sri Sankara's Dakshinamoorthy Stotra. By M. SRINIVASA RAU, M.A., (Madras), D. P. H. (Cambridge) (Bangalore City. Rs. 1/8.)

The present book is a translation and interpretation of a Sanskrit hymn by Sankara, preceded by an introduction. A stotra is a hymn in praise of some deity. It is a spontaneous outburst of devotional feeling. In a Stotra the devotee enshrines his deep spiritual longings, his bubbling eagerness and affection, his utter self-dedication. Of the innumerable Sanskrit hymns the Dakshinamoorthy

hymn has a significance all its own. It is an evidence of the devotional side of the greatest of metaphysicians and Brahmanas. It is a beautiful epitome of the Advaita doctrine, while it emphasises the supreme necessity of a Guru for the attainment of the Higher Life. It never even hints at elaborate rituals as a means to liberation and in this it re-echoes the same revolutionary note which it was the mission of Sankara to strike. Sankara was a strenuous fighter against mere rituals; he laid greatest stress on Knowledge. ज्ञानान्मोक्षः—this was the message of his supreme metaphysical construc-

tions. The Dakshinamoorthy Stotra repeats the same theme, showing in addition that S'ankara did recognise the place of Bhakti or devotion in the soul life.

There are two important points as regards the Stotra which the author has left undiscussed. First, about the meaning of the name Dakshinamoorthy he has only this much to say: "The Lord who sits facing the South." Surely, however, it has a greater significance. The Dakshinamoorthy is an image of S'iva with an esoteric significance. The exact meaning of such images is for us to-day a matter of conjecture. According to the Puranas Dakshina is one of the twin daughters of Ruchi and Akuti, the first human pair. Yajni is the name of the other daughter. Dakshina means offerings to the teachers; Yajni means sacrifice. Just as Utsavamoorthy is the

image meant for special purposes of a festival even so Dakshinamoorthy might mean a special image of the Guru, to which the S'ishya or the pupil gives the offerings of his own soul in the spirit of self-dedication.

The second important point—and on this M. Srinivasa Rau has not even touched—is as regards the number of the stanzas in the text. Neither tradition nor manuscripts seem to be agreed on the point. Our author gives ten verses. In *Brihatstotraratnakara* (Bombay Nirnaya Sagara Edition) the text of the Dakshinamoorthy Stotra consists of fifteen verses. The twelfth verse from that text is highly mystical and is well-known to the Indian esotericists; it is said to contain a key to the Being to whom the Stotra is addressed.

D. G. V.

The Universal Mind: A Study in Psychology and Religion. By ALFRED HOOK. (Jonathan Cape, London. 12s. 6d.)

What may be achieved in the way of a thoughtful and lucid study when man seeks to know himself is apparent in *The Universal Mind* which is of interest for several reasons. Mr. Hook, for instance, as a civil servant interested in economics, passed apparently to consideration of humanity and its problems, became a social philosopher to judge from the titles of other books of his, and so arrived at this work. Apart from its general interest to every reader, the student of Theosophy will find a deeper source, for the author is obviously searching for conclusions to be found in ancient lore *even where he does not approach them*. There is his idea of Universal Mind homogeneous and in equilibrium, in which mental states arise as specific and localized forms, where he reaches out after the First Fundamental Proposition of the *Secret Doctrine*; there are his carefully illustrated ideas of psychological states proceeding from the two main forces of attraction and repulsion, aspects of the One Law which is the Second Fundamental; and

in his Self in every one of the myriad constituent units of the whole, it is not difficult to see the Third. With his statement that consciousness of duration is the succession of experiences associated in one composite experience, when time becomes "duration" between two events, may be compared Mme. Blavatsky's statement: "Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association." (*Secret Doctrine*, I. 43-4.)

Who will not agree with the author that "desire for possession" is the dominant passion of modern civilization? "Volumes might be written about the appalling consequences of this human characteristic." On will and desire as with hypnotism, telepathy, apparitions, he seems to us but to be speculating. The rest of his book leads us to think that continued study will probably mean nearer approach to the Eastern teachings where the rationale of psychic phenomena was explained long ago. Certainly, to *The Universal Mind* justice cannot be done in short space. Its many points of comparison and contrast need perusal and correlation which will repay the student.

S. T.

CORRESPONDENCE

THE VOICE OF THE SILENCE

In explanation of the word "iddhi" which occurs in the first sentence of the *Voice of the Silence*, H. P. Blavatsky has added a footnote (footnote 1) which contains the following sentence :

"Says Krishna in *Shrimad Bhagavat* :—'He who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the Siddhis stand ready to serve.'"

This is what H. P. B. wrote and this is what is printed in the original edition of that book. In the subsequent editions printed at Bombay, Point Loma and Los Angeles, however, there is added after the words "*S'rîmad Bhâgavat*" the word "*Bhagavad-Gîtâ*" in square brackets. The square brackets indicate that what is enclosed within was not written by H.P.B. but was added later by the editor or editors.

These editors do not seem to have been so well acquainted with Sanskrit literature as H. P. B.; and in any case, the correction of *S'rîmad Bhâgavat* into *Bhagavad-Gîtâ* is without doubt wrong. For—

(1) Every one who is at all familiar with the *Bhagavad-Gîtâ* knows that the word *siddhi* in the sense of psychical faculties or powers is nowhere used in it.

(2) There is a book in Sanskrit literature known as *S'rîmad Bhâgavata* (or simply *Bhâgavata*; but since the name *Bhâgavata* is used of another book also the *Devi Bhâgavata*, the name *S'rîmad Bhâgavata* is used in preference by those who want to be unambiguous); this is one of the eighteen Puranas whose author

is alleged to be Vyasa, and treats of the doings of Viṣṇu's avatâras. The tenth and eleventh sections (skandha) of this book are concerned with the doings and teachings of Srî Krishna and the verse referred to by H. P. B. in the above footnote is in fact the first verse of the 15th canto of the 11th Section. This verse reads as follows, and is addressed by Krishna to his disciple Uddhava :

jitendriyasya yuktasya jita-s'vâsasya
yoginah |
mayi dhârayatas' ceta upatishṭhanti
siddhayaḥ ||

"The siddhis are at the service of (i.e. of themselves offer to serve) the yogi who has subdued his senses, who is engaged in the performance of yoga, has controlled his breath and has concentrated his mind in me."

I would therefore suggest that, in place of "*Bhagavad-Gîtâ*" the figures "XI. 15. 1." be substituted within square brackets in the above sentence, to complete the reference of H. P. B.

Mysore

A. VENKATASUBBIAH

[We are grateful to our correspondent. Owing to the great scarcity of the original edition, the copy of a later one was sent to the press. Although every endeavour was made to eliminate differences, this important error has obstinately persisted—perhaps for the paradoxical reason that it occurs in the very first page. It was an oversight during the process of comparison. The original edition was printed in 1889, but we have a London edition as early as 1892, where the mistake occurs. The correction will be made in our future editions.—EDS.]

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

Ideas are generally other people's thoughts which we accept or challenge, or play with, but which really trouble us no more than other people's children. When a man begins to think for himself the trouble begins.—PHYLLIS SINGLETON (*New's Chronicle*)

There is a public (not an external) world and there are many private worlds . . . There is of course a private world for each of us, and we mustn't try to make it a public affair. Myself, I'd seek to shatter the world and then remould it nearer to the heart's desire; but the records of history have too much of *that* in them. The Jerusalem that we would rebuild should be the city of all men. My private world has prejudices, obsessions, acquisitiveness, lust, etc.; so has yours, in a rather different way.—JAS. JOHNSTON (*Journal of Philosophical Studies*)

It is not by any Parliamentary authority that taste and discretion can be fostered, that insight into essential needs can be given, that imagination and high accomplishment can be assured.—SIR EDWIN LUTYENS (*Letter to Architects, etc.*)

I do not agree with the notion that our whole purpose is to serve the next generation. This is to find the meaning of life in a goal which perpetually recedes. But, also, I do not think we ought to be content with a purely personal development. Each individual's life is partly a means to an end and partly an end in itself.—SIR JOSIAH STAMP (*The Observer*)

He who does not desire to stop and become a prisoner to his own virtues must know how to break at any moment the old habits in the kingdom of good, and how to form new ones in the kingdom of better.—PROF. VITTORINO VEZZANI (*The Hibbert Journal*)

The teachers of religion evidently need to consider themselves and to decide what is their religion.—A. M. THOMPSON (*The Clarion*)

To hunt any animal, for the love of hunting, for the love of seeing it gradually falter, stumble, and die an agonising death, is cruel. . . . It is no use to say, in excuse, that life is cruel. To dare to propose such truisms is sheer effrontery. But that is no argument for extending its cruelty. If we allow ourselves to quote the cruelty of life as an extenuation for all the abuses and sorrows of human society, we immediately adopt an attitude of despair. The doctor who is fighting disease would throw his tubes out of the window, the sociologist who is fighting slums would draw the blinds and stay at home, the educationalist who is fighting ignorance would take down a novel from his book shelves and lose himself in an unreal world.

—BEVERLEY NICHOLS (*Nash's Pall Mall Magazine*)

A recent writer observes that there are very few deaths that are really natural deaths. But then there are equally few lives that are really natural lives.

—D. G. (*Light*)

ENDS AND SAYINGS

"———ends of verse
And sayings of philosophers."

HUDIBRAS.

Of late there has been a slight injection of religious atmosphere and terminology into books on physics and astronomy. Not attributing this to the personal hope and leaning of the authors, the general public is already talking of the reconciliation between religion and science. In this journal more than one note of warning and caution has been struck. Theosophy recognises the possibility of such reconciliation, but it will have to be effected along a very, very different line. Moreover, it asserts that complete accord between Science and Religion actually exists; for Science and Religion are but two of the main branches on the Tree of Knowledge—Philosophy being the third; and of course there are numerous minor branches. But such Science and such Religion are very different from the science whose god is Matter and the religion whose God is a gigantic genius with a strong cruel and egotistic trait wherewith He keeps His awed creation going. We therefore welcome an outspoken article in *The Spectator* of 31st January by John Langdon-Davies entitled "Science and God," which analyses the conceptions of God prevailing in Christendom. The author's remarks may be concisely summarised thus:—

No scientist hopes to know what his god, Matter, is; he is content to observe what Matter *does*. So also the Christian theologian has given up proving whether God is or is not and has come to believe that there is evidence that God *does* things. Science distrusts all theology, orthodox or otherwise, and the two cannot be reconciled. The difficulty lies in that there exist a thousand Christian Gods, but this polymorphism boils down to four chief ingredients.

(1) The God of mystic intimations, that is, private knowledge, not discussable in public as science discusses problems of knowledge; moreover it is the knowledge of an intimate lover which proves nothing about God, whatever it may prove about the lover.

(2) The God who is a bundle of all which has not yet been found out, a God who is felt as an outside creator and manipulator, and against whom science wages war although He is allowed to creep into scientific calculations under an alias like "absolute space" or "ether" only to be put out; science continuously shows that if He exists He does nothing and is useless and unimportant.

(3) The God who gives values to everything in the universe. He is invented by men aspiring for Goodness, Beauty, etc. Science

does not believe that a God is necessary to explain such values when His creation shows He does not live up to those values Himself. The creation of a cat which plays with mice, or an ichneumon paralysing a caterpillar so that its young may feed, is sub-human and not super-human.

(4) The God of the Bible in whom most intelligent Christians to-day do not believe in any real sense of the term. The belief of such intelligent Christians "might seem all very well to Confucius or Buddha [and Mr. Davies could well have added Jesus], it would be atrocious to Aquinas, Calvin or Luther".

In conclusion Mr. Davies pleads for a correct use of words and terms by the scientist; he says the scientists know and ought to know the danger of using words with emotional and traditional associations, and that God is one such word.

To most people the word God has too much that is primitive, savage, obscurantist, muddleheaded to make its use seem legitimate for the otherwise harmless overbeliefs indulged in even by eminent scientists in their private capacity. Surely it is dangerous for great physicists to use the terms of orthodox religion! It leads in ordinary minds to wave mechanics proving personal immortality, quanta demonstrating free will and the space time continuum being mistaken for the heaven of the apocalypse. Hence the God that is only a word is as bad as any.

To treat the last appeal first—Theosophy welcomes it. We find it more and more necessary to drop the use of the word God.

Even the word Deity is becoming difficult of use. Once again we plead—"Definite words for definite things."

Now to some of the lessons of the article which comes close to Theosophy in its reasoned denunciation of the God of the Churches—the personal anthropomorphic creator. It, however, once again destroys without constructing a substitute—it kills falsehood, but where is Truth? We agree, blind religious belief must be abandoned; but is there no possibility of providing knowledge which gives a faith and vision of pure reason? The four types of Gods analysed by Mr. Davies are like four forged rupee-notes, and of high excellence at that; but they also prove that genuine originals exist. Let us look at these forgeries with a view to trace not the culprits who forged them but the originals from which the forgers copied.

The mystic's intimations are not always only intimations; and further, a very large accumulation of intimations may be profitably studied as intellectual propositions to evolve at least a working hypothesis. In eastern mysticism, unlike the western, there is something more than intimations; description of realization-experiences are detailed. Further, programmes for experiencing not intimations but such full realizations are given. These warn against false tracks and dangerous pitfalls. These experiences that the Deity which dwells in the core of

man's being *knows* Deity in the heart of the universe are not proofs to isolated individuals; they are independent experiences of thousands of generations of Seers, experiences which are verifiable to-day and can be tested in the laboratory of the human head, in the observatory of the human heart, in the temple of the human body. These experiences, not only difficult but impossible of expression in words, have been described by many symbolic illustrations, each of which enables us to sense but one aspect of Deity. For those who are unable, at the moment, to make the experiments for themselves, these symbolic records afford matter for intellectual study and research. Just as it is possible for human mind to grasp the fact of earth's revolution round the sun without actually undertaking costly and intricate experiments, so also, says Eastern Esoteric Science, it is within the reach of ordinary intellects, provided they are truly honest, open-minded, rightly active to understand the import of these experiences. (This is the truth at the back of the first god so unacceptable to Mr. Davies.) Now this Record of Experiences reduced to symbolic writing is the reality whose dark shadow is holy books of revealed religions. Such Record is for study, unlike revelations which call for blind acceptance. (This is the truth at the back of the false god No. 4 of Mr. Davies.)

There is much more of what modern science does not know

compared with what it now does know. And these old Seers have also found out such facts about cosmos and man and emblematised them. This vast knowledge they acquired in the process of realizing their own divinity, so that their Record admits of no miracle and has logical and convincing explanations of all phenomena dubbed miracles. What is loosely called Magic was to them as it is to their modern heirs an exact science. (This truth is at the back of the false god No. 2 of Mr. Davies.)

The Code of Ethics which is part of that Record is founded on that knowledge of the laws of Nature, Nature not only visible to the ordinary senses but visible also to the super-normal, *i.e.*, super-mental, ones. The ethical values of concepts and aspirations are mathematically accurate in this ancient science. (This is the truth behind the third god Mr. Davies dethrones).

Mr. Davies has done a very necessary piece of iconoclastic work. Theosophy is all for dethroning the false gods of religious creeds; but also it is all against the negation which modern science would enthrone. Theosophy, ancient and modern, from that of the *Rig-Veda* to that of the *Secret Doctrine* proves the necessity of an absolute Divine Principle in Nature. It denies Deity no more than it does the sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic reli-

gions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Great Presence.

Apart from its influence on the social order, the kind of God in which parents and teachers believe seriously affects all educational problems. A gathering of Indian ladies was given the following advice by a lecturer whose theme was "Mother—Teacher and Pupil".

And what is the very first thing that every Mother has to teach the new babe? Why, the nature of God or Deity, and that is the third thing every mother should learn so that she may teach. Here too the old teaching is forgotten and much confusion exists. Rich as is our Indian philosophy its study is so neglected that crude conceptions of God have come to prevail, debasing ideas of prayer are held. What is God? What is prayer? These primary questions every mother must be able to answer, for at her knees every son and daughter of future India has to learn. The highest conception of God is in the Upanishads—God is Self, is Atma. And the Self is everywhere. Teach your child to recognise all children as his brothers and sisters. Don't make him selfish and narrow-minded by chaining him to the fetters of caste distinction and religious intolerance. And the Self is in us. There is no outside God or power to bless or to curse. Mother Nature is God. To the child Mother in the Home is Deity. The task of motherhood is to let the Atman in her shine forth so that the child may learn to shine as Atman. There is not a power in Nature which we do not possess: Nature creates, so can we; Nature blesses, so can we; Nature punishes, alas! so can we; Nature sacrifices, so can we; Nature withholds only in order to teach us, and we also withhold but in selfishness. The

only difference between Mother Nature and the Human Mother is that she is wise, and we are both wise and foolish; she is compassionate and we love as well as hate; she gives and gives while we give and take. Be like Nature, so that the child may see the God not by precept only but also by example. And be prepared, in loving humility to learn, for it is said: "From the mouths of babes and sucklings wisdom comes." In the open mouth of the child Krishna, the Divine Thief of Kitchen-curd, Devaki saw the Purna-Avatar. Every mother can see, if she is true in the performance of her own dharma, the divinity of the incarnated God.

Nowadays education of the young is being experimented with on a large scale, especially in the West, and while many attempts are bound to prove abortive and thus to the detriment of not a few growing individuals, signs of truly healthy development show themselves here and there. Much cant and a great deal of thoughtless talk prevails on the subject of disciplining the children, and so we read with some relief of another truly Theosophical expression of adult influence in a recent volume by Dr. Blatz of Toronto University and Helen Bott:—

I can usually find what I think is the reason of my child's misbehaviour. Sometimes she is hungry or tired, but more often her tantrums have been a reflection of my own nervous, uncontrolled state. I now spend less energy on managing the child and more on preventing upsets in myself.

Dr. Hughes Mearns (who is doing excellent pioneering work in this field, as will be apparent from an article from his pen which will appear in an early

number of THE ARYAN PATH) has written on "I believe in Discipline" in the January *Thinker*, in which he similarly advocates self-discipline for parents and teachers with a view to benefit children and pupils. On expounding his thesis to a mother he was told:—

"I am not asking you what I should do," she replied briskly. "I am asking you to give me help in disciplining a bad child. However, I see you do not believe in discipline."

"But I do," I assured her. "I believe in discipline for all of us. I believe in discipline for myself. I believe, for instance, in discipline for you. After several weeks in your home, suppose I should come to the conclusion that your child is suffering an almost irreparable hurt because it is you, perhaps, or some other person in your household, who needs the disciplining? Often, you know, it is the mother, the father, the favoured elder brother or sister, the teacher, the principal of the school—it is often they and not the so-called bad child who should be subjected to the experience of disciplining."

"All of which," she retorted, "sounds perilously like nonsense to me. I, for one, do believe in discipline!" And she liked saying it so well that she said it again, "I do believe in discipline!"

But teachers and parents who recognise the truth of the above are seeking for some method of exemplifying their own precepts; they find in their wandering minds and uncurbable feelings, their own and their children's great foe. Such will find help from an article in the *Hindu Education and Literary Supplement* (Madras) by Mr.

M. A. Venkata Rao. He recommends the ancient method which would help youth in disciplining its own boisterousness, sense-life and roving mind:—

The Yoga system of thought in India has made a very close and systematic study of the growth and discipline of the mind. It has discriminated natural stages in the ascent of mind in its career of self-liberation from the insistent urge of the senses and from the bondage to irrelevant details and chance desires. We begin with Dharana or concentration, proceed to Dhyana or meditation, till at last we reach the stage of Samadhi or illumination, the crown of thought consisting in the vision of ultimate reality. This scheme of mental discipline must be incorporated in educational organisation if we are to reap the full benefits of education as self-liberation.

Here once again the importance of the *subject* of meditation must not be overlooked. The ancient injunction should be steadfastly kept in view: the mind should be made to dwell on noble ideas, those that are universal and impersonal. Concentration acquired by fixing attention on small, ordinary objects and subjects build sharp but narrow minds, keen but selfish. There is plenty of such concentration in the modern world and it strengthens the struggle for existence producing the survival not of the spiritually fittest but of the mentally most selfish.

We might as well take this opportunity to say that the Theosophical views on the vital subject of educating the young are to be found in *The Key to Theosophy*, by H. P. Blavatsky.



Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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TEACHING AND TEACHERS

Buddham Saranam Gachchâmi

I take my Refuge in the Buddha

With greater fervour than on any other day of the year the devout Buddhist will repeat this Vow on the 2nd of May—the Buddha Day. Millions use the formula as one of great consolation. Moreover, the words are words of power, which dispel doubt; words which, above all, send the soul to renewed activity against the ancient foe—Mara—Passion, and Avidya—Ignorance. The Buddha gave it as a reminder to his Bhikshus whose refuge was the Teacher, the Law, and the Brotherhood of Co-Disciples. To-day laymen also repeat the Vow, and it has become secular, losing at least some of its sacredness, just as has been the case with so many things in other religions.

Gautama himself took refuge in that Vow. He himself said that he was but one of the Deathless Race of Buddhas. In his lifetime he was always approached by the title of Tathagata—he who follows in the footsteps of his Predecessors. The Buddhist recognizes a long line of Buddhas, as the Hindu speaks of the Guruparampara chain. This is the ever-lengthening chain of Gurus, each of whom is but a sishya-pupil to a mightier Lord. Both these views represent the hidden fact with which every tyro in Occultism is familiar, namely that the Fraternity of Adepts on earth is a branch of the Cosmic Fraternity of Maha Rishis and Dhyani Buddhas. The office of the Guru was

deemed essential and was greatly revered in the older days when Soul-life was more of a reality than it is to-day. Those who have gone any distance in the development of the Inner Life feel the necessity of a guide and come to recognize that the ancient institution of the Guru was not only beneficent but also a necessity.

In the modern world Soul-life has become largely a matter of experimentation. The man of flesh experiments in self-expression, to his own and the community's ruin. Every boy and girl prates about soul-expression, while they but seek an outlet for their temperamental weaknesses. The serious and the earnest minds are experimenting in a less personal and a more enlightened way. But all suffer from a lack of clear perception of two ideas, which in the ancient world were the principal key-positions. Those who aspired after the Inner Spirit knew that a perfectly codified Science of the Soul existed, and that its study required the aid of men who had mastered it not only in theory but also in practice. Teachings and Teachers were tangible facts—one might take them or leave them, but the safe, nay the only way, was to prepare oneself, and become worthy to learn the Science by sitting at the feet of Soul-Scientists. Experiments in the laboratory of mind and heart were made under the direct observation and guidance of the Guru.

With the growing influence of eastern thought in western life the ideal of the Guru is bound to

make its appearance as one worthy of realization. But unless its coeval and co-eternal principle of an exact Science of the Self also gains recognition, the west is going to suffer from an increase of exploitation of minds and hearts. For centuries now India has been suffering from an enormous increase in the number of gurus—till it is now said with perhaps more humour than accuracy that "at every street corner you can find a guru; the difficulty is to find a chela". These fake gurus, the worst kind of exploiters, will overrun the western world, unless the west learns from the suffering of India. In no country of the ancient world was the Ideal of the Guru higher, or better recognized, than in India; to-day it is corrupted to degradation. This has happened because would-be pupils did not know that their very first and primary task was to make sure that the chosen Guru was not a fake. For example, the Upanishads said: "Arise, Awake, Seek the Great Teachers"; many *sought* the Gurus, but before they had *arisen* from the ranks of idlers and the mentally lazy, ere they had *awakened* from the dreams of personal preferment and happiness.

The immediate task of THE ARYAN PATH is to present this verity of the necessity of Gurus in the living of the Higher Life.

H. P. Blavatsky was the first in the modern world to proclaim that Living Sages, Embodied Spirits, Perfected Souls actually existed. Since then, many have

taken foul advantage of the good news, and indulged in the game of exploiting human credulity and aspiration. Would-be aspirants did not always go to the instructions of the one who proclaimed the fact; if they had, they would have learned that H. P. B. also said what the Upanishads taught, that one must *arise* to leave sin behind, and *awake* from the dreams of fancy and make-believe ere the Adept-Guru appears.

That the great and true Gurus exist is a fact. What is the Way to Them? The very first step is the search for the Science of the Soul. Is there such a science in existence which these Gurus teach? Are its early and preliminary lessons available, lessons which once learned will lead the scholar to come face to face with the Guru? Theosophy emphasizes—From the Teaching to the Teachers. The one without the other has proved and will prove dangerous, nay more, a failure. The first task of every aspirant is to ascertain the credentials of his future guru; this may sound irreverent, but we phrase it thus because a fearless and courageous examination by every soul of the status of a school or academy wherein he proposes to enter is a solemn duty. We have known of hundreds whose aspiration is exploited and who could have saved themselves by a humble but cautious examination of the claimants and their claims. The first step is to “compare all things, and,

putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.”

Theosophy says that the truths of soul-science should be questioned before being accepted. Let every mind test in the tube of reason the basic principles with which soul-life has to begin; let every heart feel the depth of the nobility of those teachings. Teachings are vestures of Teachers. If the former are unconvincing to reason, and do not awaken in the heart the fire of Devotion, wherefore should we follow their authors? The superstition is most general that the Guru by some mysterious power of his own will remove karmic disabilities and difficulties of the pupil in a vicarious fashion. Whereas the preliminary step of the Disciple, according to the *real* Gurus, is that he should offer himself to be tried by his own past karma, to be tested by his own present effort. Before one desires to learn from the Guru, one must acquire the knowledge of the state of Chelaship.

The Path to the Gurus is hidden. Their Voice is lost in the babel of tongues around us. The discriminating mind and the intuitive heart must learn to distinguish the Song of Wisdom among the welter of words, the clash of thoughts, and the talk of claims.

JESUS AND THE ESSENES

[J. Middleton Murry once again writes that which will rejoice the hearts of all Theosophists and most progressive Christian thinkers.—EDS.]

The substance of Mr. George Moore's novel, *The Brook Kerith*, is not entirely new. One hundred and fifty years ago Karl Friedrich Bahrdt had imagined that Jesus of Nazareth had emerged from the order of the Essenes to fulfil his mission and returned to it after a seeming death; he was followed by Venturini, whose *Natural History of the Great Prophet of Nazareth* (1800)—a remarkable book—is based on the same supposition. After these came Salvator and Gfrörer, Natorp and Bosc. There is, in fact, a whole sequence of imaginative lives of Jesus based upon the hypothesis in which, to many readers, lay the originality of Mr. George Moore's novel.

Modern critical scholarship, as usual, frowns on the notion. We may take as characteristic the remark of Professor James Moffatt: "At one time ingenious attempts were made to trace the affinities of the Essenes with the early Christians. . . . It is no longer necessary to prove that Jesus was not an Essene, and that early Christianity was not Essenic." One wonders how that negative proposition could be *proved*. But this peremptory assurance comes easy to some Biblical scholars, who would be pained and shocked if an equal rigour of negative scepticism were applied to their

own religious assumptions. All that scholarship is entitled to affirm is that there is no definite evidence that Jesus was an Essene.

We may say, if we like, that the authors of the "fictitious" lives of Jesus, from Bahrdt to Moore, have been the victims of a wild imagination; but in matters of religion a wild imagination is better than no imagination at all. Imagination is always necessary if fact is to be transmuted into truth. Imagination may degenerate into mere fantasy; on the other hand, a certain measure of fantasy is necessary to the expression of imaginative truth. And it seems to me that the soberest mind, reflecting on the actual facts, must be prepared to entertain the possibility, or even the probability, of a connection of some kind between Jesus and the Essenes.

The facts are these. First, that Jesus of Nazareth was one of the world's greatest religious and ethical teachers. If the word "spiritual master" means anything, he was one. Moreover, he was essentially a mystic, a teacher of the necessity of a mystical, or spiritual "rebirth". In spiritual insight, in the perfection of his tolerance, he towered above the ordinary religious Jews of his time. Second, it so happened that at this particular moment in

the world's history there was, in Palestine, a very astonishing order of religious Jews called the Essenes; there was also in Egypt, living among the low hills to the south of Lake Mareotis, an equally astonishing order of religious Jews called the Therapeutae. The evidence for the existence of these orders is incontrovertible; they are, in actual fact, better attested than the early Christians themselves. If we knew as much about the primitive Church as we do about the Essenes and the Therapeutae, half at least of the historical problems of Christianity would be solved out of hand. We insist again that it is at the precise moment of history when Jesus appeared that these two orders also appear.

It is to Philo, who was after Jesus, and perhaps a little, but very little, after Paul, the most remarkable Jew of his time, that we owe our main knowledge of these two orders. Philo commemorated them, because he so immensely admired and venerated them. Moreover, they justified his passionate belief in the possibility of Judaism rising to the level of a universal religion. He compares the Essenes to the Persian magi or the Indian gymnosophists; of the Therapeutae he says that "they are part of a movement which is known outside Egypt". To the Essenes, moreover, we have the testimony of the awe-struck Pliny: "Strange to say, the race has lasted for untold ages (*per milia saeculorum*) though no one is born within it."

It is "a race more remarkable than any other in the wide world". Josephus, whose detailed account of the Essenes is very impressive, lived in their neighbourhood for three years as the *chela* of Banus the anchorite, who appears to have been at one time an Essene himself.

There is more than one distinction to be made between the Essenes and the Therapeutae; but it seems extravagant to deny that there must have been some close connection between them. The connection is probable on general grounds, seeing that both the orders were Jewish, and that the connection between Egypt and Palestine was intimate; the probability is heightened immeasurably when we consider that their doctrines were alike esoteric, and that both interpreted their sacred books—which certainly included more than the canonical scriptures—by allegory and symbolism; and it becomes a practical certainty when we find that Philo, to whom we owe our only account of the Therapeutae, describes the Essenes as the "therapeutae" of God. The associations of the particular word were well-known to him.

If we regard, as we must, Jesus of Nazareth as the great religious seeker of his nation and his time, it is very difficult to believe that he was not merely conscious, but acutely aware, of the existence of these orders. Their observances and doctrines were far nearer to his own teaching than were those of the early Christian Church,

The Essenes and the Therapeutae alike were far beyond the point at which an unseemly wrangle over the necessity of circumcision could convulse them. The Essenes repudiated sacrifice and the doctrine of sacrifice. (The doctrine of the sacrifice of Jesus himself as a propitiation for men's sins, one need not insist, is a crude posthumous invention that is utterly alien to the teaching of Jesus himself.) The Essenes practised the love that Jesus taught; their life, says Philo, "gives proofs of an indescribable bond of fellowship". They held that the master-slave relation was a violation of the order of Nature; they lived on terms of perfect amity and equality with one another, practising peaceful arts, and giving their earnings to a common store. There was, however, a hierarchy of rank among them, according to the length of years they had served in the order. They were an ascetic order; though Josephus tells us that there was a branch of them which did not eschew marriage: and we gather from Philo that for an Essene to have children was not exceptional. But on his entry into the strict order he said farewell to marriage. The order consisted in the main of mature men, though it was partly recruited by the adoption of chosen youths.

"It is no longer necessary to prove that Jesus was not an Essene." After the recital of these uncontroverted facts, Dr. Moffatt's words begin to bear a sense opposite to that which he intended. It is surely mere prejudice which would

deny the high probability that Jesus was at least deeply influenced by this remarkable order. In this matter, at least, Madame Blavatsky's contentions in *Isis Unveiled* are far more reasonable than the unimaginative negations of dryasdust scholars who can never persuade themselves that Jesus was a human being at all. The truth is that he *could not* have been ignorant of the Essenes; and if there is such a thing as psychological probability, he must have been curious and eager about them, and he must have sought contact with them. They were, like himself, heretics among the Jews, and it is highly probable that their disappearance from the pages of history is due to an outburst of that frenzied Jewish fanaticism which was so grimly punished by Titus.

Nor would it have been difficult for Jesus to make contact with them. Relatively, the Essenes were numerous. They numbered 4000, while of the Pharisees themselves there were only 6000. There were two Essenes to every three Pharisees in Judæa. And though it is probable that the majority of the Essenes lived in desert communities, the testimony of Josephus is quite definite that "large numbers of them inhabit every city". These city communities were well organised; each had "a special relieving-officer for strangers," whose business it was to provide the wanderer with food and shelter. Again, the reasonable supposition is that it would have been impossible for Jesus to avoid

coming into contact with them.

To leave aside for the moment the question of their actual doctrines, the reader of the accounts in Philo and Josephus is impressed by two distinct characteristics in their practices. On the one hand the emphasis of their daily ritual was upon purification. Thus the novice, on entering the order, was given "a sort of spade". No doubt this tool served many purposes, and was in some sort a symbol of their social activity, but the purpose on which Josephus insists was that the Essene used it for digging a hole into which he eased himself; afterwards he performed a ritual ablution. The Essenes partook of a ceremonial midday meal and supper together, for which they clad themselves in white linen robes. Every day they bathed themselves in water, and the crucial stages in the progress of the novice, (who had to serve one year's probation, then a further period of two years, before he became a full member of the order) were marked by a ritual bathing. On the other hand, though the emphasis on purification was so great, the Essenes did not withdraw from society. They worked at their various crafts among ordinary men, and received their wages, which they paid into the common store. They were not contemplative anchorites, but practical mystics who acknowledged their social obligations. Hence it is not surprising, as Josephus says, that they did not "repudiate marriage with its function of carrying

on the race," or that there was a branch of the order which was composed of men still living with their wives. The majority of the Essenes appear to have been men who had got "beyond marriage," rather than men in principle opposed to it.

For their actual doctrine, which was obviously esoteric, we have to rely on a few words of Josephus, and certain unavoidable implications. Josephus says that they believed in the eternality of the human soul, which they regarded as being in bondage to the flesh. He also says that the novice, on being finally received into the order, "swears to communicate their principles precisely as he himself received them . . . and to preserve with like care the sacred books of the society and the names of the angels." The "names of the angels" powerfully suggests the Gnostic belief in the successive emanation from the eternal and uncreated Godhead, of *Nous*, of the *Logos*, of the divine Intelligences (or Angels), and of the *Sophia* (or Wisdom of God). That their doctrines were Gnostic is borne out by Philo's admiration of the Essenes, and by the evidence that the greater part of their lore was symbolic. Probably, like the Therapeutae, they used the Jewish scriptures simply as matter for allegorical interpretation. Again the total repudiation of sacrifice, by which they separated themselves as absolutely from contemporary Judaism as a modern Catholic would separate himself from his Church by repu-

diating the Mass, suggests forcibly that their doctrines were truly spiritual. Their ceremonial, in turn, suggests that they had a profound belief in the doctrine of "the eternal rebirth of the soul" which, in one form or another, has always been central to mysticism. That their "newness of life" was real and striking is beyond all doubt.

Did such an order spring up spontaneously in the heart of Judaism? It is possible. Ultimately the doctrines of all truly spiritual religions are the same, and the spontaneous generation of a universal spiritual wisdom would only be another witness to the fundamental identity of the human soul. At the same time, although it is possible that the Essenes represented a completely independent movement, it is not probable. The Roman province of Syria, of which Judæa was a part, was the destined place of meeting between the religious ideas of the East and West. It seems to me highly probable that the Essenes owed their very distinctive character to the influence of Buddhism; and further that Madame Blavatsky was well within the bounds of historical probability when she maintained that, through the Essenes, Jesus himself was deeply influenced in his ethical and spiritual teaching by some of the purest spiritual doctrine of the East.

As a matter of "scientific" history—if true history can ever be really "scientific"—the supposition is not necessary. But the

sheer historical probability of the influence is great, greater far than the ordinary Biblical scholar will admit. Whether we shall turn a high probability into a certainty depends, not on the facts themselves which are so few that they offer no resistance to an imaginative interpretation, but rather on our temper and purposes. Madame Blavatsky's temper and purposes were such that in this matter she was a better historian than the academic sceptics. She had deep religious experience, and a great power of imaginative sympathy; and she knew for a fact that all high religions are in essence identical. *And that is a fact.* She also knew that the human soul, in its own religious progress, eagerly seeks out sustenance for itself and corroboration of its own experience wherever it can find it; and naturally she could not believe that Jesus of Nazareth was any exception to the rule. Whether he was actually taught as a boy by the Essenes, as Mr. George Moore, following Venturini, imagines, or whether when his own religious experience became more definite he sought for confirmation of it among them—such a question is of course beyond our decision. But that the influence of the purest religion of the East was there among the Essenes, that Jesus would naturally have sought to avail himself of it, and that he did avail himself of it—these are probabilities with a better title to be called certainties than a good many articles of the Christian faith.

J. MIDDLETON MURRY

A LEAGUE OF BOOKS

[Humbert Wolfe's name as poet and writer is too well known to need introduction. But in addition to his literary reputation he is also a most practical man. He is Principal Assistant Secretary to the Ministry of Labour and Substitute British Government Member of the Governing Body of International Labour Office. This combination of literary and practical talent lends peculiar interest to his article.

The definite plan outlined in it deserves not only sympathetic but urgent consideration. There is a tendency to postpone discussing such schemes because they need long years for execution and fulfilment. There is also the glamour which continues to befog the minds of men, whereby all spiritual and idealistic plans are put aside in favour of the so-called practical ones of politicians. Nations suffer through legislation made by politicians without the aid of idealists, the dreamers of dreams, the seers of visions.

THE ARYAN PATH will welcome an all-round discussion of this plan.—EDS.]

One of the lessons brutally imparted by that violent tutor—war—was that victories are ultimately won neither by generals, admirals, cannons nor even by the valour of troops, but by ideas. Behind the tangible ferocity of the battle-fronts are massed the thoughts, hopes, visions and fears, which decide the issue. On some of the guns used in the late War was found the foolish inscription "vis ultima regis lex". It was foolish because the force that maintained or crumpled the fighting line was of the spirit, and not cast nor smelted of any ore in the world. The true combatants were faiths and ideals projected in the shadowy form of soldiers and ammunition. The "Cease Fire" was sounded in the spirit by the trumpets of vision.

That I believe to be almost a platitude in respect of war. It was, however, a platitude generally acted upon in so far as every combatant nation increasingly deve-

loped its propaganda work till at the end of the war there was a concrete battle of pamphlets, wireless, proclamation, newspapers and speeches. If that is true of war, it is obviously equally true of peace. If you wish for peace prepare for peace—*Si pacem vis para pacem* is a maxim profoundly nearer the truth than the abominable whisper of despair "If you wish for peace, prepare for war". It is, I think, certain that peace can only be preserved if the minds of mankind are imbued with its virtue as a daily and living factor. Nor is it enough to take peace for granted: on the contrary it must be made clear that it can only be ensued at the cost of an effort as persistent, as living, and as surprising as the most active military preparation. Mankind should never be allowed to become sluggishly familiar with this glittering visitor. Peace must remain as bright and as strange as the advent of an angel.

There are two main methods—if we put aside the effects of religion—by which this lively apprehension of the benefits of peace may be maintained—political and literary. In politics the crystallization of the faith in peace is the League of Nations, a benevolent cabal against destruction. I need not profess my adherence to that institution, since belief in it is implicit in the minds of all men of goodwill. I would, however, say that in a sense the League corresponds to the fighting fronts in war. It is the arena where the combat is delivered, but the forces engaged are not the statesmen, whose speeches and acts compose world-differences, but the world-thought of which they are the embodiment. It is therefore to that thought that we must look for salvation, and particularly to the thought as it might and should be consolidated in a League of Books.

Before I discuss the definite plan which I have in mind to achieve that League, I would observe that there are two classes of literature which would necessarily be members of this League—what I may call the negative and the positive. By the negative I mean all that literature in all countries which, since the war, has relentlessly and continuously exposed the fact that death does not become honourable by being inflicted by mass-production. All that literature has repeated with every detail of sorrow and agony the truth that force can kill but it cannot create, and that 5,000,000 deaths have proved nothing and

solved nothing. On the other hand, there is the positive literature of peace, the natural development of beauty in each country of the world. In this class are the novels, poems, plays, essays, and historical writings which explain the soul of the people in whose language they are written. To take an instance from a past age more could be learned of the soul of Germany at the time by reading Goethe's *Faust* than by poring on all the historical archives of forty years. Any honest mind that approaches Goethe is bound to exclaim that in the people, of whom this great man is a leader, are to be found stores of wisdom, strength and vision that are as necessary as religion to the preservation of the soul of man. It is exactly that general emotion on the part of one nation to all others which I believe the League of Books could generate.

I propose, therefore, that in all the countries of the world circulating libraries should be established which should contain adequate translations of books in both the classes I have mentioned written in all the principal countries of the world. It would be necessary to have an international Committee, and possibly even an international Secretariat (which would as a matter of good sense and convenience probably be situated at Geneva, and perhaps associated in some way with the League of Nations). In each country there would be a national Committee of Selection, consisting of leaders of literary, artistic

and journalistic thought, from which all politicians as such would be excluded. The business of the National Committees would be in the first place to make the selection from the point of view of the knowledge of their nationals of the books in both classes to be translated. For this purpose they would necessarily have to keep in continuous touch with the Committees in all other countries, or with the clearing-house provided by the Secretariat. In the selection of the negative type of literature they would not be necessarily or wholly guided by artistic considerations. They would seek to bring home to their own nation the universal testimony that war cannot be defended and should not be endured. Naturally they would have regard to literary values, because foolish anti-war propaganda destroys its object. But they might and would often include books that on their merit as writing alone would not deserve inclusion. Their task in the selection of the positive literature would, of course, be much more difficult. For here questions of taste would inevitably intrude, and there would be the eternal battle between tradition and experiment. There would be the danger of establishing the Royal Academic type of mind, which might progressively sterilize the whole affair. This is not a negligible difficulty, but it could be overcome by insisting that all schools of artistic thought should be represented on the Committees.

The National Committees' second task would be to discover

and maintain an adequate staff of translators, and their third to conduct the general publication, circulation and publicity of the scheme. So far as the translators are concerned, no excessive difficulty need be experienced.

But the question of publication, circulation and publicity is one of extreme difficulty. It is plain that if the books are to have the wide public without which their effect would be lost, they must be within reach of the most modest pockets. They must, in a word, be published like State papers in most countries at a nominal price which bears little relation to commercial cost. They must be available perhaps for free distribution to public institutions, and possibly at reduced rates for schools and universities. This would mean that those private publishers, who specialize in translation, would be so seriously affected that they might have to abandon this side of their publication altogether. Here we are in the presence of a very real problem, the solution of which is far from obvious. There is no doubt, for example, that very considerable profits have been made in several countries by the translations of Remarque's *All Quiet on the Western Front*, yet Remarque's book would obviously be one of the first to be chosen for the negative class. There would, of course, be no possibility of compensation to publishers thus affected, but it would certainly be necessary in some way to enlist their skilled aid. In that way a means might

readily be found of meeting the difficulty. It must not be supposed that publishing is not one of the most highly specialized and technical of the quasi-professions. No Committee, however ably composed, could conduct such a scheme as I suggest without the active assistance of publishers of experience and ability. It is not impossible or even unlikely that in many countries the Committees would find publishers willing and eager to co-operate upon reasonable terms. As to circulation and advertisement here would be problems to be settled by discussion with the libraries, the booksellers and the Press—difficult and delicate problems, but again not impossible of solution.

Naturally the scheme could only be conducted as a State enterprise, and as the result of international negotiation. Nor would it be possible to contemplate such negotiation till in all the principal countries public opinion had been aroused and converted to a scheme which with all its obvious merits would yet entail considerable expenditure at a time when every nation is occupied with economic difficulties. It is therefore not a scheme which one could hope or believe could be introduced in a day or even in a year. It would involve patient constructive thought and propaganda in many countries, and the institution of voluntary Committees to interest the public. It is not impossible that if such an Institution as the League of Nations Union accepted the scheme they would become the

effective instrument for its propagation. I am certain that the scheme is at least worth consideration by thinking men at large and perhaps by the Committee of Intellectual Co-operation in particular.

I do not propose to attempt even a hint at the list of books in both classes that would necessarily be included. No single mind could conceivably begin the catalogue, but even a desultory reader of post-war publications, and particularly of translations from German, Russian and French into English, knows what a wealth of material is waiting to be made universally available. I would, however, add that fundamental justification of such a scheme is that war is a creature of the dark, and, like all such creatures, perishes in the light. If, however, we reflect on literature in general, and particularly the literature accessible to the young, we shall find that, in so far as it touches upon war, it tends to invest it with the glamour of courage and endurance. History is in large part a chronicle of campaigns by land and sea; the brightest names are those of successful soldiers and sailors, while the poets down the ages have been only too ready to lend their magic to consecrate warlike achievement. There is nothing, or hardly anything, in general vogue in great literature that exposes war for what it is—that national madness which, like private mania, changes the very face of a people. Literature has helped to intensify that dementia,

and even to pretend that it is ultimate sanity. It is the sovereign duty of all poets, novelists, essayists, historians and biographers to turn from the dark that their predecessors helped to project, and direct upon it increasingly the steady and destructive lights of truth and beauty.

Nor, if a machinery such as I have outlined in the vaguest way, or some other and better, can be devised, is the object sought unattainable. If nations can be drenched in the idea that war is not glorious but miserable, mean and unholy by anti-war literature, we shall be leagues nearer a state of stabilized peace than ever before in the history of the world. Nor on this head would I have recourse to the business argument that war does not pay. We cannot defeat Mars by Mammon; both are equally in the army of the devil. Mars must be faced by the great shape of the Spirit of Peace that cares neither for gain nor loss, but only and always for the liberation of the soul of man from the domination of the beast. Her appeal is to the best in man, and she will never stoop to win by appealing to the instinct of the huckster. Because victory on those terms would be defeat.

But if once the cold veracity of anti-war books has dispersed the spurious glamour, then to the era of destruction will succeed that of re-building on the rock of true international understanding.

Nations learn nothing of one another from speeches of statesmen, which are by compelling circumstances designed as much to mislead as to reveal. Only in works of art is the true soul of a nation exposed and understood. The English and French might have gone to war with the politics (as they understood them) of Von Buelow and Von Tirpitz, but what man of culture in either country would have fired a shot at Beethoven or Goethe? And if the Germans hated and distrusted Clemenceau and Kitchener, would a single educated man among them have offered violence to Pascal or Shakespeare? The emphasis in both cases is on "culture" and "education". Those words mean the understanding by each nation of what is best in every other, and the gateway to that understanding is still through the Corinthian pillars of Art. There is no conflict in that climate except a desperate competition of brother-craftsmen each seeking to excel the other, and all saluting the work of each. The League of Books might and will admit the masses to that band of brothers, as gallant as poor King Harry's band, and joined together not for pillage and an alien crown, but for restoration and the casting down of the golden crowns upon the glassy sea. Perhaps it may be said that that is the sport of angels. Well! need men be afraid of wings?

HUMBERT WOLFE

RENASCENT INDIA

[THE ARYAN PATH will publish every month an article about the real forces at work in India. These are at the moment invisible to the public view, but nevertheless they are in an ever-increasing measure constructing the new Nation which will soon incarnate on this ancient land.]

Dr. N. B. Parulekar, the author of these articles is at the same time an observant journalist and a patriot. He has just finished an extensive tour of India, visiting important centres and discussing problems with prominent workers—not only those known to newspaper fame, but also especially those who serve in silence the cause of future Aryavarta. Dr. Parulekar has travelled all over Europe and America; in the latter country he got his philosophical training under no less an authority than John Dewey of Columbia University, while he disciplined himself in journalism on the staff of *The New York World* and *The New York Herald-Tribune*.

Each of the series, of which this is the first, will be an independent article. The second will bear the title "Two Paths of Progress—Secular and Spiritual".—EDS.]

THE EDUCATED EXPLOIT, THE ILLITERATE BUILD

As I have travelled around the country in order to know something of the men that have raised India to new life and are engaged in the work of National Reconstruction, I have been surprised to find that these were *not* the educated men coming out of the colleges and universities of the country.

One need not journey very far before the story of the educated unemployed being at the root of the present trouble turns out to be a mere fiction. At best it is a journalistic guess but devoid of reality. I was myself unprepared for such a complete reversal of what would appear to be only a natural order, namely that those who have had education should at the same time show sufficient insight and courage to tackle the country's problems. They are the ones that ought to be at the head. But instead, new political, social and religious ideas are penetrating directly into the

masses, while the so-called educated class in general looks bewildered and is left hopelessly behind. It is not my point in this article whether educated men help or hinder Mahatma Gandhi's programme, whether they like it or have something else to put forward as a rival plan. Points of view may differ as widely as the two poles, but under the present conditions in India it is imperative for each man to act up to his understanding and rise to the occasion without fear of consequences. My question is: Are they alive?

* * *

In company of Ramdas Gandhi, the son of Mahatma Gandhi, I visited in Bardoli a number of new settlements of villagers who had left their farms and houses rather than pay land revenue to the Government. The richest Patel in the Taluk had given up

lands worth half a million rupees; there were others also whose estates were valued at Rs. 100,000* or more. Then there were the poor whose cattle were confiscated, whose meagre property was attached, while the earning members of the family were sent to jail. Exposed to cold, wind and rain, these villagers lived under temporary shelter not knowing whether they were to win or lose in the end. Such courage, such sacrifice and faith in the cause of the country were inspired and sustained among them in the absence of Mahatma Gandhi—who had been in jail from the beginning of the movement—by the patient social work of an elementary school teacher and his band of pupils. They had been serving these villagers for the last ten years, so that in critical times the peasants knew whom to follow. Practically none of these men had University education. A good many of them were Non-Co-operators, that is, young men who had left schools and colleges ten years ago and had ever since then joined National service. They were graduates of the National Universities, then formed under Mahatma Gandhi's lead.

Here is a sample of their work in peace time. In Wedchi is organised a residential industrial school where spinning, weaving, dairy, carpentry and farming are taught to the inhabitants. The entire village belongs to Raniparaj people nearly half of whom are of the original stock. Not long

ago they used to own lands but these have now all gone into the hands of Banias and Parsee liquor men. The Wedchi Asram was started in the midst of these people. To-day the village produces its own cloth and weaves yarns of other villages at a certain wage. Not a single inhabitant is known to drink. After self-imposed prohibition appeared cleanliness, and the villagers began to bathe. These half-naked people are now fully clothed, their women have cast off brass ornaments weighing ten pounds, and men have completely cleared themselves of their debts. They have converted themselves to vegetarianism and let loose the poultry which at one time was their only property.

Out of some two hundred alumni, graduates of Gujarat National University, nearly ninety per cent have engaged themselves in National work. The Textile Labour Union of Ahmedabad, reputed to be the ideal Trade Union in India, has been the work of Gandhi followers who started in that line ten years ago and have unionised 35,000 textile workers on the basis of non-violence, arbitration, self-help and social service. Ten years ago it was an unruly mob. They went rioting, assaulted employers' representatives, and were stubborn, even when they were shown to be wrong. But in ten years "there has not been a stone thrown nor an assault or even a word of abuse from the unionised men". From April 1, 1921, to December 31, 1928, the

* Rupee one = 1s. 6d. or 36 cents.

number of working days lost in textile industry has been 42,700,000 in Bombay as against 2,600,000 days in Ahmedabad. The loss in Bombay has been sixteen times greater though the size of industry is two and a quarter times larger than in Ahmedabad. Money loss in Bombay amounts to 40,000,000 rupees while in Ahmedabad it was Rs. 2,700,000 out of which the general strike of 1923 in Ahmedabad caused 2,300,000 days and the loss of money was Rs. 2,350,000. Since then there has been only one day of close, the loss being Rs. 45,000. These comparative figures between the same industry in two different places show what has been accomplished in Ahmedabad by Gandhi workers. The last five years have witnessed an unparalleled peace in the city of Ahmedabad, due to arbitration. In other words, these men have had the double task to perform of educating the employers as well as labour. Five years ago Mahatma Gandhi proposed a resolution prohibiting men known to drink from being admitted to the union. But as most of them were given to drinking, there would not have been any union on that basis. However, to-day, the same men are picketing liquor shops and allowing themselves to be beaten by liquor men when retaliation is easy and justifiable. The union has spent from their funds thousands of rupees to eradicate liquor shops from the city. All this is, indeed, a social miracle—to organise illiterate men on an up-to-date union

basis, to direct their activities towards justice, not only for labour but for the industry and society in general, and then to ask them to show patience and forbearance even at great temporary loss.

* * *

This in Gujarat. Now turn to Punjab.

"These young men shout and parade," said Mahatma Lala Hansraj in Lahore, "but take care not to have their names struck from the roll. They will decry, but their feelings are not so high as to compel. The student who left ten years ago in Non-Co-operation is working in National service." In Amritsar foreign cloth worth Rs. 60,000,000 was picketed, sealed and kept in Congress custody. At the time of my enquiry several hundred men had gone to jail, and there were three hundred Congressmen volunteers among whom hardly five per cent were English knowing. That does not mean that they were university trained either. There had been no fresh college students recruited in the movement; they were old workers since 1919 among whom were the former student Non-Co-operators. There are about one hundred and fifty graduates from Lahore National College of whom eighty per cent are in National work. "What is the attitude of students and the educated class?" was my question. They told me that attempts were made to organise Students' Unions, Students' War Councils, Youth Organisations and so on. But to no purpose. From one hundred

and twenty Bar Association Members of Lahore there were only three Congressmen. From the Amritsar Bar Association not one was taking part in the movement. I found a fair number of students in Lahore better dressed than even in New York. Some were using—and you could see that they were not few—more than four to five suits, each costing at least about Rs. 40. They had foreign shoes, ties, shirts and appeared to be completely westernised in their language, food and amusements. This extravagance of a well-to-do Punjabi student is provided for in the last resort from the labour of the illiterate farmers, whose daily earnings do not exceed four annas.

In fact the contrast between costly University buildings, their expensive staff and fees, is too glaring when considered in the light of the average earnings in India. I found Professors in some of the residential Universities living in houses better than those of American Professors. They have a garden around the house which they do not themselves cultivate but have servants to do it, while the American Professor works in his barn. Then I saw these people using the newest model cars while in America a Professor doing the same job is satisfied with an old Ford. The only advantage which the American University Teacher has over an Indian Professor is that he owns a well kept library. Men are said to be doing research just to keep themselves employed somehow, even though they may

not care to study the particular line. Most of them take University Fellowships of Rs. 75 a month and then leave for other jobs because research is looked upon as but temporary employment. One M. A. qualified in History is at the same time a graduate in Law and accepts a fellowship for research. Simultaneously he is working for competitive examinations in (1) Indian Civil Service, (2) Provincial Civil Service, (3) Imperial Police Service. Finally he passes into the Imperial Police Service and leaves research.

This spirit is touching even our University men, said one of the educators who knows the inside life of Universities. A man takes his M. Sc. in Chemistry, he gets a post in a Second Grade College as Assistant Professor of Chemistry; at the same time he keeps in touch with the University and carries on research to get an opening on the University staff. He leaves the college and shifts himself to the University. There, after serving three to four years, he is entitled to study leave and goes to London University for the Ph.D. After his return, the degree gives him a lift from a lectureship of Rs. 250-500 to a readership from Rs. 500-800. Once he is established he wants to earn more and undertakes a number of examinerships, enters into Enquiry Commissions, if possible, and lives in general more as a commercially successful person than as a scholar. A Professor of English in one of these Universities gets from Rs. 800-1200. He is now getting

over Rs. 1000. He is both an examiner and sets papers for High School and Intermediate examinations. In his own University he sets and examines papers for B. A. and M.A., both Pass and Honours. Besides he has examinerships in three or four other Universities. The whole of the vacation from April to May would be spent in this money-earning business which gives him not less than Rs. 4000. Add to this the scrambling for power in our Universities and you have a complete picture.

It is a sorrowful sight that our *educated* men should be scrambling for a few rupees when the country is passing through critical times. The man who does not have opportunities of University training or who does not care to go on job-hunting, prefers National service. A fake advertisement for a clerk of Rs. 30 per month brought in 1,100 applications which were heaped and formed into a feature display at the All India Industrial Exhibition organised at the time of the Indian National Congress Session of 1928 in Calcutta. Among the applicants were men of all kinds of educational qualifications, many Masters of Arts, Bachelors of Arts, Bachelors of Law and undergraduates. About 60 to 70 men agreed to serve for eight months without pay.

The Principal of a college in Allahabad said :

When I advertise for a post I get heaps of applications from qualified men and our difficulty is to choose. In December 1930 we had a teacher's vacancy of Rs. 70 per month

with an annual increment of Rs. 5 rising up to Rs. 120 in ten years. Our conditions were hard: the candidate must know Bengali in addition to his academic qualifications and must be a trained man. Still we had fourteen men, and one M. A. offered to serve on Rs. 50 per month.

Yet in the same province of U. P. whence comes the tale, there have been five fresh Universities in place of one and these are producing more college men, all seeking employment.

* * *

Far-seeing industrialists are not slow to recognise their opportunities in the educated man's plight. One of them employing over twenty thousand men under one roof told me that he was anxious to take in the educated young men, train them as technicians, give them better wages than the present illiterate worker, and put them into manufacturing industries. That is profitable because from his point of view the present agricultural labour is wasteful. With labour-saving machines the University undergraduate can produce more than the present output. In other words the policy is to do away with the illiterate unskilled labour and put the educated men to increase the profits of manufacturing industries in India. He said :

Leave the tiller of the soil to plough fields, and pick and choose weighmen and oilers in the future from the educated class of Indians who are born farther removed from the paddy fields.

When such a man starts work he will perhaps be a young single man and will live in a chummary. By the time he has gone up to fourth hand you will perhaps see him living in small

residential quarters, married and enjoying his leisure time in a Baby Austin or a Ford. As he moves up from the fourth hand to first hand you will see him discarding the Austin and Ford and spending his extra cash on an Armstrong Siddley or a Dodge. By this time he will be living in larger quarters and will enjoy all the amenities of life that his position will permit him, but he certainly will be a satisfied man as he moves up the ladder. He will be a steady worker because his mode of living is rising perhaps a few paces ahead of his salary. If we pay higher wages to educated trained men who already have a fair standard of living, it will be quite easy to educate the tastes of these men so that they will raise their standard still higher.

Here he quoted an American employer whom he had met last year saying "give me a superintendent who invests in a home and proceeds to raise a family and invests in a good mother car. He is the man to shoulder his own and everybody else's responsibilities. You've got him, he can't leave and he will get results. You can ride hell out of him." This employer pays Rs. 1,300,000 for his pay roll without overtime. He has shown from his twenty years' experience that the scheme of "quietly replacing illiterate men by literate ones" is paying. The educated man will be the best insurance against strikes—his company lost Rs. 20,000,000 in one strike—and he wants to avoid it by taking over University men who will be servants because their standard of living is involved.

In other words, just as the majority of educated men have so far sold themselves to Government machines they will have a chance

now to barter with business men, and with even better prospects. We have used our intelligence for the last thousand years in learning languages and methods of foreign rulers to become their handy men, letting alone the larger interests of the nation. In that respect the educated man has been always allied with the ruling class though in a very subordinate relation. He has been an alien in his own land, exploiter of his own people, and callous of his country's needs. He has not risen in protest, and he has served his master when he should have cast off the coveted service for a larger service of his people. Eventually even when we go to study, it is with utilitarian views. So our research and educational attempts have been marked with futility. As I was looking into the trend of students' readings in one of the Universities, I examined about 150 books from the whole catalogue and found that the one most often referred to was Bradley's *Essays on Shakesperean Tragedies*. We learn by heart Goldsmith's "Deserted Village" when our own villages are destroyed, and pass with credit in Milton's "Paradise Lost" when a country of 300,000,000 souls is being lost. Naturally our knowledge becomes unreal and our efforts are concentrated around egoistic promotions.

The choice before the educated man in India is between economic slavery, whether in the interests of political powers or industrialists, and national work. You cannot

go after your own security when life at large is itself insecure and in the hands of the future. We shall be defeated unless we undertake to deal with real life and try to raise it according to our own lights. At present the sins of our generation are covered by the vicarious sufferings of a great soul. But when that shield is removed and time for actual reckoning comes, the progressive ideas will begin to cause friction against social prejudices. Then the educated man, who should have leavened social thinking, will be found without authority and without following. As the present emotional idealism subsides and

we are left in a world of plain facts intermixed with a lot of prejudices which India is prone to have, what is to sustain our life except a desire to know and to serve? It is the task of the educated man to provide himself for this contingency and if he does not, the tragedy will be too great. This should brace men who have learnt in their studies both about the east and the west to cast off economic fear and join to salvage a civilisation which will comprehend both the east and west. There is abundant material among our peoples and my question is: Are our educated men equal to the task?

N. B. PARULEKAR

AN HISTORICAL STUDY OF METAPSYCHICS

DEVELOPMENTS—PSYCHICAL RESEARCH SINCE 1875

[The first instalment of **H. Stanley Redgrove's** article appeared last month. This one completes the study. The author surveys a very wide field by focusing his attention on what appear to him important items in the development of psychical research.

As the student of Theosophy knows, during this period great progress was made in psychical science because of the phenomena performed by the master Theosophist of the age—Madame H. P. Blavatsky. We presume that our author does not consider the account narrated in *The Occult World* by A. P. Sinnett as falling within his purview, as there were no test conditions employed by scientific men unconnected with Theosophy. The record made in *The Occult World*, however, is most important and valuable, as the phenomena produced were of a different and of a higher order than those experienced by Psychical Research. Moreover, these phenomena were acts of the trained human Will and were rooted in Occult Knowledge of a very high degree. The *ex-parte* "findings" of the young and inexperienced Richard Hodgson in the matter of these phenomena are well answered in Chapters V and VI of *The Theosophical Movement* (Duttons, New York, 1925) and in the Appendix in *The Real H. P. Blavatsky* by W. Kingsland (Watkins, London, 1928). In this connection we draw attention to the article which follows this—EDS.]

When the nineteenth century approached its last quarter, Spiritualism was making great progress, for it seemed to base its claims (unlike those of other religions) on the experiences of ordinary men and women. An unfortunate tendency developed not merely to accept, on insufficient grounds, the spiritualistic explanation of communications purporting to emanate from the other world, but to base one's philosophy on their *content*, taking this as a guide for life. This is strongly marked, for example, in the works of "Allen Kardec," which achieved a great measure of popularity, especially on the Continent.

The communications, moreover, began to be received in a new manner. In place of rappings and other inexplicable physical phen-

omena, trance-utterances and automatic writing became the order of the day. Many folk discovered that if they took pencil in hand, lightly rested it on a sheet of paper, and let their minds wander, the hand began to scribble and afterwards to write more or less intelligently, seemingly of its own accord. To those prepared to accept this explanation, these writings were the work of the spirits, who had discovered an easier method of communicating with mortals than through the cumbersome mechanism of table-turning. Full advantage of this naïve credulity was, of course, taken by unscrupulous persons.

From the point of view of the scientific study of these and cognate phenomena, the year 1876 is one of rather particular impor-

tance. It was in that year that Professor W. F. Barrett (afterwards Sir William Barrett) read a paper before the British Association dealing with some experiments he had conducted in thought transference. He urged the formation of a committee of scientific men to investigate cases of thought transference and other puzzling psychic phenomena. The proposal, it is true, fell through; but Barrett did not relinquish the idea, and, largely as a result of his efforts, the Society for Psychical Research was formed in 1882, Professor Sidgwick of Cambridge becoming its first President.

The Society set out to investigate, not only the spiritualistic phenomena, but also other phenomena, both experimental, such as thought transference, and of a spontaneous character, such as premonitions, hauntings, etc., etc., for which no place could be found in the scientific philosophy of the day.

In the early days of the Society's activities, many experiments were conducted, as a result of which it became pretty conclusively demonstrated that the mind is capable of gaining knowledge other than through the medium of the known senses. For example, many successful experiments were carried out along the following lines:—The experimenter makes a drawing, which he shows to the person acting as "transmitter," carefully concealing it from the sight of another person who acts as "receiver". The "transmitter" concentrates his thoughts on the draw-

ing. The "receiver" endeavours to keep his mind a blank in order to receive an impression of the "transmitter's" thought. He then makes a drawing in accordance with the impression received.

The possibility of the "idea" being transmitted by unconscious movements on the part of the "transmitter" had carefully to be guarded against. In some of the early experiments, it was found that transmission was much facilitated if the tips of the "transmitter's" fingers were allowed to touch those of the "receiver"; and although it was difficult to explain the manner in detail, it seemed possible that in such cases transmission was effected by means of unconscious muscular actions.

This possibility having, however, been eliminated by a careful technique, the further question remained whether successful results should be attributed to a real transference of thought from the mind of the "transmitter" to that of the "receiver," or to a species of clairvoyance or lucidity on the part of the latter, whereby he became acquainted with the nature of the drawing (card, number, etc.) without the mediation of the idea of it in the "transmitter's" mind. The evidence, on the whole, favoured the former view, and "telepathy," to use Myers' happy term, is now generally regarded as being pretty well established. Lodge, for example, has recorded a series of experiments with pictures, in which, when he knew the picture, thus acting as "transmitter," suc-

cessful results were obtained, whereas, when the picture was unknown both to him and the "receiver," nul results were obtained.*

On the other hand, a number of cases of apparent clairvoyance have also been recorded, to which the telepathic hypothesis seems inapplicable. An interesting collection has been made by Professor Richet,† who has termed the phenomenon, "pragmatic cryptesthesia".

It has been necessary to deal somewhat fully with the question of telepathy, as the acceptance of telepathy, at any rate as a working hypothesis, has played an exceedingly important part in the development of psychical research. It has enabled a large number of puzzling phenomena to be brought, so to speak, under one head. There was, for example, the question of apparitions and hauntings. Many well-authenticated cases of phenomena of this type were collected, especially instances of persons who had been visited by an apparition of a relative or friend at the moment of the latter's death. In the light of the telepathic theory, these phenomena, hitherto scoffed at by men of science, ceased to be incredible. An apparition became scientific-

ly explicable as a "veridical" (*i.e.*, truth-telling) hallucination, produced by a strong impression received telepathically by the subconscious mind of the percipient. This view of ghosts is especially associated with the name of Podmore.‡ In strong support of it may be mentioned the fact that telepathic hallucinations have, in some cases, been produced experimentally.§ There are, however, certain recorded cases of hauntings to which it seems inapplicable.

In considering the development of psychical research during the past fifty years or so, the question inevitably arises: Where is the line to be drawn dividing psychical research from psychology? This line is not a stationary one, for the objective of psychical research is to enlarge the borders of psychology at the expense of its own. Psychical research is essentially a study of debatable phenomena; and, although it is in large measure true to describe the debatable phenomena of 1882 as still debatable to-day, this is not the case with all. The ordinary phenomena of hypnotism, for example, are no longer regarded as coming within the purview of psychical research: they now form part and parcel of psychology. In short,

* *Vide* Charles Richet, Ph.D.: *Thirty Years of Psychical Research*, translated by DeBrath (London, 1923), p. 92.—H. S. R.

† *Our Sixth Sense*, translated by Rothwell (London, 1929). See also his earlier work mentioned in the previous footnote.—H. S. R.

‡ See, *e. g.*, Frank Podmore: *Telepathic Hallucinations: The New View of Ghosts* (London, N. D.).—H. S. R.

§ A very interesting case is quoted and discussed in Myers' classical work, *Human Personality and its Survival of Bodily Death* (See abridged edition, London, 1907, pp. 209-211 and 396-399). See also Chap. 7 of Podmore's book mentioned in the preceding footnote.—H. S. R.

to use Professor Richet's useful term, we may say that psychical research is concerned with "metapsychical" phenomena—phenomena which seem to be due to the operation of an *unknown* intelligence or to demand the attribution of *unknown* powers to the human mind.

We are now in a position briefly to review what has been attempted and achieved by psychical research in relation to the phenomena of spiritualism. These phenomena can be roughly classified into two groups, "psychical," such as automatic writing and trance utterance, and "physical," such as rappings, the movement of objects without apparent cause and materialisations.

In the light of modern psychology, automatic writing and trance speaking are seen to present, in themselves, nothing of a remarkable character. They are easily explicable as phenomena due to the operation of the sub-conscious mind. It is only when the written or spoken words reveal knowledge which could not have become known to the medium by normal means, that the metapsychic element enters.

Telepathy, of course, is often adequate to account for the presence of information in script or utterance that, on the surface, might be thought to lend colour to the spiritualistic hypothesis; and, if the possibility of pragmatic cryptesthesia is admitted, the range of knowledge possible to the medium's sub-consciousness is rendered still wider. It becomes, indeed,

very difficult to devise experiments which, if successful, would demonstrate the operation of intelligences other than those of living human beings.

Of special interest in this connection are the phenomena known as "cross correspondences". By a "cross correspondence" is meant a relation between the scripts of two mediums of proved honesty, which may take the form, for example, of a peculiar phrase cropping up again and again in both scripts, or a phrase occurring in one script which only becomes intelligible when taken in connection with a phrase occurring in the other. Or, again, the "cross correspondence" may be of a more elaborate character, messages written by two different mediums finding their explanation or completion in words occurring in the script of a third. The occurrence of a "cross correspondence" seems to indicate the existence of a *design*, and by some psychical researchers, "cross correspondences" are held to constitute as clear proof of the operation of extra-mundane intelligences as can be hoped to be obtained. A very interesting account of messages of this type purporting to emanate from the spirit of Frederick Myers will be found in Miss Dallas' book, *Mors Janua Vitae?* (London, 1910).

So far as the "physical" phenomena are concerned, it is worthy of note that, with a growing insistence on more rigorous test conditions, these have tended to become less frequent. Nevertheless, powerful mediums for physi-

cal phenomena have from time to time appeared and some extraordinary phenomena have been observed under stringent test-conditions, as for example, with the medium Eusapia Paladino, including the movement of objects without contact (telekinesis), and the production of noises, raps, and moving points of luminosity.

Still more remarkable are phenomena of materialisation, such as those observed by Schrenck-Notzing* and Mme. Bisson in experiments with the medium Eva, in which it would seem that a mysterious substance was extruded from the medium's body and built into various human forms, such as faces and hands. This substance, christened "ectoplasm," would appear to be of a material or quasi-material nature; at any rate, it can, it would seem, be seen, felt and photographed. The question of its reality raises problems for biology as well as for psychology.† It has been envisaged as a sort of primary "life-stuff," which can be moulded into various forms under the influence of the medium's thought; and the production of noises, movements of objects, etc., has been attributed to the action of invisible rods of this same substance extruded from the medium's body. Ectoplasm, however, has had proper-

ties of so contradictory a character ascribed to it, as not only to render its reality questionable, but seriously to damage its value as a working-hypothesis. Much further research is needed in regard to the whole matter.

Some other experiments relating to the physical phenomena of spiritualism call for mention, especially those conducted by Mr. Harry Price with the medium Stella C.,‡ which are of particular value because of the very cautious character of this investigator. Amongst other remarkable phenomena observed, which could not have been due to fraud, was a distinct fall in the temperature during the sittings, as indicated, on each occasion, by a self-registering thermometer. More recently Mr. Price has carried out experiments with the medium Rudi Schneider, under the most rigorous test-conditions. Mr. Will Goldston, the famous illusionist, who was present at a séance, has borne public testimony (in *The Sunday Graphic* of December 22, 1929)§ to the fact that the phenomena observed could not have been produced by any methods known to the skilled illusionists of the stage.

It is true that these "physical phenomena" throw little light on the question of survival. They

* See Baron von Schrenck Notzing: *Phenomena of Materialisation*, trans. by Fournier d'Albe (London, 1920).—H. S. R.

† Gustave Geley has dealt with these problems in a very interesting manner and attempted a solution of them in his *From the Unconscious to the Conscious*, trans. by DeBrath (London, 1920).—H. S. R.

‡ See his *Stella C.: An Account of some Original Experiments in Psychical Research* (London, 1925).—H.S.R.

§ In fairness to our author we should state that this article was written very early in 1930, but on account of great pressure on our space it has been held over.—Eds

would rather, indeed, seem to be the product of unknown powers residing in human beings rather than the work of departed spirits.* They open up vast fields of speculation, into which, perhaps, it is not wise to enter, until our knowledge of the facts is greater than at present.

We must remember that metaphysical science is still in its infancy. We must not be impatient if Psychical Research has not

fulfilled all that we expected of it. Rather should we congratulate it on having accomplished so much in its few years of existence. If it has not demonstrated survival, it has, at least, made survival far more easy to credit than on the assumptions of a purely materialistic philosophy wherein no room can be found for such phenomena as telepathy, lucidity, telekinesis and ectoplasmic materialisations.

H. STANLEY REDGROVE

For on a dawn he walked there and beheld
The householder Singâla, newly bathed,
Bowing himself with bare head to the earth,
To Heaven, and all four quarters ; while he threw
Rice, red and white, from both hands. "Wherefore thus
Bowest thou, Brother?" said the Lord ; and he,
"It is the way, Great Sir ! our fathers taught
At every dawn, before the toil begins,
To hold off evil from the sky above
And earth beneath, and all the winds which blow."
Then the World-honoured spake : "Scatter not rice,
But offer loving thoughts and acts to all:
To parents as the East, where rises light ;
To teachers as the South, whence rich gifts come ;
To wife and children as the West, where gleam
Colours of love and calm, and all days end ;
To friends and kinsmen and all men as North ;
To humblest living things beneath, to Saints
And Angels and the blessed Dead above :
So shall all evil be shut off, and so
The six main quarters will be safely kept."

EDWIN ARNOLD—*The Light of Asia*.

* Cf. the views expressed by Mme. Blavatsky in *Isis Unveiled* and W. Q. Judge in *The Ocean of Theosophy*.—H. S. R.

H. P. BLAVATSKY

A PLEA FOR A JUST UNDERSTANDING

[Theodore Besterman is the editor, librarian, and research officer of the Psychical Research Society. He is the translator of Hans Driesch's *Mind and Body* and collaborated with Sir William Barrett in writing *The Divining Rod*. He has written several volumes and is regarded as a rising man in psychical research circles. He shows himself a painstaking student in his *Belief in Rebirth among the Natives of Africa*.—EDS.]

When the Editors of THE ARYAN PATH invited me, as a critical exponent of psychical research, to express my views on Madame Blavatsky, there came to my mind some words the Editors had written a few months before. Introducing an able article on psychical research by Mr. H. Stanley Redgrove (April 1930, p. 260), they observed that "modern psychical research students spurn the Vedas and the Upanishads as they spurn *The Secret Doctrine* and *The Voice of the Silence*, and therefore go round the circuit of observations without making much headway." I personally felt that there was some truth in the accusation and that the article asked of me would offer an admirable opportunity to discuss it, and at the same time to make an attempt to open the way for a new understanding between the two parties. (I make no apology for striking a personal note: only by doing so can I say intelligibly what I want to say. I would only add that, as always, the S. P. R. takes no responsibility for the opinions of its officers and members: I write for myself alone).

To resume then, I at least can plead not guilty to the Editors'

indictment. I think I may claim to be a fairly serious student of psychical research; and at the same time I think I may claim with some show of evidence that I do not "spurn" the Vedas and the Upanishads, *The Secret Doctrine* and *The Voice of the Silence*. On the contrary, it was precisely these works which led me to psychical research. It was Schopenhauer and Goethe, through Thomas Carlyle, who first led me to the Oriental scriptures; and as evidence of the extent of my reading of these, for which I acquired a smattering of Sanskrit and Pali, I may perhaps be allowed to mention my little book *In the Way of Heaven*, which is an anthology of many passages, with annotations, from the teachings on the way to the life after death in the Buddhist, Christian, Confucian, Hindu, Jewish, Moslem, Taoist, and Zoroastrian scriptures. It was these scriptures which led me to read the writings of various orientalists, among them Max Müller; it was Max Müller who led me (by abusing it) to study Theosophy as represented by the works of H. P. Blavatsky; and it was H. P. Blavatsky who led me to the serious study of the supernormal; in which

I soon concentrated on the investigation of the historical, ethnological, and evidential aspects; which finally led me to psychical research proper. Such was my evolution as a student of psychical research.

How does this evolution affect my present attitude to Madame Blavatsky? I have, naturally enough, a special sympathy for one who led me on to the road I am now following. But apart from this, I disagree with both schools of thought on this highly controversial subject. For the average student of psychical research the case of Madame Blavatsky was closed by Richard Hodgson's report on her in the *Proceedings* of the Society for Psychical Research. And for the average disciple of Madame Blavatsky this report closed the case of the Society for Psychical Research. Against both these views I want to urge various considerations.

I speak to the student of psychical research and to the disciple of Madame Blavatsky alike. To the one I say: If you believe that the supernormal phenomena attributed to Madame Blavatsky were fraudulently produced, why should this cause you to condemn her works? Why should you despise *The Secret Doctrine* because you

believe that its author was engaged in a conspiracy with Madame Coulomb, and ignore *The Voice of the Silence* because you believe that letters stated to be written by higher entities were really written by a human being? Why, in short, take any notice at all of the "phenomena," when the writings call for your attention? To the other I say: Since you believe *The Secret Doctrine* to be a great and noble work, and its author divinely inspired, why do you concern yourself with the adverse conclusion of Dr. Hodgson, a plain and uninspired individual? And since you hold *The Voice of the Silence* to express a noble philosophy of life, why do you waste your time attacking the Society for Psychical Research for a report published by one of its members, in one of its earliest volumes, forty years ago and more?*

I amplify as to the value of the work of Madame Blavatsky. She published her three chief works, *Isis Unveiled*, *The Secret Doctrine* and *The Voice of the Silence*, between the years 1877 and 1889, that is, during a period of between two and three decades after the publication of *The Origin of Species* in 1859. These works have two chief aspects, one philosophical, the other scientific. On the philosophical side Mada-

* The S. P. R. nowadays publish on the title page of their *Proceedings* a disclaimer in this wise: "The responsibility for both the facts and the reasonings in papers published in the *Proceedings* rests entirely with their authors." This the Society did not do when in 1885 it published its Third Volume which contains the ex-parte proceedings of Mr. Hodgson and to that extent it courted the opprobrium which it fully deserved. Mr. Hodgson may be what Mr. Besterman says he was—"plain and uninspired"; the more reason for the S. P. R. to be on its guard. However late in the day, it is something to note that Mr. Hodgson alone and not the whole S. P. R. should be held guilty for the travesty which his Report is.—EDS.

me Blavatsky waged fierce warfare against the prevalent dogmatic materialism of her time. And she did this not by denying the new truths of science, as did the religious apologists of that generation (and as still do some in this), but by accepting the discoveries of science to the full and by merging them into what I may call a spiritual idealism. To-day, fifty years after, Einstein, Whitehead, Eddington, Jeans, have written, and have become scientific best-sellers. Who now remembers the courageous pioneer of yesterday? It is my considered opinion that when the history of the remarkable intellectual fluctuations of the period from the middle of the nineteenth to the middle of the twentieth centuries comes to be written, the work of Helena Petrovna Blavatsky will hold a definite and secure place in that history. And to this must be added the unquestionable services she rendered in making the Oriental scriptures known in the West.

On Madame Blavatsky's writings of a more or less purely scientific nature I do not feel competent to speak with equal confidence. But in view of the very latest work on the constitution of matter, I cannot but be struck by such a passage as this from *The Secret Doctrine*:

Matter is most active when it appears inert, its particles are in ceaseless eternal vibration, so rapid that to the physical eye the body seems absolutely devoid of motion, and the spatial distances between these particles in their vibratory motion is—considered from another plane of being and conception—as great as that which separates snowflakes or drops of rain.

With a few verbal alterations of little importance this striking passage could stand as the latest pronouncement of a contemporary physicist. But how absurd it must have seemed when it was written, at a time when the atom was considered to be the irreducible unit of matter!

I amplify further, and to the disciple I suggest that able, single-minded and courageous* though he was, Richard Hodgson was human like the rest of us: he would have been the first to deprecate the treatment of his views as if they had a final authority. There are many, for instance, of whom I am one, who do not accept the spiritualistic conclusions to which Hodgson came as the result of his profound and prolonged study of the mediumship of Mrs. Piper, which is universally considered the most important of all. Do we therefore concentrate our attention on perpetually controverting his conclusions on this subject? On the contrary, it is the actual records of the mediumship which interest us and which we

* He might have been able, as a detective is able, but single-minded he certainly was not in the sense Mr. Besterman would have us believe. Hodgson was single-minded another way, inasmuch as he was determined from the start to arrive at a certain judgment. And what kind of a courage was his, which tried to ruin the reputation of a lady without hearing her own side of the case? Is it not the courage of cowardice, born of egotism and ignorance? We are not commenting in order to attack Mr. Hodgson, but only to vindicate the glorious but calumniated reputation of H. P. Blavatsky.—Eds.

study, treating the views of Hodgson as those of one investigator among many, as views undoubtedly worthy of the most respectful attention, but as those, after all, of himself alone.

Again, in his investigation of Madame Blavatsky, Hodgson used the best methods then available and worked from the point of view then general among students of psychical research. He attached great importance, for instance, to the testimony of experts. But since that time there has been a slump in the market value of experts. It may reasonably be questioned whether, if Hodgson knew what we know to-day of the fallibility of finger-print experts, as illustrated by the *Margery* mediumship, he would have attached so much importance as he did to the evidence of handwriting experts, especially in view of the much higher evidential standing of finger-prints as against handwriting. And how far, it may be asked, would his views have been affected by the work that has since been done on the physical phenomena of psychical research? For I am bound to acknowledge

that although such works as those of Schrenck-Notzing and of Geley leave me quite unconvinced, the vast majority of those interested in psychical research do now accept the reality of such things as telekinesis (the supernormal movement of objects) and teleplasm (supernormal matter extruded from the body of a medium). I think they are mistaken in accepting these alleged phenomena, but the "intellectual atmosphere," to use a happy phrase of Professor Whitehead's, has undoubtedly changed and might have affected the outlook even of Hodgson, were he alive to-day.

I conclude, then, with an appeal for the cessation of the useless and embittered controversies about the character of the supernormal phenomena of Madame Blavatsky. There is no need to dispute about these things, which she herself, after all, considered to be of no importance, when it is her writings that merit the most serious consideration. Surely it is better to study these, to demonstrate the merit of these, than to spend one's energies in idle argument.*

THEODORE BESTERMAN

* This is specious. We had the pleasure of perusing Mr. Besterman's paper read last year before the Psychical Research Congress at Athens. What occurred to us then is apropos of his remarks in this article: Mr. Besterman would have enhanced his reputation as a critic if in that paper he had dissected the dogmatism of his fellow psychical researchers, with the same acumen he adopted in exposing the dogmatism of the early scientists and journalists. However, there is truth in his conclusion that the psychical researchers "have no great reason to be dissatisfied" with their achievements. The list of what they have *not* found out is formidable in comparison to what little they have added to the storehouse of positive knowledge. Is it not an abnormal phenomenon that while in every other branch of ordinary science amazingly rapid strides have been made, the psychical scientist has moved at a snail's pace, every time retiring within his shell when face to face with spiritual truth? Lest we be misunderstood we will say that we admire their caution, a positive virtue compared to the vice of the credulity of the Spiritualists. We repeat the future progress of the Psychical Researcher will be surer and quicker if he shows the wisdom to study the rationale of phenomena he is investigating to be found in old Hindu books and in the writings of H. P. Blavatsky, especially *Isis Unveiled* published in 1877.—EDS.

BUDDHISM AND THE WEST

[The month of May generally coincides with Vaishakh of the Buddhistic Calendar. This year on the 2nd of May the entire Buddhist world will celebrate the Triple Festival of the Birth, Attainment, and the Passing from the visible world of the Mighty Teacher whose Light disperses the darkness of ignorance and sorrow. The influence of Gautama, the Buddha, is penetrating as well as widening in the Western hemisphere. Below we print two appropriate articles—one by a young but thoughtful Briton, the other by a Japanese scholar.—EDS.]

I

BUDDHISM AND WESTERN CIVILIZATION

[**Gerald Nethercot** contributed last October an article entitled "Karma, the Great Evolutionary Force". In the present article he gives us some of the fruit of his study of Buddhism and of his keen observation of Western civilization. The West has been too accustomed to look for reward for good actions and forgiveness of evil actions, to take kindly to the impersonal Law of Karma. But to an increasing number of Westerners Buddhism is making its appeal.—EDS.]

Western civilisation to-day stands at the cross-roads. It has to choose between materialistic indifference, which leads inevitably to stagnation and gradual deterioration, and constructive religion and philosophy. The latter would invigorate it, give it that balance which it lacks, providing that solid foundation on which it could hope to build for progress.

Deep-thinking men and women scarcely know which way to turn. They have long out-grown the narrow orthodoxy of established religion. They also turn from barren scientific materialism. They are seeking that middle way which will afford them a fixed purpose in life. Some are finding in Buddhistic ethics the rock on which to build their lives.

Speaking of Buddhist philosophy a man recently said to me: "There is such dignity in it." In those words lies the secret of its

appeal to this type of European. I am not suggesting that they are likely to embrace the Buddhist faith; but its ethical truths do appear to these rebels against dogma as a veritable sheet anchor in a world torn between bigotry and indifference. The heights are elusive, but "cold, clear and unsailable" though they may be, the weary have ever yearned for their peace. So with Buddhism in the West to-day. There is a direct appeal to these few thinkers in the doctrine of "Righteousness for righteousness' sake," for it stands rooted in the conviction of universal equity and man's own inherent spirituality. Again, how far such a system of philosophy as Theosophy is stimulating interest in Eastern thought, including Buddhism, is difficult to say, but the range of its influence is probably greater than generally suspected.

So much for one aspect of the

case. Now for the other. Not so very long ago, the West, in its blindness, ignorantly condemned Buddhism as a very barbaric species of paganism. Now it knows better, but save for those mentioned, it is too hard a creed, too speculative a philosophy, for the objective Western mind.

"Virtue for virtue's sake" has long been a proverb in the West. Nevertheless, it has very little real attraction in Christendom, which for centuries has conveniently adopted the doctrine of reward for good actions, and forgiveness for bad. Stern Buddhist logic, which postulates a Universal justice which cannot deviate a hair's breadth, is too uncomfortable a belief for the majority. Even the poetic conception of the Recording Angel has taken a back place for a long time.

These ideas are manifestly absurd to those thinkers who demand a logical foundation for their system and that, I hold, is why certain Buddhistic tenets are slowly becoming accepted. One of the foremost instances of this is the late M. Clemenceau.

The great charge always brought against Buddhism by the more practical minds—this is really to say the majority of European thinkers—is that it is a religion of negation, and founded on pessimism. It is perfectly true, of course, that many of the Westerners to whom Buddhism has appealed, have often been guilty of a very ironical attitude towards mankind in general; but that is not the fault of Buddhism. It

would require a volume to answer this objection in its entirety; in the space at my disposal, I will do my best.

In the first place the real objection to the so-called pessimism is not on philosophic grounds at all. It is founded in a deep-rooted dislike of anything which seeks to take away the sense of individuality. The Western peoples have become intensely individualized; they cling to the idea of personality, and seem totally unable to comprehend the Eastern attitude towards it. Put briefly they are afraid of being blotted out of existence. The Buddhist would say they are bound by *attavada*, "the doctrine of self". No word has ever been more misunderstood than that of Nirvāna, and as long as the West confines itself to the narrow exoteric view, without bothering about any inner significance, it will ever fail to grasp the deeper truths of Buddhism. It would be fatally easy to some, of course, by taking the exoteric letter and delving no further, to allow this doctrine to become one of negation, and for it to deteriorate into general pessimism in their own minds, but that would be a total misconception.

In Europe and America people are full of the desire to live; their idea of immortality is the indefinite prolongation of their own personalities. It is well-nigh impossible for people imbued with such a spirit to perceive the underlying unity of all life, the beauty of, and essential rightness of, a merging

with the Universal Spirit. They can talk about it as a distant metaphysical speculation, but they do not mean it, or wish to realise it. From the Buddhist point of view, they are possessed by *trishnā* a thirst for corporeal existence; and until they can free themselves from that fetter, they will never be able to understand the necessity for man, if he would unfold his latent divinity, to sink himself in the One Life.* As with the "De Imitatione Christi" they may give such

ideas lip service, but nothing more.

That is the state of things at the moment. It may be that a change is coming when the eager few, at any rate, will see that the Buddhist ideal is the true goal for humanity. The West is undoubtedly assimilating Eastern ideas in certain directions, as in art; this may be a sign and it yet may happen that Eastern philosophy may change the trend of Western thought.

GERALD NETHERCOT

II

WHAT BUDDHISM MAY DO FOR RUSSIA

[M. G. Mori, author of *Buddhism and Faith*, is already known to our readers. He wrote on "The Constructive side of Buddhism" in THE ARYAN PATH of January 1930, and again in February 1931 on "National Character of Japan."—EDS.]

The Editors of THE ARYAN PATH have kindly sent me a brief story of Zerempil, a Russian Buddhist, who stands out prominently among the many extraordinary and romantic figures of the world war and the Bolshevik revolution. Unlike those Russians who, in the Tsarist days, professed Buddhism for the ulterior purpose of winning the confidence of the Tibetans and other Buddhist peoples of Asia, Zerempil seems to have become Buddhist from conviction. His faith helped him to gain the trust of the lamas in Eastern Tibet among whom he worked, and these monks were at

last persuaded to carry out what eventually proved an unsuccessful revolt against Chinese domination. The affair ended in the flight of the Dalai Lama to British India. Such was more or less the condition of affairs when the great war came, and, shortly afterwards, there broke out the Russian revolution. Zerempil left Tibet for Russia, and returned an ardent Bolshevik. "He was credulous enough to believe that under the influence of international communism each nation would thrive and develop on its own individual lines. Here, he hoped, was the solution of the Chinese trouble."

* To give a completer picture which also helps us all to overcome this particular delusion of personal annihilation we should bear in mind the Buddhist teaching that in Nirvana Universal Spirit focuses itself in the Individual Soul; that man can and should control the One Life to sink and centre in him; not only does the dewdrop sink into the shining sea, but also the ocean does empty itself in the Drop.—EDS.

After only a brief stay in Lhasa, Zerempil returned to Russia for renewed inspiration, but what did he see there? "Instead of universal freedom and individualities, he found a tyranny which, not content with crushing the liberty of the masses, had struck at their religion."

Sick at heart he left for Lhasa, only to find on his arrival that British influence was so paramount that resistance was vain. There was no place for him in Lhasa, and in 1920 he retired to a Buddhist Monastery in Mongolia and "shut the world out of his life for ever". This may be one way of remaining true to his Buddhist principles, and we must remember that other great Buddhists have acted likewise in similar circumstances. But risky as it must have been to his own life, he would surely have proved a worthier follower of his Lord if he had elected to stay in the Russian Capital to preach the true gospel of Buddha.

This story however raises an interesting theme for speculation—the chance Buddhism has of influencing the life of the Russian people of this day.

From time to time we read of the interest of Russian scholars in Buddhism. Some months ago we heard the news that a number of learned Russians, including professors of the University of Leningrad, had been visiting well known temples in Japan where are the headquarters of certain Buddhist sects. It was even reported that

an institute for Buddhist studies is in a fair way to be established in the Leningrad University.

Now, not only in the interests of Buddhism, the spread of which I am naturally anxious to assist, but also for the lasting welfare of the Russian people themselves, who are described as being under a form of tyranny little better than that of the Tsarist dynasty, I cannot but hope that these Russian scholars will be wisely guided in their study of Buddhism, and be weaned away from sheer atheism and anarchism, so that when they go home to direct the institute of Buddhistic research they may be well qualified to instruct their pupils in the constructive interpretation of Buddhist principles.

Whatever name or form it may take, tyranny is one of the last things which Buddhism will tolerate, still less encourage. Buddhism stands for freedom and equality; but it absolutely refuses to let freedom be confused with lawlessness. True equality among men can only be spiritual, and it may exist in a country where, as in Japan to-day, the distribution of material wealth is far from ideal. In fact, the best Buddhists are too earnestly concerned with freedom and equality in the domain of the Spirit, to worry themselves much about material inequality and purely formal social restraints. At certain stages of social development, some outward inequalities and limitations of liberty are found necessary for the safety of all concerned, and it would be perilous to attempt their sudden re-

moval ere men had made the corresponding spiritual progress.

It may interest our Russian friends to know that perhaps the sanest argument against universal manhood suffrage in Japan was that the masses were not yet intellectually ready for it; and the unsatisfactory results of the general election to the Imperial Diet (1928), which was the first to be held under the new system, would seem to have proved the truth of the assertion. I have maintained all along that women who are either well educated or able to keep houses of their own should have been given the vote in preference to men who can scarcely write their names or must depend entirely on others for subsistence. We must not be blinded in our judgment by the mere external appearance of things but should consider their inner qualities and significance; quality rather than quantity, mind rather than matter, but above all spirit rather than intellect.

Buddhism is individualistic. It is therefore opposed to excessive centralization like that which seems to characterize the present regime in Russia. There cannot be a well-organized and healthy society unless its constituents, *i.e.* the individuals, are left free and even encouraged to perfect themselves as worthy citizens. Creative activity is indispensable to vigorous social progress, and such activity can only be fostered where there is personal liberty to think and act. Now Buddhism not only shows

how systematically man may endeavour to improve himself, with Buddhas and Bodhisattvas as his models, but it also points the way to more complete social harmony resulting from such self-improvement. As for those who are desperately dissatisfied with their lot in life and with the social conditions around them, Buddhism reminds them that their present ills are the fruits of their past actions, since the law of cause and effect is infallible and is indeed the only true and scientific explanation of the joys and sorrows of life. Neither suicide nor revolution nor any other violent act will liberate them miraculously from those evils. On the other hand if only they will strive to make amends by the accumulation of merit, these evils will gradually disappear of their own accord, just as snow in the early spring melts away under the morning sun. It is true that the material discomforts of life may not be so easily swept away, but they will then be as good as non-existent in their spiritual effects upon us. Thus a recluse in the mountains may enjoy spiritual bliss many times purer and greater than that of a millionaire surrounded by luxuries.

But this is not to imply that Buddhists are utterly indifferent to material prosperity. There may possibly be some slight difference of opinion in the matter between the Mahayana and Hinayana Schools, but though no Buddhist devotee would desire material prosperity for himself alone, it is

well known that the best of Japanese Buddhists have ever been anxious to promote the physical welfare of their fellow men and women. I think it unnecessary to quote illustrative examples from history. I wish to remind our Russian friends, however, that our great Buddhist sages were evidently never content with merely conferring material benefits upon the

people but always strove by means of these to lead them up to higher spiritual planes. And they were wise, for when our brief terrestrial career is ended, what will go with us on our eternal journey but our karma, our great spiritual burden? And what can deliver us from this endless cycle of births and deaths but Enlightenment?

M. G. MORI

Buddha Siddhârta (Sk.) The name given to Gautama, the Prince of Kapilavastu, at his birth. It is an abbreviation of *Sarvartthasiddha* and means, the "realization of all desires". Gautama, which means, "on earth (*gâu*) the most victorious (*tama*)" was the sacerdotal name of the Sâkya family, the kingly patronymic of the dynasty to which the father of Gautama, the King Suddhodhana of Kapilavastu, belonged. . . . During the 45 years of his mission it is blameless and pure as that of a god—or as the latter should be. He is a perfect example of a divine, godly man. He reached Buddhahood—*i.e.*, complete enlightenment—entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. Esoteric teachings claim that he renounced Nirvâna and gave up the Dharmakâya vesture to remain a "Buddha of compassion" within the reach of the miseries of this world. And the religious philosophy he left to it has produced for over 2,000 years generations of good and unselfish men. His is the only *absolutely bloodless* religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with the chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

—THEOSOPHICAL GLOSSARY

THE DISCOVERY OF THE SELF

An Essay in Religious Experience

[J. D. Beresford completes his psychological autobiography with this third instalment; the previous two appeared in our March and April issues.]

Says the *Voice of The Silence*, "Thou canst not travel on the Path before thou hast become that Path itself." This fact of the World of the Real, casts its reflection in our world of illusions—here too each follows his own inclinations, his own bent of mind. The false self or egoity sees a million ways full of shadows which it chases in fatigue and exhaustion. The true Self or Ego perceives but the One Path, the Single File which it pursues in bliss and repose. It is said of the Red Indians of America that they ceremoniously observed the rule of marching in a Single File; no trace of how many walked on that unitary trail was left: each put his step in the hollowed foot-print left by his immediate predecessor. This ritual is a magnificent symbol of the True Path, the Path of the Aryans, the Noble Souls of all eras and climes.—EDS.]

III

The "accident" referred to at the close of my last article was my meeting with an English mystic at a peculiarly happy moment for me. As was pointed out, for personal reasons, I decided to abandon my study of "The Fourth Way". I had gained much in the few months I had devoted to it, but apart from the personal reasons I mentioned, I was already beginning to realise that much of its teaching was repugnant to me.* And it was at this juncture that I received from a quite unexpected source, news of one who might be helpful to me.

At this distance of time, (I am writing, now, of the years 1922-3,) I can criticise the methods of this new friend. He was then practising various austerities which he subsequently increased to the danger of his life; and my intuition told me that there were many inhibi-

tions which he would have to sublimate in some way or another, before he could find peace. But if I was never tempted to adopt towards him the submissive attitude of a disciple for his "Guru," he taught me much that was exceedingly valuable.

And from the date of my first visit to him, I entered upon a period of extraordinary calm of spirit, a period that lasted for many months. I knew very well that I had not reached, and might never reach, such a degree of initiation as would enable me to profit by the manifestations of the inner wisdom. I had no increased powers of vision nor greater insight into the ways of mankind. But I was as blissfully conscious of peace within myself, as a man may be who, suddenly released from long endured pain, can savour the ecstasy of soothed nerves. I

* See my article on "Personal and Impersonal Methods" in THE ARYAN PATH for October, 1930.

was aware, the phrase was constantly in my mind, that "life could never be the same again," and that whether or no any further wisdom came to me, I had gained some small knowledge of the Self, and had received from it an essential statement.

The realisation of this statement is one of the beginnings of wisdom. "Asiatic," in his own phrasing puts it thus:

True Occultism insists on purity of life, and its method is to proceed from within . . . pure motives and thoughts will bring the body to pure healthy habits. No diet regime will lead to chastity, but service of other souls will. Let not the West run after our Hattha-Yogis; they begin with the body and drive the soul away. Start with the soul-motions—will, thought and feeling...*.

We find the same instructions given in Christ's Sermon from the Mount, namely: "Take no thought for your life, what ye shall eat, or what ye shall drink.... But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Nevertheless a man or a woman may read these statements with the mind a thousand times, may recognise their truth, and make many attempts to follow the teaching conveyed, yet fail to take one single step towards spiritual development. It is indeed the recognition of that fact in my own experience that has tempted me to set out this piece of autobiography in THE ARYAN PATH. But before I go on to give with the humblest sincerity my own striv-

ings towards understanding, I must repeat the warning I have already given, which is that my way may not be best for another. Not only are there almost infinite stages of development, which means that for one this lesson must be learnt and understood, while for the next the same lesson has become a part—possibly an unrecognised part—of true knowledge; but even when the stage of development is, in a sense, parallel, two selves may so far differ in tendency and character that they will be unable to advance together by the same road. Wherefore it must be realised that if in what follows there should appear to be a hint of dogmatism, it will arise from a weakness of expression and not from any inclination on my part to impose my own beliefs on another mind. (I choose the word "mind," deliberately. The mind is fallible and very open to suggestion, wherefore it is not difficult to influence it. But it is beyond any powers of mine to influence the Self of another. All I could hope to do would be to clear away here and there an obstacle that stood between the reader and self-knowledge.)

What, then, differentiated this seven year old experience of mine from any that had preceded it was that for the first time I had had an inner interpretation of the precept set out above. On earlier occasions I had been willing to grant the general truth of such statements. I may have found

* THE ARYAN PATH, Vol. I, pp. 393-4.

that the method necessary to follow them was too arduous for me, since at that time I inevitably began at the wrong end and attempted to educate the soul through the mind and body. But I did not deny even in my most materialistic period that the ideal life was one of altruism and chastity. Yet the precept as such was merely recognised as true by my reason, I had not made it my own. It was, for me, the casual discovery of another's thought, to be weighed, tested and approved as I might accept any other rational principle.

When, however, I realised in myself the indications of this "hunger and thirst after righteousness," when it was no longer a studied precept in words but a living understanding with powers of apparently almost illimitable growth, it became an essential part of my self; as much my own creation as if none before me had ever given it utterance. Moreover, once I had recognised this as an essential truth, I knew that it could never be lost. I might decline from my high endeavour. I might fail myself in a dozen ways, every day of my life. But I should know henceforth that here was an article of faith that could never be denied by me, and that any failure to live up to it was an aspect of sin. I had, in short, caught a glimpse of the self that I had been seeking intermittently for fifty years; the self that every human being must seek and find for himself. He may be helped, as I was, on the way, but no one can give

him the final power of vision.

I have said that what I have called a "living understanding" of such a truth as this has powers of growth, but it must be cultivated, sedulously, continually if it is to develop. This is, of course, an axiom of all esoteric teaching, but in this place I am concerned solely with what I, myself, have suffered and learnt and am not basing my authority on anything I may have read. Wherefore in what follows, should my account fail to accord with higher authority, it may be discounted by those who have gone further than I in self-knowledge, but not by those who are dependent solely upon knowledge gained by the intellect through books. In this thing, I may fall into the error of a relative dogmatism, but all my experience has gone to show that no teaching is of any avail unless the disciple can make it his own. It is not enough to learn through the intellect.

The general line of growth in my own case was evidenced in the change of my ethical standards. I discovered in the course of those months of quietude, and later, that my mind and character were still influenced in a hundred ways by the teachings of my youth and by my worldly experience. Now that I had gained a partial release from old mental habits, I was able to form new judgments. And these were without exception in the direction of a greater latitude. I realised the foolishness, the uselessness of some of my old inhibitions, most of them founded on

the supposition that evil was a positive thing, that every sin committed was something that could be wiped out only by some form of "prayer and fasting". Now I knew that evil was rather the absence of good, than a thing in itself; and that to chasten oneself for what might, after all, be an imaginary offence was not the way to avoid its repetition. This was, in fact, an obvious corollary of the primary truth that if we sincerely desire the inner wisdom, we cannot at the same time desire the common satisfactions of the flesh nor—though here there is a difference in degree—certain satisfactions of the intellect, among which I may cite the sense, whether openly boasted or not, of spiritual superiority.

But a far more important development was in the added power to love my fellows. Before what I think of as the "change" in myself due to this all too brief period in which I gained a measure of self-knowledge, I had recognised altruism as one of the highest ideals. It is one of the first principles of Theosophy. I believe it to be a master-key to the inner wisdom. But no man by taking thought can induce in himself a true love for his fellows. He may believe that he has attained it; may hypnotise himself by repeated suggestions into an admirable simulacrum of an altruist. But at a crisis his love will fail him.

For here, and with ever greater strength, it is unquestionable that there can be no enduring lesson learnt by the mind alone. We

may practise charity, be tolerant of others' failings, even of their neglect of ourselves, but as St. Paul—a true mystic in some respects however open to criticism—so clearly realised, the mystical, all-embracing love is of the spirit alone.

To return to my own experience, I found that my ability to love had gained new powers from my self-knowledge, and there is no ability that brings greater peace and joy to the soul. The mere realisation that one loves another human being without any desire for the need to declare that love, for any kind of return or of physical or intellectual satisfaction, is perhaps the greatest happiness the average man and woman can attain in this life. And at this time of which I am writing and increasingly since then, I have at least realised that ability in a fuller measure than formerly. Indeed, I must confess that never before had I known what love might mean. At its deepest and best it does indeed become Nirvana, the complete, ecstatic submergence of the self in the All.

But let there be no misunderstanding of the fact that here, too, there are degrees beyond our present comprehension. We may love parent, wife, child or friend with an unselfishness above criticism—though, indeed, even that love is all too rare—but that is not enough. Jesus knew this and tried to teach it, but it can come only by the encouragement of the Spirit. It is useless to persuade oneself of a love for one's fellow men; to

asseverate it, even to practise it. This love must be an essential of the inner being.

And I am ready to admit in all humility how infinitely far I still am from the full realisation of this greatest of all powers. I have had but the tiniest glimpse of the inner wisdom, and am at the very beginning of my pilgrimage. I fall continually below even my own poor standard, below the level I have here tried to intimate as that which I have reached after fifty-eight years of search. But it is a perpetual joy and solace to me to know that love, in some degree, is within my reach.

I am coming to the end of the limit imposed upon these articles, and although as I have insisted, I do not profess the least ability to teach another, I feel that I may proffer one word of advice to any reader of *THE ARYAN PATH* who is so nearly in my own stage of development as to have recognised himself or herself in this account of my experience. To them, should they find themselves unable to make the progress they earnestly desire, I would say, practise yourselves in a temporary detachment from life. Follow your ordinary routine, but for a time attempt to withhold all criticism, all judgment whether of yourselves or others. Cease to strive, keep still both in mind and spirit, awaiting the knowledge of the Self in quietness and confidence.

In conclusion, I must make a further reference to the principle I enunciated in my second article,

that what we seek is not separation but integration. That fact is, indeed, implicit in all that I have written here, but the manner of it may be indicated. Briefly, this unequal trinity of soul, mind and body, of which the creed of St. Athanasius may be taken as an allegory, must in effect be made one person. In all the earlier stages of occult training, the reluctant, rebellious flesh comes inevitably to the Cross, to be trained first as an unwilling slave, and then as the willing minister of the soul's desire. When that stage is reached there is little more to do, or if there be, it is beyond my knowledge. The second person, the mind with its individual will and its own powers of influencing the flesh and building up a character that may temporarily survive bodily death, cannot be ordered in the same sense; and it seems to me, although I have as yet no certainty in this matter, that its subjugation and final absorption into the person of the true self is a necessary effect of its use as an intermediary between the supreme will and the body. If the desire of the soul becomes paramount, the mind will accept the influencing suggestions. But whatever the method, I have no doubt that there must be harmony within the threefold self. Conflict can bring nothing but pain and uncertainty.

Now, nothing that I have written in these three articles is in any sense new. All of it has been known to occultists for many thousands of years. But the Editors

of THE ARYAN PATH have generously permitted me to publish my experience in their magazine, because though I add nothing to occult knowledge, I have testified to one supremely important princi-

ple, which is that every disciple must find his own path; that he can learn nothing save by the way of self-knowledge; but that having re-discovered the truth for himself he will find it one and indivisible.

J. D. BERESFORD

[**Saladin**, the well known Editor of *The Agnostic Journal*, wrote an article at the time of the passing of H. P. Blavatsky on May 8th, 1891, entitled "How An Agnostic Saw Her"—from which we take the following extracts.—EDS.]

Anyone with the capacity to recognise human greatness and to discern the Shekinah light of Genius—and this is written by one who has looked in the face of Carlyle—could not fail to know that the world held only one Madame Blavatsky. . . . She struck you as a square-headed, rough-featured, stout, carelessly-draped, Oliver Cromwell-looking personage, as you sat alone with her at coffee and smoking with her cigarettes of her own making; but she had that overflow of soul which falls to the lot of few, and such as might, but for superior mental fibre and balance, have impelled her, like Wiertz and Blake, to ride on steeds of fire while the multitude deemed their genius dashed with madness. Hers had been a life of storm, toil, and unrest, which had left their autographs written cruelly upon her face, and had originated or accentuated incurable illness. . . .

Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky—to-day it has none. The matrix of heredity environment in which she was moulded has been broken. Through the coming ages of time or eternity shall the shattered fragments of that matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in a cataclysm of falsehood, hatred and slander?

To her followers she is still alive. The Madame Blavatsky I knew "can in the mind of no Theosophist be confounded with the mere physical instrument which served it for but for one brief incarnation". But I lay not firm enough hold upon this doctrine for it to give consolation to me. The Madame Blavatsky I knew is DEAD to me. Of course, all that might be permanent or impermanent of her still whirls in the vortex of the universe; but she lives to me only as do others on the roll of the good and great, by the halo of her memory and the inspiration of her example. Her followers are gnostic on grave issues of teleology on which I am only agnostic. They have unbroken communion with their dead; but I am left to mourn. It is not for me to altogether overleap the barriers of sense, and, by the divine light of spiritual perception, behold help extended to me from that awful bourne from which no traveller returns. To me Madame Blavatsky is dead, and another shadow has fallen athwart my life, which has never had much sunshine to bless it.

THE DOCTRINE OF KARMA AND KANT'S POSTULATES OF MORALITY

[M. A. Venkata Rao, M. A., is connected with the department of philosophy of the Mysore University and is a rising scholar who, we hope, will till a new field in the study of comparative philosophies.

This article ought to help our western readers, especially such as are not familiar with eastern doctrines. European philosophy since the days of Aristotle has worked in the pride of isolation, without seeking the aid of corroboration from its eastern sister. This is the reason why such gaps and differences as this article reveals exist. Says H. P. Blavatsky (*Secret Doctrine*, I. 79): "It is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally." It is one of the aims of this journal to show the real identity underlying all true philosophical thinking, and such writers as Mr. Venkata Rao can serve the cause of culture in this respect in an efficient manner.

Our readers are requested to peruse the Note following this article.—EDS.]

The significance and depth of Kant's Postulates of Morality are revealed in a fuller and more consistent form in the Indian view of Karma. Of course, comparison of a full and definitive text such as that of Kant, with a general world view such as the doctrine of Karma is beset with extraordinary difficulty. I propose only to indicate here the ideas suggested to my mind during a fresh reading of Kant.

The ethical teaching of Kant, who is called "the most impressive moral idealist of all time" centres round three conceptions:

1. The Autonomy of the Human Will interpreted as self-legislative capacity.
2. The Categorical Imperative interpreted as rational, universal law.
3. The Kingdom of Ends, interpreted as the ideal of human society where each member is a sovereign and a subject at once.

I

Kant develops his philosophy in three volumes, namely, *Critique of Pure Reason*, *Critique of Practical Reason* and *Critique of Judgment*. Of these the first is the most systematic, laying the foundations and general plan of his whole philosophy. He gathers up the two traditions of Rationalism and Empiricism into a fresh synthesis. With the Rationalists from Descartes to Wolff he insists that Reason is the activity which contributes universality and necessity to all our knowledge. With the Empiricists he insists that all knowledge requires the raw material of sense-perception. "Perceptions without conceptions are blind; conceptions without perceptions are empty," is the famous dictum he lays down. His philosophy takes the form of discovering and formulating those universal and necessary conditions

which are absolutely presupposed in all experience. Such conditions are the postulates of Pure Reason. He names them categories following the Greek tradition as embodied in formal logic. Similarly in the *Critique of Practical Reason*, he tries to formulate the conditions that are presupposed in all moral experience. What are the conditions that must be assumed to exist if morality is to have a meaning? These are the postulates of pure practical reason.

Kant feels that these principles require metaphysical support in the ultimate constitution of the universe. Holding, as he does, that all metaphysics in the sense of demonstrative certainty is impossible, he enunciates the demands of Pure Practical Reason in the form of three Postulates, namely, Freedom, Immortality and God.

FREEDOM. This is not mere absence of restraint, but the capacity of guiding one's actions by means of a self-chosen Law. This self-chosen activity is absent in the kingdom of nature, which is governed by external categories. Nature is governed heteronomically, whereas man sets ends to himself, and thus is an autonomous being. "Physical necessity is heteronomy of the efficient causes. . . . What else can freedom of the will be but autonomy, that is, the property of the will to be a law to itself." (Kant's *Theory of Ethics*, Chap. II., p. 1.)*

By efficient causes, Kant means causes operating from outside the nature of particular things. Every physical thing is determined by events occurring beyond its boundaries. Wood burns because of fire, the wind blows because of alternations of temperature, not because they have wills of their own. To act in the light of self-determined plan or law belongs to man in the highest degree. Such self-originated action is free action. Further, not only is man free to act in his own way, he lays down a law to himself to govern his random impulses. To the question whether man is capable of withstanding his impulses or "inclinations" in Kant's terminology, Kant answers that the very fact that man is aware of an obligation to do so is proof of its possibility. "Ought" implies "Can". If man never had determined or never could determine himself by a source other than inclination, he would never have come to know of any authority different from it. Kant declares that the starry heavens above and the moral law within have always stirred the very depths of man's nature. This inexpugnable sense of obligation that man carries in his soul towards the moral law, Kant terms the Categorical Imperative. It is categorical because it is unconditionally binding. Fortune, health, fame, etc. are desirable as means for a higher

* This is the central view of the Third Fundamental Proposition of H. P. Blavatsky's *Secret Doctrine* (I. 17), which states that all progress in the universe, outside of the human kingdom, is by Natural Impulse; but that as soon as the human stage is reached and self-consciousness is at work, free-will or self-choice is the governing law. Having acquired an individuality, man progresses by self-induced and self-devised efforts.—Eds.

end, but goodness alone is desired for its own sake. The "good-will shines by its own light," and is an end in itself. It is "pure" because it is independent of all consequences in the way of pleasure and pain. Its criterion is universality. "So act that your action can yield a law universal." It must be applicable to all persons in all circumstances without self-contradiction. We cannot consistently utter lies or steal, or borrow money with the intention of not returning, for we intend that others should not lie to us, steal from us or borrow money from us with the intention of not returning it. If our action is intended to be exceptional and different from that of others, it is not good because it is not universal.

In Kantian Philosophy there is a complete dichotomy between Nature or Phenomena and Things in Themselves or Noumena. Knowledge is a synthesis of particulars supplied by sense-impressions, and of universal principles of the understanding or categories. The mind of man works up the impressions of sense into the framework of knowledge. Thus we are confined to the impressions that Nature makes upon our sensory apparatus. To a being with a different apparatus the world will certainly look different. So within us, the mind is a series of images; our idea of ourself—our empirical self—would be very different if these images were different. But Kant holds that behind the veil of appearances

which is Nature, there are things in themselves or noumena which are the sources of our sense-impressions, and that behind the veil of internal appearances which constitute the empirical ego there is the transcendental self. The moral law is derived from its essence. The Categorical Imperative is its utterance and majestic claim. The empirical self is as much subject to the categories as external nature. Our minds as well as our bodies are bound by the chains of space, time, causality and the other categories. Yet morality consists in making the empirical self and the bodily organism obey the mandate of the supersensible transcendental self.

IMMORTALITY. Kant holds that the moral Imperative cannot be fully realised in this life, and therefore there must be an immortal essence in man to continue the infinite process of Moralisation. He points out that it is like a curve continually rising towards but never actually touching a certain point.

Now the perfect accordance of the Moral Law is *Holiness*, a perfection of which no rational being of the sensible world is capable at any moment of his existence... It can only be found in a progress in infinitum... Now, this endless progress is only possible on the supposition of an *endless* duration of the existence and personality of the same rational being. (*Theory of Ethics*)

Just as in knowledge there is a gulf between the universals of mind and the particular sense-impressions derived from external *Dinge-an-sich* or things in them-

selves, so there is an absolute gulf between the moral law which is universal and necessary and the myriad "inclinations" which urge us in a myriad directions often contradictory of each other. Kant holds that the only action that has a claim to morality is the action which is inspired completely by a reverence for the moral law. "Inclinations" are non-moral. Even if the path of duty and the path of happiness as in the maternal instinct happen to be identical, the moral character of the act is derived from the consciousness of duty and not from the sense of happiness. This is not asceticism, indulging in a suppression of happiness for its own sake. It only indicates the uncompromising claim of the Categorical Imperative or voice of Duty. Holiness or moral perfection is attained when a person succeeds in so disciplining himself that every thought, word and deed is determined by the voice of Reason, so that "inclination" has no influence whatever on his motive and behaviour. Kant thinks that such perfection cannot be attained in one life. He is aware of the immensity of the moral endeavour. He is keenly aware of the power and range and subtlety of the impulses with which man is endowed as a physical being. So he declares that an infinity of time is required for the complete fulfil-

ment of the moral ideal. So the immortality of the soul is a necessary demand or postulate of the pure practical Reason or moral experience.*

GOD. Kant introduces God as a postulate to reconcile the two, often antagonistic, elements of moral life—Duty and Happiness. Devotion to duty in the world as we see it has no necessary correspondence with happiness. Virtue rarely brings the maximum of pleasure. But no life can be regarded as ultimately satisfactory, if virtue and pleasure do not go together in the end. The *Summum Bonum* is a synthesis of both. But the world is indifferent to morality. So a supreme Being must be postulated to govern both Morality and Nature in the interest of an ultimate harmony. "Accordingly, the existence of a *cause of all nature*, distinct from nature itself and containing this principle of connexion, namely, of the exact harmony of happiness with morality is also postulated." (*Theory of Ethics*.) Kant holds that no life can be ultimately satisfactory if there is a permanent dichotomy between Reason and Happiness.

There is a place for inclination in the moral ideal. But "inclinations" are a matter of the physical organism and its relations to external nature over which we have no control. So there is no guarantee in

* However vague and groping in his expressions, Kant had a very strong intuition of the immortality of the human soul. He says in one place: "I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them."—EDS.

this life that goodness will lead to happiness. Therefore, we must postulate a God who can control physical nature in the interests of morality and so order things that a life in accordance with reason is automatically a life in accordance with inclination. This is the ideal of the Summum Bonum or Supreme Good.

Kant is trying to fill in by means of these Postulates the gaps in his metaphysics.

II

The doctrine of Karma implies a more natural synthesis of these demands of Morality.

FREEDOM. Karma implies that the destiny of the individual is in his own hands. It literally means Action, and the fruits of Action *i. e.* Re-action. Man is therefore free to act in this world, free to choose his own purposes. The popular view of Karma as a species of Fatalism is of course a misunderstanding. Kant is unable to account for the mystery of how a free being can act in a heteronomous world, bound in the chains of causality and substance. Nature and Man fall apart in Kant, and the moral function of the Universe is not brought out. The Karma view, on the contrary, thinks of the universe as the "Field of Realisation," *Kāryakshetra* or arena of achievement, *Punyabhumi*. The world is the "Vale of Soul-making," in the beautiful phrase of Keats. In Karma, therefore, man is a free soul, confronted with a world, an environment, which in-

cludes his physical and mental inheritance, with a view to elicit his *Sādhana* or "Realisation". The Doctrine of Karma is thus the necessary supplement to the Kantian Postulate of Freedom. A free soul requires an environment in harmony with its hidden potencies.

IMMORTALITY. Here also the Kantian insight is sound, but is incompletely developed. Kant is right in feeling that one life is insufficient to bring out the full promise and potency of the human Spirit. But the mere idea of Immortality is inadequate. An immortality of waiting in a shadowy world is of no use. If the function of man is moralisation, if he has a supersensible element in him, which cannot be exhaustively realised in one life, the only logical development is to go forward and demand a series of lives, a continuity of effort through many scenes and situations. In a word, Karma and Rebirth are more natural, more in consonance with the nature of morality as continuous effort, than an immortality of "waiting somewhere". The refusal to regard this world as the scene of future lives is perhaps a case of familiarity breeding contempt. Of course, the actual manner in which souls take on organisms is a profound mystery but so are Immortality and Soul. Further, if there is an immortality in the future, what reason is there to deny an immortality in the past? The Kantian view involves the absolute creation of souls in the present

world. But the initial differences in endowment and environment suggest a past stage of evolution. It is a truer or more central cosmic outlook to look at the present life as placed midway in a continuous cycle of lives, charged with an identical aspiration and animated by an increasing purpose.

GOD. This postulate of Kant is a *Deus ex Machina*. He does not indicate how God is to reconcile Duty and Happiness. He does not tell us when in the course of evolution it is going to happen. That is because Kant has not overcome the hedonistic identification of happiness with pleasure. Popular interpretations of Karma share this fallacy. But the doctrine at its highest is free from this defect. It regards each action, each stage in life, as an integral phase in itself, including its own consequences of pleasure and pain. Pleasure and pain are non-moral, but there is a profound satisfaction in the fulfilment of duty. It is blessedness. Progressive moralisation, *ipso facto*, includes progressive realisation of "blessedness". God is not invoked to right a fundamental disharmony in the heart of things. God Himself is put into the heart of things and is regarded as constituting a sort of "pre-established harmony" in the structure of the universe, so that action and con-

sequence, aspiration and achievement, soul and society right themselves through the working of inherent laws. Thus, miracle and anarchy in the moral world are abolished, and we need not wait for a "far off divine event," for a "kingdom of ends" to burst into view, where duty and joy, freedom and nature, self and society are suddenly found reconciled. The divine purpose is realising itself in and through every unit of the universe here and now. What is required is a self-purification, which will reveal the splendour which has been there all along.

Thus the view of Man-in-the-Universe and Universe-in-the-Man contained in the doctrine of Karma meets the demands of Morality in a completer and more natural manner than the artificial and unconnected postulates of Kant. Man is regarded as organic to the world, a free Spirit making use of the world for a higher purpose. This process is endless and beginningless, and is continued through many lives in many arenas. The fruit of each stage is preserved in the soul and becomes the stepping-stone of the next. Progress in moral life is necessarily accompanied by spaciousness of life, *Pranaramam*; the joy of mind, *Mananandam*; and the fulness of blissful peace, *Shantisamrddham*.

M. A. VENKATA RAO

A NOTE ON THE ABOVE. WHO WAS KANT ?

H. P. Blavatsky describes Kant as "the greatest philosopher of European birth" (*Secret Doctrine* I. 133). Commenting upon his theory of matter and Intelligences she says that it "if not in its general aspect, at any rate in some of its features, reminds one strongly of certain esoteric teachings" (*Secret Doctrine*, I. 601). How did Kant arrive at such conclusions? Whence his knowledge?

"Here we have the world's system *reborn from its ashes*, through a nebula; the emanation from the bodies, dead and dissolved in Space—resultant of the *incandescence* of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Königsberg) one can hardly fail to recognise either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. . . . As he remarks in chapter viii., if it is once admitted that the perfect harmony of the stars and planets and the coincidence of their orbital planes prove the existence of a natural cause, which would thus be the primal cause, "that cause *cannot really be the matter which fills to-day the heavenly spaces*". It must be that which filled space—was space—original-

ly, whose motion in differentiated matter was the origin of the actual movements of the sidereal bodies; and which, "*in condensing itself in those very bodies*, thus abandoned the space that is found void to-day". In other words, it is that same matter of which are now composed the planets, comets, and the Sun himself, which, having in the origin formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words is needed, and a few additions, to make of this our Esoteric Doctrine." (*Secret Doctrine*, I. 601-602.)

Read in this light, the preceding article of Mr. Venkata Rao grows more interesting: here was a soul who unconsciously to himself remembered and expressed knowledge acquired in previous lives without perceiving the Law of Reincarnation. As the article shows, Kant tried to patch up his philosophical propositions about progress through Free Will to Immortality, by creating a God; while all that he needed was a perception of the doctrine of Reincarnation. We wish that Indian scholars may see how "from this Kantian mind and soul of the Suns and Stars to the MAHAT (mind) and Prakriti of the Purânas, there is but a step." (*Secret Doctrine*, I. 602.)

IN THE WORLD OF BOOKS

THE WISDOM OF ANTIQUITY

THOUGHTS ON *Isis Unveiled* OF H.P.B.

[W. Arthur Peacock is a young journalist who, when only twenty-two, was appointed to the editorial of *The Clarion*, the democratic journal so long associated with the name of that great humanist, Robert Blatchford. Mr. Peacock retired from that position in December last, having occupied it for three years. He is also the founder of the Labour Youth Movement in Great Britain, and his views have special interest since they reflect the influence of Madame Blavatsky upon the mind of one of a younger generation.

This article reviews an old book in two volumes, *Isis Unveiled*, by H. P. Blavatsky, first published in 1877. It was dedicated to the then newly formed Theosophical Society "to study the subjects of which they treat". That original Theosophical Society as a body has been long dead; to-day there exist several bodies which have assumed the name. The study of the subjects treated of in *Isis Unveiled* is pursued by genuine students scattered all over the world and the book is as deservedly popular as it was when it made its first appearance.

In this review-article Mr. Peacock examines two of the three central and fundamental ideas dealt with in full detail in the volumes, namely, (1) the failure of theology, and (2) the failure of science; and the reviewer draws the moral correctly. There is, however, a third factor, in a way the most important, which the volumes bring forward—the rationale of supernormal phenomena.

All that Spiritualists have experienced, all that Psychical Researchers have been theorizing about, all that Indian Yogis hold forth to the bewilderment of the world, are not only described but fully explained in *Isis Unveiled*.

Thus the book lays the foundation for a scientific religion, free from the fear of the theological god and gods, free from the despair of scientific materialism, as also free from the superstitions which surround abnormal phenomena and psychological experiences. Marvellous as *Isis Unveiled* is, more marvellous still is *The Secret Doctrine* by the same great Theosophist, also in two volumes, which was published in 1888. In them the edifice stands fully constructed on the foundations of 1877. It is a profound synthesis of Science, Religion and Philosophy about cosmos and man.—EDS.]

Much change has taken place within the world of religious thought during the last half a century. Fifty years ago the dogmas of the organised church were readily accepted by thousands while the assertions of the scientists were considered by only a few. The evangelists of the Spurgeon type were busy with their Hell Fire propaganda while the materialists with their Hall of Science debates were seeking to lead people towards another idea. To-day Aimée McPherson with her Four Square Gospel has taken the place that the Spurgeonites formerly occupied, while the utterances of scientists like Sir James Jeans and Professor Julian

Huxley, are being even more eagerly read and studied than were the utterances of the latter's grandfather. Madame Blavatsky avoided both extremes and warned those who gave ear to her message of the folly of paying too much attention either to the Hell Fire propagandists who cry "Believe in the Lord Jesus Christ and be saved," or to the scientists who seek to belittle the past and to glorify the life and thought of the present as a great advancement upon that of yesterday.

What she wrote in *Isis Unveiled* remains of value to-day and is yet effective argument against both these schools. Let us consider in the first place what she writes regarding the former.

The clergy say: no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and His blood will wash out every stain. God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of a sinner would not wipe it out if a thousandfold worse. And, furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church.

And then she proceeds to outline and to present a synopsis of the much more rational doctrine of eternal justice.

If the criminal sinned only against himself, and wronged no one but him-

self; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from the imperishable record, which no deity—not even the Supreme of the Supreme—can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then—through cowardice, hope or compulsion, matters not—be forgiven by believing that the spilling of one blood washes out the other blood spilt—this is preposterous! Can the *results* of a crime be obliterated even though a crime itself should be pardoned? The effects of a cause are never limited to the boundaries of a cause, nor can the results of crime be confined to the offender and his victim. Every good as well as every evil action has its effects, as palpably as the stone flung into calm water.

There is much more which explains Madame Blavatsky's opinion of those who teach the doctrine of salvation by deputy, and all of it is worthy of consideration. Contrast how rational, how tolerant and how merciful is this attitude with that of the school that she so pungently opposes. Her summing up of the Church attitude as "This is preposterous" is very apt. Nevertheless thousands continue to accept it in all sincerity and to kneel at the penitent stool, firmly believing that such action on their part makes sure their path to salvation.

And thousands of others bewildered by the conflicting assertions of the sects are turning to science and seeking from the scientist that which they believed formerly the priest alone could give. To those

who delight to boast of the great changes for betterment that science has brought, and who seek to belittle the wisdom of bygone days, Madame Blavatsky writes in language just as clear and equally as powerful.

In what particular is the knowledge of the present century so superior to that of the ancients? . . . If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our post-diluvian forefathers? Why do they not give us the unfading colours of Luxor, the Tyrian purple; . . . Do not the relics we treasure in our museums—last mementos of the long “lost arts”—speak loudly in favour of ancient civilisation? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist have revived, nor will—at least, in the present century.

These are pertinent and important questions as much to-day as when Madame Blavatsky asked them. Science continues to boast of the achievements to its credit, of the good it has done humanity. But has it made men happier? Has it made life easier? Were the ancients quite so ignorant as they would have us believe? The stone circles of Great Britain, the round towers of Ireland, the Pyramids of Egypt, the Caves of Elephanta, the philosophy of Druidism, the wisdom of Ancient Greece, the beautiful teachings of Buddha, Kapila, Manu, Zoroaster and Mohammed, all these remain with us as striking testimony

of the profound knowledge and wisdom of the past. And it is because *Isis Unveiled* calls attention to the greatness of such knowledge that the work of Madame Blavatsky has special value. Throughout two volumes of *Isis Unveiled* she is continually summarising, quoting and giving extracts from the teachings of the Sages of the past and thus helping us to realise the magnitude of our debt to those who have gone before us. Emphatic answer will be found, too, in its pages to the assertions of the sects who play with the little thought that they possess the only revelation of God. For repeatedly we are led to recognise the vast difference between sectarianism and religion and to appreciate that within the teachings of Masters there are priceless gems that we should treasure and closely guard.

There are, of course, people who are ever ready to ridicule all who cling to the ancient philosophies, to disclaim Madame Blavatsky as a charlatan and to assert that her works but reveal borrowings from many other sources. But to what avail? Learned divines declare that the Epistle to the Hebrews is spurious, and the authenticity of St John's Gospel is ever the subject of disputation. Some say, too, that the Quabalah is ridiculous while others waste much time and effort arguing as to whether it belongs to the second or to the fifteenth century. Yet all such arguments are without value. It does not matter whether the Quabalah is the doctrine of

the second or the fifteenth century. What matters is whether the doctrine is one that will elevate mankind and free it from the bonds of ignorance and falsity. It does not matter who the author of St John's Gospel was. What matters is the philosophy contained within its twenty-two chapters. And so with *Isis Unveiled* and with all other books of a similar character. We must ask ourselves whether within their pages is that which is useful, instructive and helpful. Of course, those who approach the book unable to rid their mind of the foolish teaching inculcated into them as children, will probably dismiss it for literature less scholarly and less baffling. But those who are able to forget such instruction, to approach the subject in the spirit of true enquiry, to have prejudices neither in one direction nor another, all such will have cause to be thankful for the knowledge that comes to them as the reward for their study.

I came to this book when quite young. My anglican training had taught me to regard the teachings of the Church as being true alone and to look upon the teachings of other lands as "heathen". Missionary propagandists came and told me stories concerning the brutality of the Chinese, the ignorance of Mohammedans, the futility of the Buddhists, and I, unable to learn differently, accepted that which they taught. When I sought to secure an answer to my questions I was always put off for the simple reason that my

instructor knew little more than his persistent pupil and questioner.

A peep into the heart of *Isis Unveiled* soon led me towards a study of the sacred scriptures of the Ancients. The useful comparisons of the faiths of the Orient, the outline of the life and work of the great teachers and philosophers of the past, the insight into the beautiful teachings of the old Hermetists, each of these things intrigued me and led me towards books about which otherwise I would not have known. And it is in this direction that the value of Madame Blavatsky's writings lie. They have acted as a sort of signpost directing us to be less eager to look forward to the wonderful future that may be ours and to be rather more keen to look backward because of the enormous value of the great storehouse of knowledge that is our inheritance from the past.

Isis Unveiled led me to read such books as the *Udanavarga*, that most beautiful of Buddhist books, the Koran, the bardic teachings of the Druids and the Sankya Aphorisms of Kapila, and the perusal that I made helped me to realise the significance of that Christiansaying "Others there are though not of this fold". "There have been" writes Madame Blavatsky "many names for the same thing." This indeed is true but unfortunately it is extraordinarily difficult to lead people to understand this universalist conception. But what a change would come over the minds of

men if this truth could be understood.

At the present time Buddhists in London are seeking to draw Christians into the fold of the Sangha while many of their own followers have yet to realise the full meaning of the Four-fold Truth. Christians of all denominations are sending their missionaries into the Far East so that the Orient may be drawn away from its accepted beliefs and be persuaded that Mohammed is "the false prophet," that Buddha is "blind," and that Jesus of Nazareth is the only teacher mankind should follow. Yet at home, in this country, we have thousands of people clinging to most confusing ideas regarding the Christian propaganda and thousands more who entirely forget to practise the doctrine that they preach.

At the same time there are many people who are thoroughly dissatisfied with the Church and who appreciate that

The preacher may belie the creed
Truth still preserves its flame.
The sage may do a foolish deed
But wisdom share's not in the blame

Though attending no church
they cling steadfastly to the religious ideal. They appreciate

the difference between sectarianism and religion. It is with them that the hope of religion lies. Although dissatisfied with the attitude of Bishops, Deans and Priests, they are by no means ready to accept the attitude of the scientist as the only alternative. The hopeless teaching that life is a mere accident, that what we do is but the product of chance, makes no appeal to them. Madame Blavatsky and those who follow in her train have led them towards a much more hopeful attitude, for throughout the pages of *Isis Unveiled* we are led to know that life is not a mere accident but the product of order and harmony, that purpose lies behind all we do, that nothing is out of place in the universe, and that it is our duty to make the greatest possible use of all that we possess. Such teaching is radically different from that given forth from the pulpits of the land. It leads us away from the darkness of priesthood superstition that we may recognise the more clearly that "Light that lighteth every man who cometh into the world"; that we may know that each and all of us are called to be kings and priests of this Kingdom.

W. ARTHUR PEACOCK

THE STORY OF A PROBATIONER

["C. G." is a keen student of Theosophical history. His review of this *Life* throws light on some of its lesser known chapters.—EDS.]

The title of this book is more apt than might be generally conceded. Translate it in the language of Theosophy, which Annie Besant has been supposed to be serving for forty-two years, and it would run—"A probationer facing Kama, Passion-soul."

Mrs. Williams believes that she has found the secret impulse which moulded the eventful career of her heroine. She offers us the Freudian key to unlock the heart of Annie Besant, where a strange Psyche rules. The biographer turns the key most deftly in opening the chambers of that heart, in which quaint happenings occur round the Besantine idol of 1879-81—Dr. Edward Aveling. The author remarks (p. 147) that Mrs. Besant dismisses Aveling with a paragraph in her *Autobiography*. This of course tells its own tale of Mrs. Besant; as does the other fact chronicled by Mrs. Williams (p. 218 and p. 227), namely that Mrs. Besant to suit her own purposes made significant alterations and amendments in her revised *Autobiography* of 1893 from the *Autobiographical Sketches* of 1884-5. This is on a par with the revisions and changes, etc., in the writings of H. P. Blavatsky done by Mrs. Besant or under her direction.

The *motif* of Mrs. Besant's whole life is to play the leading rôle in every situation in which she finds herself. The limelight she has always sought illumines all her performances. Her life naturally divides itself into two parts: the pre-theosophical career and the rise on the stepping stones of Voysey, Scott, Bradlaugh, Aveling, Stead to come to H. P. Blavatsky; then, the second half, her Theosophical descent: from being a companion to Judge she chose to follow Chakravarti, and fall at the feet of Leadbeater—always surrounded by several sycophants and wire-pullers who danced and still dance to her changing tunes; and at times by loyal friends whose honesty eventually took them away, or whose outspokenness banished them.

We propose in this review to analyse the Theosophical career of Mrs. Besant. It has valuable lessons for all who are treading the old, old Path of Soul-life. The volume under review, however, does better justice to the Secularist days; the author has not the mastery of Theosophical history in which her heroine has been playing so chequered a rôle; Mrs. Williams is more at home with the Secularist drama. This also is the reason of the author's stric-

* *The Passionate Pilgrim: A Life of Annie Besant*, By GERTRUDE MARVIN WILLIAMS. (Coward McCann, New York. \$ 3.50.)

tures on H. P. Blavatsky, whom she has not taken the trouble to understand and to whom she does injustice in more than one place.

Mrs. Besant came to Theosophy in May, 1889; H. P. B. died in May, 1891. During this short contact of two years Mrs. Besant spent some of the time in America, some in lecturing all over Great Britain, and some in her socialistic and other duties. It is necessary to note this, as the fiction of the long training of Mrs. Besant under H. P. B. still flourishes.

We must also correct the impression this narrative conveys (pp. 194-7) that H. P. B. was down and out when Mrs. Besant stepped in to take the place vacated by Colonel Olcott, providing a home for her, and restoring the lost reputation of H. P. B. and her Cause, under a cloud because of the S. P. R. Report. This Report was published in 1885; it had fallen flat and was already very much a past story. In 1888, the publication of *The Secret Doctrine* showed to the thinking world the profound knowledge and spiritual standing of H. P. Blavatsky. Even in the previous year, 1887, when she settled in London, she was immediately surrounded by numerous devoted hearts and fine intellects; to her *soirées* ran the splendid minds of the metropolis, among whom later came Annie Besant. The antagonism between H.P.B. and Colonel Olcott (p. 196) was over, as the latter had seen the error of his ways, tried to make amends, and participated in

the work planned by H.P.B., including even the formation of the Esoteric Section which was in full swing when Mrs. Besant appeared on the scene. That Mrs. Besant was welcomed heartily by H.P.B. there is no doubt; that the leader asked the new aspirant to make sure of the former's *bona fides* and read the S.P.R. Report shows the characteristic honesty of H.P.B. Mrs. Besant says that she offered herself—"Accept me as your pupil"—and was forthwith accepted, and so the secularist-socialist passed within the charmed circle of esotericists whom H.P.B. was instructing.

To appraise correctly the future career of the new disciple we must understand the nature of the "contract" between teacher and pupil. H.P.B. accepted Annie Besant as she accepted many others, for the Occult Rule says: "No warrior volunteering fight in the fierce struggle between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle." In thus accepting her, H.P.B. made clear to Mrs. Besant: "There is a strange Law in Occultism which has been ascertained and proven by thousands of years experience. . . . As soon as any one pledges himself as a 'Probationer' certain occult effects ensue. . . . If a man be vain or a sensualist, or ambitious . . . those vices are sure to break out, even if he has hitherto successfully concealed and repressed them." Because of this warning given, and the neophyte

being thus put on her guard, and further because she was armed with the sword of necessary knowledge and the shield of discipline to labour in the future, her past errors and shortcomings were not appraised in the way of this world; they were not held against her. Like all other probationers Annie Besant was regarded as "one newly born" by her co-disciples and their teacher. This does not mean that vicariously her sins were forgiven her, but that they were no concern either of H.P.B. or Mrs. Besant's co-pupils, but had to do with Mrs. Besant and Mrs. Besant alone. Like all others she had to wage war and overthrow the demon of Egotism, called in occult phraseology "the mother of all harlots," including pride and ambition which are the magnificent vices of Mrs. Besant. She was given her Book of Rules to enable her to live up to the pledge she had taken, and was further favoured by the open hint given by H.P.B., a hint which Mrs. Besant herself chronicled—"Child, you are as proud as Lucifer."

It would not be writing a review but another biography to take the reader through the many steps—noble sacrifices, strenuous labour, etc.—of Mrs. Besant as a probationer; we are more concerned with such incidents as give sure clues to the rapid descent, down an inclined plane, of the neophyte—Annie Besant. She was full of promise at the beginning and she soon rose to the zenith of power. H.P.B. was filled with

hope and joy at the future prospect of her Cause in Great Britain, just exactly as she was more than happy, quite certain that W. Q. Judge would remain true to himself and to the Masters' Programme in America. She brought her two chief pupils and workers face to face by sending Mrs. Besant to America where Judge was, just a few months before her death. Introducing Mrs. Besant to Judge and praising her abilities, H.P.B. informed him that Mrs. Besant was neither spiritual nor psychic, but all intellect, and requested Judge to help her. Because of this intellectual capacity Mrs. Besant was nominated Recorder of the Teachings in the Esoteric Section; on the other hand, because of his occult position and his fitness for the task, H.P.B. appointed Judge as her own representative in America, drawing the attention of all esotericists that Judge was the Bridge between the West and the East, America and India. It was due to all this that the American and European Committees, organized by H.P.B. to manage the routine affairs of the Esoteric Section, *elected* Mr. Judge and Mrs. Besant as joint heads over that esoteric work on the death of H.P.B. So much fiction and so many claims exist about the "successor" of H.P.B. that it is well to note that H.P.B. did *not* name *any* successor—although Mrs. Besant has made a claim in this respect for herself these many years. Mr. Judge and Mrs. Besant accepted the responsibility the two Com-

mittees offered them by an unanimous resolution passed at their meeting on the 27th May, 1891. That same meeting approved of the address to all esotericists prepared by Mr. Judge and Mrs. Besant. In that address Mrs. Besant undertook to maintain a position and to discharge a duty; how far she has departed from the one, and how derelict in the other is a matter of history. But the undertaking should be noted, for its non-fulfilment has been the undoing of Mrs. Besant.

Consider the position of the School; we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent, forced to rely on each other for our usefulness and our progress. . .

We who write to you claim over you no authority. . . We are your fellow students.

None in the School is likely to feel as strongly as we feel ourselves our inadequacy for the task laid upon us. . .

We have now a clear picture of what Annie Besant undertook with her eyes open: personally, a discipline of life with a pledge and definite rules; officially, to study and serve the Cause without claiming any authority or any special prerogative. Turn now to examine the result of the waters of Esoteric Wisdom developing the latent heat of caustic lime, which is not an inapt symbol for Mrs. Besant's nature.

It is a known fact in Eastern Occultism that deliberate Disloyalty to Discipline and Doctrine, volitionally adopted, throws the neophyte out of the Circle of Adeptship as the ocean throws

out a corpse, as the Buddhist sermon puts it. The real cause of failure of Annie Besant, the Probationer, must be traced to three such disloyalties; from such delinquency she has not recovered, letting slip more than one golden opportunity which merciful Karma presented to her.

(1) The first is described in the volume under review at pp. 219-23: Within four months of H. P. B.'s death, invoking the name of Truth, she misled the entire public. On the 30th of August, 1891, in a public lecture at St. James's Hall "without too definitely saying so, she deliberately gave the impression that Mahatmas communicated with her directly," while the fact was, as Mrs. Besant herself later admitted, that she had seen, at second hand, letters and messages received by her co-worker, and her many years' senior in Theosophy, W. Q. Judge. Writes the biographer:

So swift was the warping process that by the time of the Judge case, she was ready to turn overnight against the man who bore H. P. B.'s highest credentials and with whom she had been intimately associated in the sacred pledges of the E. S. She did not hesitate to assume his prosecution, to burn the papers in the case, to hurry off to Australia to play politics against him.

From now on Annie Besant appeared with a second personality as dissociated from the Annie Besant of the old Hall of Science days as Morton Prince's case of Miss Beauchamp and Sally. (Italics ours)

(2) The second is not detailed by Mrs. Williams—a distinct weakness of the biography; for in

this, Mrs. Besant exposed herself very thoroughly. The partisans of 1893-95 were not able to see her failure and break—blinded by the dust of passionate conflict; later day students miss the issue, as the two pamphlets which tell the tale are somewhat rare. These are (a) "The Case Against W. Q. Judge" by Annie Besant, and (b) "An Enquiry into Certain Charges against the Vice-President [W. Q. Judge] held in London, July, 1894". We will here quote three extracts—two from the former, and one from the latter, requesting the reader to note that all three are the *written* words of one and the same person, Annie Besant.

September 1893: "I went to America in September, 1893. Some words and acts of Mr. Judge awoke again in me a fear, for he spoke in a veiled way that seemed to imply that he was going to use Master's authority where no such authority had been given him. The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge's use of His name, and praying Him to endorse or disavow the messages I had received through him. He appeared to me as I had so often before seen Him, clearly, unmistakably, and I then learned from Him directly that the messages were not done by Him and that they were done by Mr. Judge." (*The Case Against W. Q. Judge*, p. 13)

December, 1893: "The order to take action was repeated to me at Adyar, after the evidence was in my hands, and I was bidden to wash away the stains of the T. S. 'Take up the heavy Karma of the Society. Your strength was given you for this.' How could I, who believed in Him, disobey?"—(*Ibid.*, p. 13)

Having twice heard directly from the Master, as she claimed, this is how she obeyed. We must

insist on the reader remembering the two dates on which Master whom she was not to disobey is supposed to have spoken to Mrs. Besant, namely September, 1893 and December, 1893.

July, 1894: "For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. . . .

Mr. Judge's election as the future President of the Society increased the difficulties of the situation. . . . I was asked as well-known in the world and the T. S., and as a close friend and colleague of Mr. Judge, to intervene in the matter. . . . I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. . . .

I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That

Committee decided that they alleged private, not official, wrongdoing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. . . .

This put an end to the charges so far as that Committee was concerned. . . . This left the main issue undecided, and left Mr. Judge under the stigma of unproved and un rebutted charges. . . .

There is another way, which I now take, and which, if you approve it, will put an end to this matter; . . .

I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate . . .

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which

we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can . . . *For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.* (Italics ours)

Thus Annie Besant obeyed the two orders she said she received from her Master six and nine months previously!

(3) Having thus publicly undertaken to bury the hatchet, she raised it again behind the back of Mr. Judge and struck him there. This was at Adyar, India in December, 1894.

Having thus severed herself from the Influence of the School of H. P. B., she undertook a new discipline, Brahmanical this time, only to give it the go-by, dubbing it Black Magic, a decade later. Doubting the genuine Messages which came through Mr. Judge, failing to develop the power to touch the Occult World even with the help of Brahmanical Bhakti-Yoga, she swallowed the fake messages given by Leadbeater, whom the author designates as an "Astral Svengali".

The failure of Mrs. Besant, the Probationer, has a profound message for every student of Occultism in Theosophy; humbly then, every such student should feel charity and gratitude towards her. Strange is the Compassion of the Great Gurus—the successes of Their Chelas inspire, the failures of others bring warning.

The glitter of Mrs. Besant's

life since 1895 has cast deep shadows, and the careful observer must not allow himself to be carried away by the *maya* of that glitter. Thus, for example, Mrs. Williams writes of the height touched by Mrs. Besant in 1917 in Indian politics, due chiefly to the unwise action of the Madras Government who interned her. But to the student of soul-life that very incident brings a lesson: What did Mrs. Besant, claiming to be a Yogi and an Arhat, do in these months? It is a known fact in psychology that our impulses of youth repeat their expressions in old age.

How true was H. P. B.'s insight when in welcoming Mrs. Besant to the esoteric fold she wrote in *Lucifer* for August 1889 a warning, unheeded because forgotten, and in old age disregarded.

It is quite correct to say that "having for long done the will (*i. e.* put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine". But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar".

With some perception Mrs. Besant refused communion at Anglican altar in the 'seventies of the last century, to receive it again some fifty years later at the collapsible altar of the Liberal Catholic church!

To-day, over eighty years of age, Mrs. Besant exists surrounded by disillusionment: her political influence *non est*; her Messiah-Christ-Maitreya, brought up in hope and cherished for long years, has parted company with her, reject-

ing the Theosophical Society of which she is the president and dissolving the Order of the Star she created for him; many who looked up to her have withdrawn in silent affection having found out that her spiritual claims are but claims, her visions not visions of a seer but the talk of a visionary, her dreams a blank, and her eloquence word weaving in an increasing measure. Above all, she is not a free agent, but the voice and the hand of another. Tragic, but true, in her finds fulfilment the teaching of the *Bhagavad-Gîtâ*:

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!

What would not the Theosophical Movement have achieved if Annie Besant had learnt from the humility of W. Q. Judge to curb her own pride; if she had acquired from the Wisdom of H. P. Blavatsky, who opened the Door for her, that power to serve impersonally the Cause of the Great Masters! She sold her spiritual birthright as a Recorder of the Teachings for a mess of pottage of new revelations, born of psychic clairvoyance and rooted in vice and untruth.

Such is the story of the failure of a probationer. If we all learn from it she will not have failed in vain.

C. G.

The Fall of Christianity. By G. J. HERRING. Translated from the Dutch by Rev. J. W. THOMPSON. (Allen and Unwin. 10s. 6d.)

If I were a rich man, I would endow a fund for distributing a free copy of this book to every priest, parson, clergyman and minister in Christendom; if I possessed autocratic power I would then compel him to read it. It is the best treatment of the relation of Christianity to war that I remember to have read, and the fact that it is by a minister of a Christian Church, a distinguished Dutch theologian, makes it as surprising as it is salutary.

Dr. Herring's thesis, stated with great force and cogency, and heavily documented by quotations from statesmen, generals, theologians and the Bible, may best be summarized in the form of a series of propositions. First: "Christianity and war are opposed irreconcilably." "Christians must, therefore, condemn war without qualification in any circumstances."

Secondly, for reasons which are partly historical and partly fortuitous, Christianity has become entangled with the State. The Churches are, therefore unprepared to take a Christian attitude. They are hypnotised by nationalism, and permit their religion to be used as a cloak for purely political ends and a sanction for murder on a large scale.

As I read this there came vividly before me a vision of English Bishops in war time. I looked up a file of war newspapers, and I find one of them informing me that "Every man who kills a German performs a Christian Act". On the day on which this review was written the Archbishop of York said, "Murder is always wrong, because, if it is not wrong, it is not murder." This, of course, makes everything plain; in war time it is not murder, therefore in war time it is not wrong.

The Archbishop also said that "the

important thing for Christians to remember is that revelation which they have received in the person of Jesus Christ". This, I cannot help thinking, is unfortunate. I cannot remember any special dispensation in Christ's teaching in favour of the killing of Germans, or indeed, anybody at all.

But to return to Dr. Herring. His third proposition is that, since the morality of war, which is effectiveness in killing, is opposed to the morality of Christianity, which is love, the only honest course for the Christian Churches is to make a united stand against war.

Fourthly, he makes a definite call for such a stand; organised religion is to support the League of Nations and advocate disarmament in season and out of season; the individual Christian must refuse to fight in any circumstances.

I cannot say how heartily I agree. Christianity, it is obvious, has never to the Western world been more than a theory. No serious attempt has been made by any community to practise it. To take Christ seriously would mean closing our prisons, sacking our lawyers and judges, disbanding our armies and navies and sharing our money with the poor. This, no doubt, is too much to expect. But it is not too much to hope that the Christian Churches should pay some attention to the precepts of the teaching they exist to profess. It is a great teaching; but, as the East has pointed out, it is not observed. "We do not deny its worth," said the Asiatic Buddhists and Brahmins at the World-Congress at Chicago, "but... we see that your life is a complete contradiction to what you preach; that you are not led by a spirit of Love but by a spirit of self-seeking and brute force, which rule in all wicked men."

Dr. Herring quotes the report with shame; yet he need feel none himself, for his book is a noble and whole hearted endeavour to remove its cause.

C. E. M. JOAD

The Papyrus Ebers. By CYRIL P. BRYAN. With an Introduction by Professor G. ELLIOT SMITH. (Geoffrey Bles, London. 10s. 6d.)

In Chapter I, Vol. I, of *Isis Unveiled*, (published we must remember in 1877), we are told the story of how the German archæologist George Ebers came to possess in 1872 the remarkable papyrus which has ever since borne his name. It is the longest of the Egyptian medical documents, and is claimed by Dr. Bryan as the oldest book in the world. Book, be it noted, not papyrus; for the Ebers scroll is paginated, and is as fresh and complete as when it was written 4,000 years ago.

Within three years of buying the papyrus, Ebers had dated it, issued a German translation, published a splendid facsimile edition, and identified it with No. 40 of the celebrated Hermetic Books of the Egyptian priests. The papyrus had therefore just entered into the sphere of public recognition when H. P. B. was writing *Isis Unveiled*. It is frequently referred to there, as a clear proof that it is not safe to dogmatise about what the ancient Egyptians did *not* know. The circulation of the blood, the virtues of castor oil, and the anti-septic properties of onions were well known, to mention but three points.

Dr. Bryan's book is intended as a guide to the scope and contents of the papyrus. It is not an English translation. Indeed, there may never be one. The difficulties of interpreting the medical technicalities of the Ebers document are prodigious. Even the German translation from which Dr. Bryan has worked, has long been seriously criticised.

So far not less than 81 complaints for which remedies are prescribed have been identified. They range from Palpitation to the Bite of a Crocodile, from

Scurf to Cancer. There are 811 prescriptions in all, including many astonishing drugs. Among these we note An-old-Book-cooked-in-Oil, Haematite, and Yeast-of-Beer-that-has-been-whipped-up. Animals or parts of them were freely used—the Cow, Mouse, Gazelle, Tarantula, Electric Eel, Scorpion, Tape-worm, and so on. Some remedies and cosmetics are thoroughly up-to-date, though quaintly described. But on the whole Dr. Bryan's selections conjure up an atmosphere heavy with magic and folk-lore. In this direction there must surely be a wide field for research. When we read of

ANOTHER REMEDY AGAINST THE UASES ABSCESS

Blood-of-a-Dove, Blood-of-a-Goose,
Blood-of-a-Swallow, Blood-of-a-
Vulture. Anoint therewith,

we feel certain there is some rationale behind this magic. Dr. Bryan, however, merely describes it as picturesque and assuredly useless.

One criticism we have to make. In trying to write his book in a readable and popular way Dr. Bryan has a habit of poking fun at these ancient remedies, referring to them as cocktails and sundaes, and dragging in references to the Frothblowers or "that schoolgirl complexion". Most of us can be intensely interested in this papyrus without such aids to understanding. They are in bad taste.

Professor Elliot Smith has written an admirable introduction, which serves to justify from his own experiences in the tombs of Egypt the quotation so aptly placed at the beginning of this book:—

Those about to study Medicine, and the younger physicians, should light their torches at the fires of the Ancients.—ROKITANSKY.

G.W.W.

The Heroines of Ancient Persia. By BAPSY PAVRY. (Cambridge University Press. 15s.)

Miss Bapsy Pavry combines the gifts of a story-teller with those of a portrait-painter, and therefore is fitted for the task she has undertaken, namely that of unfolding the pageant of ancient Persian womanhood through the medium of story telling. The stories told are from the national epic of the Parsees, the *Shahnama* of Firdausi, who sang at the royal command the glory of old Iran. He composed sixty thousand verses of flowing Persian poetry, a record of writing from a single pen unparalleled in the world's literary annals.

In the *Shahnama* is chronicled thousands of years of Persia's legend and history, with special reference to the part that women played in it. Firdausi, when he employed his poetic gifts to glorify woman, generously recognised the fact

that even though men are the chief actors in the drama of life, woman is the motive force behind. She is the inspiring, stimulating and invigorating element. Miss Pavry, in providing a portrait-gallery of his heroines, has paid a tribute to his high sense of chivalry. The earlier portraits, of Faranak the mother, or Rudaba the love-lorn maiden who loosened her raven tresses, bidding her lover to use them as a rope to ascend to her bower, compared with those of Katayun the maiden who held a Swayamvar, or Humai the queen whose weakness was fondness for power, appear somewhat dim and shadowy; but the fault has been neither of the authoress nor that of the poet, who had to work upon very scanty material.

The illustrations that decorate this book form perhaps its special feature. They are reproductions from the choicest collection of Persian manuscripts in the Metropolitan Museum of Art of New York.

P. S. P.

Inspirations of Saint Tukaram. By P. R. Munge. (Bombay. Re. 1.)

This is a lucid translation into English of ninety-nine Marathi Abhangas, *i.e.* immortal verses of Tukaram, a poet-saint of Maharashtra (1608—1650). He was a religious democrat; revolting against the Brahmin orthodoxy of his times, he taught the Vedic wisdom to the shudra caste, to which he himself belonged. His poems have a wonderful simplicity, a penetrating directness, and marks of spiritual inspiration. He lived a consecrated life, facing domestic difficulties, social persecutions and religious ostracism. A protagonist of fundamental

spiritual equality he interpreted caste from that standpoint. Here is a quotation from the book under review; Mr. Munge has happily entitled it, Superfluity:

We go to a grocer's to bring sugar; what have we to do with his caste and pedigree?
Are we to abandon a sacred plant because of its having grown on a dunghill?
Should we not accept the milk of a cow because it eats filthy things?
St. Tukaram: What have we to do with the husk of a fruit? We should enjoy the kernel in it.

These songs, nearly five thousand in number, are popular all over the Deccan, especially among the poor, and in this book a few of them are put together.

D. G. V.

The Apocrypha. BY M. A. ST. CLAIR STOBART. (Kegan Paul, Trench, Treubner and Co., Ltd., London. 6s.)

Mrs. St. Clair Stobart has reviewed the *Apocrypha* from the point of view of a Spiritualist. She treats each of its books separately. After a brief historical introduction, she gives in everyday lan-

guage, frequently interspersed with entertaining remarks of her own, the narrative or history contained in each book. Finally she makes her own comments, paying special attention to any psychic happening that may have been recorded. She is a little severe on the story of Susannah where surely hypocrisy is

shown up in its blackest shade when confronted with purity and innocence. Everyone knows that Biblical narratives have never quite conformed to early Victorian standards!

We do not find that Mrs. Stobart attaches much importance to either the Old Testament or the Apocrypha as guides to the spiritual life. In her view "the world [we presume she means Christians—but there are others] has accepted the Churches' estimate of the Bible as it stands, and it has swallowed the pill of the Old Testament and the Apocrypha, because they are wrapped up in the jam of the New Testament." We are told later:—

The personal revelations vouchsafed to Moses and to the prophets of the Old Testament were good enough as religious guide to their contemporaries; and the personal revelations vouchsafed to Jesus and to His disciples were good enough as religious guide to Christians, for many centuries. But as spiritualists know to-day, evidence from personal experience, however well authenticated at the time, wears thin throughout the ages and needs to be renewed, corroborated and brought up to date.

According to our author, such renewal and corroboration is taking place—but outside the churches. The new religious genius, however, is not yet come. There are, it would seem, men and women with personality and character, and men and women who possess the psychic gift, but "the combination of these qualities and gifts in superlative degree" does not yet exist. We must infer from this that psychic gifts and moral excellence do not necessarily walk hand in hand, and this should surely provoke all Spiritualists to searching thought.

Mrs. Stobart makes a distinction between "psychism which is the science of the séance room" and "spiritualism which is the science of the soul"; but as to what this science of the soul is she gives no definite information. She talks of "the continent of Heaven" which is "practically unexplored" and wishes that some of the younger clergy would "turn their spiritual telescopes towards the new firmament, of which students of psychic phenomena are becoming conscious." This seems a rash wish, as then there would surely be heresies in heaven!

F. E.

Studies in the Lankavatara Sutra. By D. T. SUZUKI. (Routledge, London, for the Eastern Buddhist Society. 20s.)

The presentation to the West of any scripture of the Mahayana school is a notable event in the world of scholarship, for, until recent years, Westerners have necessarily acquired their knowledge of Buddhism from exclusively Hinayana sources. We can never be sufficiently grateful to those pioneer scholars of the last fifty years, by whose labours alone the Pali Canon is made known to us; but it is now tardily recognised that no complete understanding of the Teachings of the Buddha is possible without a profound knowledge of the Mahayana. As Professor Suzuki says, however, though "Mahayana Buddhism is just beginning to be made known in the West, as to an appreciation of its full significance we have to wait for some years yet to come". Buddhism, however, he reminds us, "is

like a vast ocean where all kinds of living beings are allowed to thrive in a most generous manner, almost verging on chaos," and we are therefore more than grateful to him for extracting from this maze of material one of the greatest Sutras ever written, and presenting it to us in a comparatively simple form. The adverb is used advisedly, for the Sutra is still very difficult to understand, yet, as it includes "in a somewhat sketchy style, almost all the ideas belonging to the different schools of Mahayana Buddhism," it will well repay the study of all who wish to understand that ancient Wisdom whose latest presentation is to be found in *The Secret Doctrine* of Madame Blavatsky. The Sutra is one of the very few exceptions to the rule of the Zen school of Buddhism which regards all scriptures, as indeed all other intellectual aids, as totally unnecessary for the reaching of the Goal. As at least

one third of the book is devoted to the nature of Zen Buddhism, one may be forgiven a passing allusion to an aspect of Buddhism, which, it is submitted, is the greatest of all. One treads warily on ground so thoroughly discussed by writers of eminence, but can this lengthy analysis of Zen be of any service save to encourage an intellectual study of a system of self-development the whole purpose of which is to rise superior to that essentially limited faculty? The word "Zen" is a corruption of the Chinese word "Ch'an," which is in turn a corruption of Dhyana, the process of acquiring knowledge by the development of Buddhi, the faculty of absolute cognition without the intervention of the reasoning mind. How then can any scripture or any systematic philosophy be of value save as a preliminary in correct understanding, and an aid to the removal of prejudice as the *sine qua non* of spiritual growth.

However that may be, those who study this volume will find in it a complete outline of Mahayana philosophy. Professor Suzuki has given us at once less and more than a translation of the original Sutra, for this volume contains a description, guide and commentary rather than an actual translation, which latter, without the Author's enormous erudition, would be of little value to the average reader. Most of it has already appeared in the most scholarly of all Buddhist magazines, the *Eastern Buddhist*, and it was in the course of investigating this Sutra, with a view to using

it in his forthcoming second series of Essays in Zen Buddhism, that Professor Suzuki realised its enormous value. Of the contents of the Sutra itself we have no space to speak, but those students of *The Secret Doctrine* who take the trouble to read for themselves will find an almost parallel terminology and from a somewhat different point of view. Whether we describe the Unnameable as "Bhutata," or the "Eternal, Immutable Principle" is a matter of nomenclature, and the same applies to the "fundamental identity of all souls with the Universal Oversoul" which Wei Lang, the last of the Zen Patriarchs in China, described by saying: "Doubt not that Buddha is within your mind, apart from which nothing can exist." In brief, herein lies complete corroboration, for those who need it, of H. P. Blavatsky's statement in *The Key to Theosophy* that the Mahayana Schools, "established in those countries to which his initiated Arhats retired after the Master's death, teach all that is now called Theosophical doctrine".

Though the Index to this Volume is unfortunately quite inadequate, the value of the book is greatly enhanced by a magnificent Glossary of Sanscrit-Chinese-English terms.

CHRISTMAS HUMPHREYS

[Christmas Humphreys is the President of the Buddhist Lodge, London, and is working hard to propagate the truths of Buddhism in the western world.—Eds.]

CORRESPONDENCE

AN OLD LETTER

Will you permit the use of your very valuable space for a reprint of the following letter of the world-famous and also world-abused agnostic and atheist Robert Ingersoll, written in December 1876 to Philip G. Peabody of Boston? I am taking it from *The Vegetarian & Fruitarian* of October 1930. Perhaps you will publish it in your issue for May—the month sacred to the memory of two compassionate ones—Gautama Buddha and H. P. Blavatsky.

London

M.

Philip G. Peabody, Esq.,
Boston, Mass.

My dear Friend.—

Vivisection is the Inquisition—the Hell—of Science. All the cruelty which the human—or rather the inhuman—heart is capable of inflicting, is in this one word. Below this there is no depth. This word lies like a coiled serpent at the bottom of the abyss.

We can excuse, in part, the crimes of passion. We can take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime. But what excuse can ingenuity form for a man who deliberately—with an unaccelerated pulse—with the calmness of John Calvin at the murder of Servetus—seeks, with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain. The wretches who commit these infamous crimes pretend that they are working for the good of man; that they are actuated by philanthropy; and that their pity for the sufferings of the human race drives out all pity for the animals they slowly torture to death. But those who are incapable of pitying animals are, as a matter of fact, incapable of pitying men. A physician who would cut a living rabbit in pieces—laying bare the nerves, denu-
ding them with knives, pulling them out

with forceps—would not hesitate to make experiments with men and women for the gratification of his curiosity.

To settle some theory, he would trifle with the life of any patient in his power. By the same reasoning he will justify the vivisection of animals and patients. He will say that it is better that a few animals should suffer than that one human being should die, and that it is far better that one patient should die, if through the sacrifice of that one, several may be saved.

Brain without heart is far more dangerous than heart without brain.

Have these scientific assassins discovered anything of value?

They may have settled some disputes as to the action of some organ, but have they added to the useful knowledge of the race?

It is not necessary for a man to be a specialist in order to have and express his opinion as to the right or wrong of vivisection. It is not necessary to be a scientist or a naturalist to detest cruelty and to love mercy. Above all the discoveries of the thinkers, above all the inventions of the ingenious, above all the victories won on the fields of intellectual conflict, rise human sympathy and a sense of justice.

I know that good for the human race can never be accomplished by torture. I also know that all that has been ascertained by vivisection could have been done by the dissection of the dead. I know that all the torture has been useless.

All the agony inflicted has simply hardened the hearts of criminals without enlightening their minds.

It may be that the human race might be physically improved if all the sickly and deformed babies were killed and if all the paupers, liars, drunkards, thieves, villains and vivisectionists were murdered. All this might, in a few ages, result in the production of a generation of physically perfect men and women, but what would such beings be worth—

men and women healthy and heartless, muscular and cruel—that is to say, intelligent wild beasts?

Never can I be the friend of one who vivisects his fellow-creatures. I do not wish to touch his hand.

When the angel of pity is driven from the heart; when the fountain of tears is dry—the soul becomes a serpent crawling in the dust of a desert.

Thanking you for the good you are doing, and wishing you the greatest success, I remain,

Yours always
ROBERT G. INGERSOLL

THE WORD OF GOD

In your November issue a correspondent writes (p. 747) about "The Word of God" embodying the idea that Science dealing as it does only with the objective side of life, by invading Religion which deals with the subjective side, is the chief cause of the troubles in the world to-day. He asks—"What forces of Light, Soul, Divine Truth and Righteousness must be brought to bear upon the hosts of Darkness, Matter, Atheism and Evil so that the Word may be known?"

Why put all the blame on science? It is Religion, in whatever form, which is the cause of two-thirds of the trouble in the world. What will give the Key to the Word?—knowledge not belief.

Why class Scientists with the hosts of Darkness, Matter, Atheism and Evil, for are they not Atheists only in the sense of the rejection of idols? Are they not seekers after Knowledge albeit they start from the material side? The world indeed has need of men of vision capable of following in the footsteps of a Buddha or a Jesus but it should be remembered that there are as many paths as there are "breaths in the children of men"—leading to the Key to the Word.

It is no service to religion to run down science; if science has to give up its dogmatism, churches and organized religions have to give up a greater dogmatism, which has the additional vice of

being promulgated in synagogues on Saturdays and in churches on Sundays.

New York

B. H. S.

CLAIRVOYANCE

THE ARYAN PATH of March (pp. 188-190) has done great service by its note on different kinds of clairvoyance. The distinction that is made between psychic and spiritual clairvoyance is especially valuable. I read in *Psychic Science* for January that Professor Einstein, "the best known of all German scientists, has recently admitted the scientific reality of clairvoyance". As far as one can make out from the brief note, Professor Einstein has admitted the reality of certain psychic phenomena, of which he has been a personal witness. The *Zeitschrift für Seelenleben* hails this "as a magnificent victory". I should have thought that every intelligent person in this century admitted that psychic phenomena do occur. It does not need the vast intellect of an Einstein to convince any serious student in these matters. He is undoubtedly pre-eminent as a mathematician, but how does that entitle his opinion on clairvoyance to be valued and quoted as of paramount importance; perhaps he has just looked into the matter as any ordinary man might. Facts are facts, and Professor Einstein cannot alter them. But if minds of the calibre of Einstein and Sir Oliver Lodge were seriously turned to the understanding of the rationale of these phenomena, a great advance might be made.

I write this especially as I have in mind the celebrated case of Swedenborg, an inventor and a mathematician but a poor expounder of psychical mysteries. I am not implying that Einstein's opinion on clairvoyance is wrong, but that whatever it may be, it is not of any special value, for as far as we know he is but a novice in matters psychical and spiritual.

London

G. F.

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

It is always so much more alluring in these push-button days to pay out money than to make efforts. For this reason any form of reducing weight is more popular than exercise. When electricity, for instance, can be substituted for will-power, gratification knows no bounds. A noted establishment in New York where flesh is bounced off while patrons merely sit and quiver is always crowded with portly patrons. Hot cabinets where the too solid flesh does literally melt have never lost their prestige.—JEANETTE EATON (*Harpers Magazine*)

We have given the name of mythology to what, for the Greeks and Romans, was the deep-seated religious belief. . . . There is no thought in our minds that to those great peoples those beliefs constituted a matter of life and death. We turn our thoughts to the religions of the East and they are still more foreign to our understanding. Yet we love to be made to feel them, to be taught to understand and interpret their mysticism, their darkness, their brilliancy and their mysteriousness. They have so much of the esoteric as to draw us inevitably toward them. . . . Our prejudices still overcome us and they appear in most unwelcome places—*New York Times Review*.

When war is popular, we hear eloquent speeches about the uplift of opportunities for self-sacrifice given by the war, and the heroism of the soldiers. When, ten years afterwards, war has become unpopular, we have resolutions in favour of peace.—LORD HUGH CECIL (reported in *The Daily Telegraph*)

Society itself under peaceful conditions must offer such opportunities for the courage, energy and enterprise of men that the great hazard of war has no longer any appeal.—*Everyman*.

Can't remember! Actually, you can't *forget*! Nothing you've ever felt, heard, seen, no matter how tiny—you may mislay the record, but you can't lose it. No matter how dim, it's here in your cranium somewhere, indelible, for ever.—W. D. STEEL (*Ladies Home Journal*)

It is possible for the philosophy of Advaita-Vedanta to be a rationale of a supreme religious ideal dominated by Bhakti. It has also been incidentally shown that Bhakti can be synthetised with Jnana. It may be remarked, however, in addition, that a similar synthesis is possible in many other systems of religious philosophy too, and that, in spite of the synthesis, people may emphasise one or the other of the elements in various ways . . . —SURENDRANATH MITRA (*The Vedanta Kesari*)

The Christian Evangelist has to learn from the Hindu Mystic and the Moslem Sufi the meaning of tolerance and the great truth that those who have found the Lord have broken through all barriers of religious labels.—SHARAN S. SINGHA (*The Spectator*)

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS,

Recently at Lahore Mr. Gandhi gave a clear expression of his views on the effort of Christian missionaries to proselytise the heathen. Said Gandhiji:

If instead of confining themselves purely to humanitarian work and material service to the poor they limit their activities, as at present, to proselytising by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other's. Certainly India's religions are adequate for her people. We need no converting spiritually.

Every true Theosophist will welcome this pronouncement. For long years no heed has been paid to the sustained opposition of Indians to this missionary effort, so weakening for the nation and so degrading to the integrity of every human soul. While missionaries make useless sacrifices, as H. P. Blavatsky pointed out in her *Key to Theosophy*, in going to savage tribes for the purpose of converting them, their work in such countries as China and India is a species of crass impertinence. We are very glad indeed to see the endorsement of the above view of Gandhiji by the *Indian Social Reformer*. In its issue of March 28th, the editor says:

This is very much what the *Reformer* has been saying and we are glad in this

as in many other matters to find ourselves in agreement with him.

It is a known fact that in India conversion propaganda most succeeds among the downtrodden and despised Panchamas. What is needed is *not* the conversion of the Panchamas either to Hinduism or Islam, any more than to Christianity, but their education in the first principles of Religion in contradistinction to religions. The Theosophical view that, at its base, every religious creed has a common universal philosophy offers a solution. Why should not a serious attempt at presenting the best truths of every religion be made so as to *educate* these classes, leaving them free to mould their own religious lives? Perhaps there is no other problem so pressing and important as the religious problem in India and the right beginning is to work for popularizing the slogan: Not Conversion but Education. The greatest difficulty in the way is lack of religious and philosophical knowledge among the westernized Indians, including the leaders. There is a broadening influence at work in India on the religious outlook; what is further needed is the deepening influence. At present such influence exists in the Uni-

ted Lodge of Theosophists at Bombay, but we do not know of any other unsectarian body of students engaged in this field of spiritual philanthropy.

Our machine age in the West troubles not a few people. *Scribner's Magazine* for January, for instance, introduces Norman Thomas's article "Our Changing Ways of Living": "We play with more dangerous forces than did our ancestors. Can we control them?" "Our modern world," the author says, "is the world the machine as we have managed it has given us." It is a world of "breathless changes in material conditions"; a world "sick for lack of an adequate philosophy and a programme to lead to planned control of the billion wild horses of machinery for the common good . . . it is a world where the machine which may be a source of abundance may also be a source not only of insecurity but of wholesale death." "Chemistry and physics and their application to the art of living have no inherent moral code." Yet "we are so much more widely interdependent that folly and madness in any part of the world threatens all nations." There is no hope for the future in these changing ways of living. To reach harbour requires "the creative energy of the informed human will".

With all of this we agree but we look in vain for indications where to find that philosophy of life to acquire, for example, "the

creative energy of the informed human will". It is obvious that only the right kind of knowledge will enable us to control these forces but where shall we find it? All are looking out for—

a needed universal religious philosophy; one impregnable to scientific assault because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them.

Do not our Western sciences fail because they leave out of count moral results and the ratio of usefulness to mankind? What our machine age needs is some practice of the precepts of the great Teachers, altruism, living to benefit mankind, intent on the Self of all Creatures. So comes the inner knowledge to unloose "the creative energy of the informed human will". A Teacher of mankind once wrote of—

brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics . . . The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature.

Men of our machine age, desire-driven, cannot therefore be transmuting brute force into spiritual energy, and thus rob Nature instead

of enriching her. They who are intent on noble thoughts and sublime knowledge, who learn how to put it into practice in everyday life to help all around them, work with Nature. May it not be that to them she gives her secret gift "the creative energy of the informed human will" which is master of *all* forces, demoniac as well as divine.

The matter of experiments on animals was widely ventilated in English daily and weekly journals during the third week of December. Lieut.-Commander Kenworthy asked leave to introduce in the House of Commons a bill to prevent the application of taxpayers' and ratepayers' money to vivisection experiments which are at present subsidised to the extent of between £130,000 and £145,000 a year. The British Medical Association bent every effort to oppose it, circularising each M. P. in detail as to supposed benefits derived as a result of the knowledge gained. Leave was refused by the narrow margin of 14 votes (170 to 156), despite the powerful opposition. In the *Nation and Athenæum* for December 20 was printed a letter from Mr. G. S. Whiting of Northampton, which quoted the view of Dr. R. H. Perks, M.D., F.R.C.S.:

... We have the recorded testimony of many of the most eminent members of the medical profession to the effect that nothing of real and lasting value has been gained thereby, but, on the contrary, that such knowledge has been notably unsatisfactory, contradictory, and

misleading, and has often seriously hindered the real advance of medical science.

Mr. Whiting concludes:

If it is true that man, himself, generates the diseases he suffers from by the violation of laws, physical, ethical or spiritual, surely the remedy for these things is not the mutilation and torture of innocent animals, but the regeneration of his own habits.

At the same time *The Daily Telegraph* featured extracts from the will of Mr. James Fraser Hewes who bequeathed £5000 to the British Union for the Abolition of Vivisection—

... feeling strongly, as I do, that the suppression of this practice will benefit not only the animals themselves, but suffering humanity also, by causing the attention of medical men to be diverted from a false science and centred in the observation of disease in men for its cure.

Progressive members of the medical profession in the West have expressed to us their desire for changes but they fear ostracism, that terrible weapon of modern caste slavery. Had they the courage to go on stating in public the views they do not hesitate to assert in private, the old order would pass and the community would indeed benefit. Just as a group of tortured cells in a man's body brings about disease in the entire organism, so tortured animals react malefically in the greater organism of the universe, in which we are all part, men and animals alike. Medical science should turn to the study of such methods as those advocated by the greatest occultist of the Middle Ages, Paracelsus, pioneer in medical science.

A U M

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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SACRIFICE

—प्राणान् प्राणेषु जुहति ।

Some sacrifice life unto Life.

The most ancient religious philosophies teach that the manifested universe is the flower of Sacrifice. The ancient doctrine of Emanations enables us to comprehend the nature and method of this sacrifice, while its modern counterpart of Evolution does *not*. Only in a restricted sense, in connection with the human kingdom, do we ordinarily speak of sacrifice. The Sanskrit term for it, Yagna, conveys much more to the Hindu, for example, than does the word Sacrifice to the Christian, in spite of all that has been said about the Sacrifice of the Christos.

Ordinarily sacrifice, as a principle of morality and ethics, is considered to be very fine and is much more talked about than

observed, for the reason that it is little understood. The entire gamut of human evolution is traceable in the expression of Sacrifice. This was explained in a recent lecture in India on the subject of the mystic and Theosophic meaning of Easter—the Universal Festival of Sacrifice. Below we print a full extract which completes the subject under consideration:—

The whole universe is an embodiment of sacrifice. Each kingdom sacrifices for every other kingdom. When we obtain the knowledge hidden in Nature, we are not depressed at her ruthlessness; for she is not ruthless, not remorseless. She is Compassion Incarnate. See the laws of Dharma and Yagna as they

work in Nature. Nature is dutiful and her whole movement is one Grand Sacrifice. If we apply her ways to ourselves we will learn to sacrifice the senses so that the mind may be born in us; to sacrifice the mind, so that the heart may be born in us; to sacrifice the heart so that the soul may be born in us; to sacrifice the soul so that the spirit may be born in us; to sacrifice the spirit so that the Universal Spirit, Paramatma, may be born in us.

Sacrifice begets sacrifice—this is the ancient law.

There is the sacrifice of enjoyment and personal pleasure, and it is with this that man begins. To start with, people sacrifice for those they love—to feel the power of their love through that sacrifice. There is no question of motive of duty, but there is the giving up of some personal attachment—Raga, in Sanskrit—for a greater and a deeper love. At this stage we sacrifice not because it is right or a duty to sacrifice, but because it brings us a deeper joy, a deeper inner satisfaction. On the plane of emotions and feelings this sacrifice manifests itself.

Next, the sense of Duty comes to birth—Dharma. With it is felt some appreciation of Causality and Destiny—Karma—and so to Raga-Attachment, the other member of the pair is added, Dvesha-Dislike. People begin to sacrifice not only for loved ones, but also for persons, objects, aims, which they may not, often do not love, but which they feel are good and should be sacrificed for out of a

sense of Duty. It is at this stage that mortification is practised. We feel we must sacrifice although we do not like to do it. Note here that the objects for which sacrifice is made, have increased in number. While in the first type, we perform sacrifice out of selfish attachment or affection for our own circumscribed personal self; in the second a sense of duty, by which that personal self is mortified, shows itself. In the first, to take but one example, sacrifice is confined to friends and kin; in the second its scope increases; a less personal position is taken, but still sacrifice moves in a restricted circle, and looks forward to receiving its due fruits. Communal charity, national benefactions which bring fame and popularity, are in this second class of yagna or sacrifice.

This leads to the third kind. When the expected results of sacrifice do not come forth, much confusion and some enquiry ensue. When a man has given a lakh or two of rupees and still his name does not appear in the list of K. C. S. I.'s, he wonders—of course within his own heart—what is the matter? The same phenomenon takes place in other spheres; for example, a social servant sacrifices in the hope of achieving a good result, and when it is not forthcoming, he asks—why did this happen? It is at this stage that man finds out that sacrifice without knowledge is not real sacrifice. Numerous are the steps and stages in this third compartment. Man learns slowly, his ignorance

dies very hard! He learns that it is better to feed the mind than to feed the body; better to sacrifice for the nation than for the community, which is part of that nation; better to clothe the soul than to clothe the mind; better to help man build his own bodily temple and become his own priest than to build temples and mosques and churches and synagogues. Just as mortification guides the second kind of sacrifice, so knowledge energizes this third type of yagna.

This search through knowledge brings man to real or spiritual sacrifice. He sees that sacrifice is not only doing something to some one with what we possess, it is not only giving of wealth or even of knowledge that we possess, but it is an act of life. All acts should be sacrifices, teaches the *Gîtâ*. This means that whatever we do must be done with a Life-Ideation, with a Heart-Energy. To throw a coin to a beggar is outer sacrifice—the motive, the thought, the energy behind the act makes it real or unreal, complete or not complete. Sacrifice life with Life. The great Life sacrifices for the little life; the Great Masters for the little world. To practise that high kind of true sacrifice, all duties and deeds of life must be used. Here, giving and receiving becomes one, the sinner and the saint commingle, the sacrificer has become sacrifice itself. It is somewhat difficult to understand, but in this is the true

meaning of the Sacrifice of the Christos, the Universal Self, of Vishvakarma, the Divine Carpenter, the Yazeshnae which Ahura Mazda performed, the Yagna of Maheshwara.

How shall we learn to perform this kind of sacrifice? By learning the art of seeing the divine aspect of all that we do, of all that we contact. Learn to discern the Spirit working in all you do. You are eating? Thus are you nourishing the Gods who nourish you. You are bathing? Thus are you cleansing earth of its sins—the task of the Gods. You are reading? Thus are you enlightening the darkness of ignorance as the Masters do. You are giving help? Such is the gift that Nature and the Lords of Nature bestow, like rain and sunshine and sweet breezes—feel grateful for the opportunity that is yours. You are receiving help? Be like flowers, happy to receive warmth and light; be contented and busy as the bee, receiving sweetness from the buds and blossoms; be like the sacred cow, receiving fodder and then transmuting it into milk for the nourishment of man. If the recipient of charity transforms not what he gets to help others he receives in vain. So—live in sacrifice, thinking of the Great Sacrifice, Adhi-Yagna, the Soul of the soul, He who incarnates that thousands may learn, He who dies so that thousands may know how to die, in order that they may live.

THE ECLECTICISM OF AKBAR AND AMMONIUS.

[A war is ever waged between Belief and Knowledge, between Creed and Faith, between Religions and Religion. The Priest is ever the enemy of the Prophet. A Jesus chases money-lending friends of priest-craft from the temple—and His followers build a Church and then many Churches in all of which collection plates form a striking feature. A Guru Nanak, walking the Way of His Predecessor Kabir, succeeds in establishing brotherliness and peace between Hindus and Muslims—and His followers usher in a new religion and produce a new community of martial ardour.

The noble task of restoring the forgotten Wisdom, neglected Ethics, and despoiled Brotherhood, falls to the Karma of the true Bikshus of the Buddha, the true Apostles of the Christ, the true Chelas of the Guru. Such genuine followers, like their Masters, are Theosophists. Numerous are the attempts, history records, and in the following contributions two such are described. These old attempts at resuscitating lost Theosophy, Bodhi-Dharma, Wisdom-Religion, deserve careful study at the present hour when the entire world is suffering, not so much from poverty and starvation as from wrong use of riches and over-eating.

The name Theosophy dates from the third century of the Christian era, and began with Ammonius Saccas and his disciples who started the Eclectic Theosophical system. However, the name Theo-Sophia, itself but a rendition of the Sanskrit Brahma-Vidya, the Divine Science, the Religion of Living, is as old as thinking man. Its flow in the world of mortals is succeeded by an ebb—but ebb or flow the Waters of Wisdom ever exist. They purify, they nourish, they bring true contentment born of understanding.—EDS.]

I

THE UNIFYING RELIGION OF AKBAR

[Jagadisan M. Kumarappa, M. A., Ph. D., is the Professor of Philosophy of Maharaja's College at Mysore. He spent the years 1908-1915 in America, where he studied at Harvard, Boston and Columbia, gaining his educational qualifications. Another four years of travel and study occupied the years 1924-1928, during which time he was a delegate at the world conference of the Y. M. C. A., held in Finland in 1926. In 1926 he became a member of the Institute of International Politics, Geneva.

Is there not a message in this article for modern India divided by communalism? The greatest danger which awaits this ancient land is the possibility of diverse classes being impressed with atheistic and scientific Nihilism, say of the kind which hails from Bolshevik Russia. The true way would be to unify the peoples on a spiritual basis. After the fashion of Akbar we must revive the Spirit of Religion which is triune: She illumines our mind by Wisdom, She uplifts our heart by Devotion, She energizes our deeds by Sacrifice.—EDS.]

Akbar, the Great Mogul, singularly combined in himself the religious tendencies of a mystic, the sensitiveness and imagination of an artist, the fighting qualities of a warrior, and the tact and foresight of a statesman. Though he was born in India, he had no Indian blood in his veins. The Turk, Mogul and Persian strains

of blood were responsible for the traits of character in Akbar in so far as they depended upon heredity. Similarly, the distinctive manners and customs of his court were derived from non-Indian sources. The officers and courtiers were mostly Turks and Persians. Hence Indian influences counted for little in the first period of his life and reign. In spite of those early foreign surroundings, the religion of Akbar's mature mind was such that Hindus reputed him, strange as it may seem, to be a reincarnation of a Brahman sage; Mohammadans claimed him as a pious Muslim; Jain writers counted him among their devout converts, and others found reasonable ground for affirming him to be a Zoroastrian or a Christian. He was, indeed, exalted to the loftiest rank among religious men. What charm then did Akbar possess that made him the beloved of all seekers after truth? How did he become all in all to every religious community in an empire subjected to furious and frequent religious feuds?

* * *

As a boy Akbar was brought up under strict Islamic discipline. When he was but five years old, Humayun, his father, sent for celebrated teachers to instruct him in religion and statecraft. But young Akbar was more fond of animals than books, and devoted much of his time to camels, horses, dogs and pigeons. He resisted all attempts of his father to give him book-learning, so much so, that he never mastered the alphabet,

and to the time of his death was unable to read or sign his own name. He had, however, a remarkable capacity for listening, and would absorb selected passages in poetry, history, philosophy, and theology as others read for him for hours. Thus he developed an appreciation of the value of learning, and his royal library, is said to have contained some 24,000 volumes. He loved the arts, promoted architecture, encouraged sculpture and painting, and showed an extravagant liking for music and singing.

In spite of the exacting demands made upon him by the affairs of the state, Akbar showed an unusual interest in all matters pertaining to religion. He was brought up in the ways of a devout Muslim. For the purpose of praying while on tour, he had a lofty tent constructed as a travelling mosque, in which he offered prayer five times a day. At one time he earnestly desired to go on pilgrimage to Mecca, but later abandoned the plan as his officers opposed it strongly in the interest of the state. However, his zeal and devotion were so great that, since he himself could not go, he issued a proclamation to the effect that any one who wished to go on a pilgrimage would be financed by the state. At another time, when Sultan Khwāja was given a send-off as leader of the pilgrim caravan, Akbar donned the attire of a pilgrim and followed the Khwāja for some distance on foot as a symbolic pilgrimage.

* * *

He made an exhaustive and critical study of the Koran, and his passionate desire to know more about the different schools of Muslim thought led to the erection of a "House of Worship" in the year 1575. To this place Akbar invited distinguished Mohammadan scholars to hold debates and discourses on the beliefs of the various Muslim sects. Presiding over these meetings, he kept the peace of the house, whenever the disputes became heated, with much tact and good temper. As he himself was a strict Musalman at this time, the experts invited to participate in and listen to the discussions were confined to the four classes of Muslims,—the Shaikhs or holy men, the Syyids or eminent descendants of the Prophet, the Ulama or doctors learned in the law, and lastly the Amirs or nobles of the court.

The debates held every week in the House of Worship began at some time after sunset on Thursday evening which, according to the Mohammadan calendar, is reckoned as part of Friday, and were often continued till noon of that day. The scholarly discourses helped immensely to clarify the issues for Akbar. Besides, they greatly stimulated his thinking and led him to an illumination otherwise impossible. While his belief in Deity became more and more deep-rooted, his rationalistic tendencies made him more and more sceptical about the doctrines of Islam. He resented the claims made for its authority and exclusiveness, and found no adequate

ground for affirming the truth of its inspiration. His belief in the resurrection of the body and eternal punishment were also shaken. With the advance of years he grew in knowledge and wisdom, and his unsatisfied quest for truth drove him to a critical investigation of other religions. The religious assembly was therefore thrown open to Hindus, Christians and adherents of diverse other faiths, and they were invited to debate with frankness the relative merits of their respective creeds. Thus it was that, under the hospitality of the Emperor Akbar, the first Parliament of Religions in the history of the world came to be held in India. In this manner he made an earnest attempt to make a comparative study of religions and evaluate their excellences.

* * *

Even as he roamed among people, Akbar frequently sought intercourse with fakirs and yogins to discuss with them the problems of life and share their religious experiences. Thus he came under the influence of Mīr Abdul Latīf, a Persian teacher, who introduced him to the mysticism of the Dīwān of Hafiz. To discuss religious matters, Akbar often called upon Amar Das, the third Sikh Guru, offering him costly presents and partaking of his simple fare. His friendly relations with the learned lady Mīrābāi, wife of the Rānā of Udayapur, initiated him into the doctrines of Vaishnavism. With the help of the famous Dastur Meherjee Rānā of Nausārī,

in Gujarāt, he acquired an intelligent understanding of the creed, ceremonies and philosophy of Irān. Eminent Jain scholars, such as Hīravijaya Sūri, Vijayasena Sūri and Bhānuchandra Upādhyāya, made a profound impression upon Akbar and influenced his mode of life. He invited the wise Fathers of Goa to his court, and received instructions under them in the fundamentals of Christian belief.

From his early youth Akbar had been deeply interested in the mystery of the relation between God and man, and took delight in discussing the abstruse problems of that relation with men of deep religious insight. Besides such stimulating conversations, the frequent debates, frank and furious, in the Parliament of Religions provided him with ample food for thought. The comparative study of the different faiths of mankind liberated his spacious mind from the bondage of orthodoxy. His diligent search led him finally to the conclusion that different faiths emphasised different aspects of reality, and that no one religion could lay claim to a monopoly of truth. And the conviction that all creeds—having as founders divinely inspired men—came from a single source, the Divine Wisdom, grew upon him.

Therefore, much as he admired certain aspects of the four main creeds, he could not bring himself to embrace whole-heartedly any one of them. Their rival claims only drove him desperately to cherish the dream of founding a

new and improved religion in his dominions, which, he hoped, would prove to be not only a synthesis of all the clashing creeds but also capable of uniting the various discordant elements of his vast empire. To consider this pressing need carefully, Akbar summoned a General Council of all the masters of learning and the military commandants of the neighbouring cities and, after much deliberation, avowed publicly for the first time in 1582 his project of establishing a universal religion in his kingdom. Akbar's new religion, the Dīn-i-Illāhī, was a synthesis of the material he had gathered from the several religions and systems of philosophy with which he was familiar.

* * *

To Akbar religion was not merely a manner of thinking, it was even more a way of living. He began therefore to conduct his life in the light of what he considered to be the best teachings of different religions. Islam indoctrinated him in the belief in one God, to which he clung to the last days of his life. In obedience to the teaching of Jainism, he abstained almost wholly from eating flesh, renounced his beloved sport of hunting and restricted the practice of fishing. He was drawn to Christianity by its power to change the lives of men. He entertained Jesuit Fathers at his court and made them build a church in the palace, and there he often attended Christian worship. Although their attitude was uncompromising and fanatical,

Akbar protected them and asked them to instruct his people in Christian morals. Though the doctrines of the Trinity, of the virgin birth of Jesus, and his death upon the cross were not acceptable to Akbar, the ethical teaching of Christ had a fascination for him. He often subscribed his letters with the sign of the cross and, as symbols of his appreciation of Christianity, he wore round his neck a cross and a locket containing the portraits of Jesus and the Virgin Mary. The potent influence of Zoroastrianism on Akbar manifested itself outwardly in his reverence of fire. The sun, according to Hinduism, is the source of the ripening of the grain on the fields, of fruits and vegetables; the illumination of the universe and the lives of all living creatures are said to depend upon it. Akbar therefore thought it but proper to worship the sun and fire, and began to prostrate himself in public before them. He even required the whole court to rise respectfully when the lamps and candles were lighted. Further, in compliance with the demands of the Zoroastrian ritual, he adopted the Persian names for the months and days and celebrated the fourteen Persian festivals. He wore under his clothes the sacred shirt and girdle of the Parsee. While he had no use for the idolatrous practices of Hinduism, he adopted readily such doctrines and customs as appealed to his reason. Sometimes he would even appear in public with Hindu religious marks

on his forehead. Having become a firm believer in religious tolerance, he allowed freely to others the right to make their own experiments, discover the line of teaching which revealed religion most to them, and then adopt only those beliefs which gave them the best personal satisfaction.

* * *

This new religious movement was followed by the inauguration of many moral and social reforms. Akbar enacted laws to put an end to the cruel custom of Sati. He made regulations permitting widow remarriage and prohibiting child-marriage. Through legislation he sought to control the sale of liquor, to raise the standard of morality, and promote chastity. The general destruction of animals was disallowed and animal food was partially forbidden. Out of respect for the sentiments of the Hindus, the slaughter of cows was prohibited and made a capital offence. Most of such reforms and innovations were introduced by Akbar for the main purpose of furthering the adoption of Hindu, Jain, Parsee and Christian practices. The adoption of the best usages of different communities, he believed, would go far towards fostering the spirit of tolerance and mutual sympathy, and minimizing the dissimilarities which make for separatism and national disunity.

This unique attempt of Akbar to establish a universal religion and inculcate a spirit of catholicity, is described by a European writer as "a policy of calculated

hypocrisy". Akbar certainly was a diplomat of the first rank, but the fact that he often introduced radical changes in the teeth of fanatical opposition, risking grave dangers to the throne and his own life, makes it difficult for a sympathetic critic to doubt the sincerity of his effort in this direction. Further, from his boyhood up he had given evidence of pronounced religious tendencies. A mere following up of the several stages in his spiritual growth clearly shows how the evolution of Akbar's universal religion was the most natural and logical outcome of the development of his religious consciousness. Even from the political point of view the formulation of a universal religion seemed to him essential for the solution of the problem of disunity.

Akbar perceived that it was politically unsound to have a nation divided up into many religious factions, while the empire is ruled by one head. While religions divide, the true spirit of Religion,

he believed, would bind; and therefore he thought it imperative to bring all the religions into one in such a fashion that they should be both "one" and "all," with the advantage of not losing what is good in any one religion, while gaining whatever is better in another. The best way of doing honour to God, giving peace to the people and security to the empire, seemed to lie, as he saw it, in a synthesis of the diverse faiths. Hence Akbar set for himself the stupendous task of realizing unity in diversity, of establishing a synthesis amidst variety. Few have shown so clearly the true way out of our perplexing problems—religious hatred and national disunity. In view of all he did to promote religious liberality and national solidarity, we may say that Akbar fully justified the name given to him at birth, and that Humayun rightly called his infant son "Jalālu-d dīn," the Splendour of Religion.

JAGADISAN M. KUMARAPPA

II

AMMONIUS SACCAS

[Geoffrey West has made biography his special field, and though but at almost the beginning of his career he has already made his mark. Several contributions from his pen have appeared in our pages; in some respects perhaps this is the best.

Even more than the effort of Akbar the effort of Ammonius is Theosophical, and we might correctly describe his Neo-Platonic system as a direct emanation of the Wisdom-Religion. If the beneficent work of Akbar has an inspiring message for India and provides her with a model to copy, the grand labours of Ammonius serve the whole world.—EDS.]

Of most great men it has been said that they were born before their times. Perhaps it would be

truer to say of each of them that he was born punctual to his time. The Hour waited, and the Man

came. Yet of few is this truer than of the founder of Neoplatonism, Ammonius Saccas of Alexandria. It is overmuch to say that men looked for his coming, but if he had not come . . . it would have been necessary to invent him! He not only crowned but he completed the special achievement of Alexandrian philosophy; in the appearance of chaos he revealed the reality of order.

The religious mentality which prevailed throughout most of the civilised world in the second century A. D. in some respects resembled that with which we are familiar to-day. The *pax Romana* brought into contact men of many races and yet more diverse faiths, and the curious regarded the multiplication of the gods and doubted. An easy scepticism bred an equally easy credulity; superstition was rife. Alexandria in the lifetime of Ammonius presented a microcosm of the Imperial macrocosm. It stood at the peak of its prosperity and pride, second only to Rome and the world's greatest port. It was a cosmopolitan city, long ago fathered by a regnant Greece upon a consort Egypt, and now besides, in the course of the years, become the most virile centre of Jewish culture of the day. The produce of Orient and Occident was bartered to and fro across its quays by men of all the nations, permanent colonies of foreign merchants even from far India were settled in the town, and with them came students also to the ancient and famous university of the Museum and Library.

East and West met here to exchange not only goods but ideas as well, and though in the wide streets mob passions ran sometimes high and racial and religious tumults and massacres were not unknown, among the wiser students of the lecture-rooms a tradition of tolerance and desire for mutual understanding had long been established. The sustained Alexandrian tendency was indeed towards a liberal eclecticism, philosophical in nature but religious in implication and effect, and even from as early as the second century B.C. men of every school revealed it increasingly. It actually penetrated the Christian Catechetical School, so that one preceptor, the amiable Clement—himself a converted pagan and ardent Platonist—openly taught his pupils that truth persisted even in the heathen philosophies and mythologies, though each preserved only an isolated fragment, and all must be considered in conjunction if error were to be avoided. This attitude—when all its inalienable implications are allowed—may be said to represent the final flower of Alexandrian eclecticism before Ammonius. What he did, to deserve more than either Philo or Numenius the title of founder of that school from which the term Theosophy dates but which has somewhat obscured its nature under the name of Neoplatonism, was, as it were, to reverse that half-truth and to reveal the higher verity that every religion, rightly interpreted, possesses all the vital doctrines of true religion, that

these doctrines are in every case identical, and that, moreover, they derive from a single source.

Ammonius Saccas was born in Alexandria about the year 160 A. D., and lived and died there. His parents were poor, and Christians. He became in youth a corn-porter at the docks—whence his distinguishing name of Saccas, the sack-carrier—but continued to attend the Catechetical School. Yet from childhood he had revolted against the simpler Christian dogmatism, and even the liberal teachings of Clement and Pantaenus (a converted Stoic who had travelled much in the East) could not satisfy him, so that, ever tireless in seeking knowledge, he became at the same time a pupil of certain non-Christian lecturers, casting the net of his inquiring mind as widely as possible, and drawing strange fish not only from Greek but Egyptian, Persian, and Indian streams of wisdom. He held, however, the balance between them all, for it was said that he had no instructor in philosophy—that is, he acknowledged no teacher as his master. But such was his wisdom that men could not believe it self-attained, and called him *Theodidaktos*, or god-taught, saying that divine truth was revealed to him in dreams and visions. How long the preparatory stage of initiation lasted none can say. It is unlikely that he established his own school much before the age of forty,* yet by the end of the first decade of

the new century he was already one of the most illustrious teachers in Alexandria, his lectures being attended by the famous Origen, head of the Catechetical School from 203 to 215. The controversy as to whether Ammonius ever openly renounced Christianity centres about this pupilship of Origen. Would a Christian teacher, ask some, have attended the lectures of an apostate? On the other hand it must be pointed out that Alexandria was then the one place in the world where Christianity did meet on equal terms with heathen faiths and philosophies, and further it is declared that Origen went to him specifically to study heathen philosophy at its best that he might the more ably combat it. The point is not an important one. Ammonius acknowledged all religions; he revered Jesus pre-eminently as a great seer, not god-born perhaps, but certainly like himself god-taught.

So far as we may judge by the practice of Plotinus, apparently based upon that of his master, Ammonius was as a teacher no dogmatic instructor. He gave of his wisdom, but knew that understanding must be positive not passive, an imaginative and spiritual process not merely an effort of the memory. His method was to read some wise passage, and then to make his pupils follow him in commenting upon it; he encouraged them to question him freely. All his instruction was

* H. P. Blavatsky gives 193 A. D. as the year when Ammonius founded the School. See her Theosophical Glossary "Alexandrian School".—EDS.

given by word of mouth, and though various works on the Gospels and on Aristotle have been ascribed to him it seems certain that he wrote nothing. At no time did he lack pupils, and in fact received the admiration and support of some of the most eminent Christian, Jewish, Greek, and other Alexandrian teachers of the day. Among his most intimate disciples were numbered Longinus the critic, Erennius, another Origen (a pagan), and, of course, Plotinus, who had come to the university at the age of twenty-seven to study philosophy, and for a year sought saddened and discouraged for a worthy instructor until at last a friend brought him to Ammonius. He heard his future master speak but once, and exclaimed: "This was the man I was looking for." Thenceforward for eleven years—until the death of Ammonius in 243—he continued the most steadfast and devoted of all the small inner circle of students.

The principal effort of Ammonius as a public teacher was to reconcile to the Platonic system the tenets of every school and sect, whether of Greece, or Egypt, or the East, thus demonstrating the basic teachings of all the great sages from Buddha and Pythagoras to Plato and Jesus, however superficially cast into the language of their times and places, to be essentially one, fruit of a single tree of Divine Wisdom and revelation. He sought earnestly to purge the prevailing polytheisms of their vulgar superstitions by

revealing their sacred legends as allegories expressive of spiritual truths. Opinion ascribes to him a primary if not a sole part in the final fusion of the Platonic creative World-Spirit, the Aristotelean Intelligence, and the Pythagorean Monad into the Neoplatonic Trinity of (1) the One, absolute, incomprehensible, infinite, indefinable, supreme; (2) the Universal Mind or Intellectual Principle which contains the Thoughts or Ideas of all things, and by thinking creates; (3) the Universal Soul which, radiated down through the hierarchies of the gods, angels, demons, men, animals, plants, and minerals to the lowest point of matter, is the universe we perceive. He achieved both the final definition of the One as, in the phrase of Plotinus, "beyond all being in majesty and power," and the essential identification of the Ideas with the Intelligence of God, a dual accomplishment declared by one Christian critic to "form the bridge between ancient and modern metaphysics". All, he taught, flowed from the One; all partook of the Nature of the One; all sought to return to the One—and his highest teaching in fact promised mystic communion with the One. But this was a teaching only for the few, demanding as it did a purity equal to that for which he himself was noted. (Plotinus wrote on this point: "If the eye that ventures the vision be dimmed by vice, impure or weak, then it sees nothing even though another point to what lies plain before it. To any vision must be brought an eye

adapted to what is to be seen, and having some resemblance to it.") To the many he advised, with the sanity that always characterised him, a natural life in accordance with the laws and customs of their land and faith; only before his own disciples did he set up the ideal of "a God-like life," a severe but wholesome asceticism. And only to these disciples, and under an injunction of secrecy, did he teach the more sublime doctrines and mystical practices, the Wisdom said to have been handed down by Initiates in many countries of the East, and to have been brought by Hermes from India to Egypt. To them alone he revealed the theurgical—the so-called magical—attainments which the more ignorant would certainly have regarded as miraculous.

When at last Ammonius died his school was scattered: there remained in Alexandria not one pupil able to carry on the tradition of his teaching. Plotinus might have done so, but he, released at last from his discipleship, desired to study the wisdom of Persia and India at first hand, and travelled eastward with the Emperor Gordian's expedition against the Parthians. But Gordian was murdered, and Plotinus retraced his tracks not to Alexandria but to Rome. There he lived privately for some years, bound by the vow of secrecy Ammonius had laid upon his followers. But the pact was broken by Erennius and the pagan Origen, and Plotinus found himself free to teach, though for ten more years

he did so orally only, and would commit nothing to writing. Towards his last years, however, he relented—fortunately, for his works are indeed the main source of our knowledge of the exoteric teachings of Ammonius. (The few hundred words on the immateriality of the soul, and again on the relation of soul and body, quoted by Nemesius in his treatise *On Human Nature* a hundred and fifty years after their supposed author's death, deal with limited though important aspects, and are in any case not certainly authentic.) Through the influence of Plotinus these teachings became for three hundred years the primary philosophical influence throughout the Empire, and when at last dogmatic Christianity conquered they had so permeated the very thought of the Church that they were carried onward as a heritage to the world by the very power which desired to extinguish them. Yet the death of the Neoplatonist Hypatia, barbarously killed by a Christian mob, was the death also of Alexandrian philosophy. . . .

Of the esoteric doctrines who shall say? Such figures as Iamblichus and Maximus more than hint at the active practice of theurgical powers, but in general one suspects a tendency to degradation and misuse. One of the pupils of Ammonius himself, it is recorded, sought to bewitch Plotinus, and there are other instances wherein the black magic blots ominously across the white. With the victory of the orthodox faith

Theosophy exoteric and esoteric sank into obscurity, persistent perhaps but secret. The effort was not wasted, but the world was blind. Perhaps in one sense Ammonius Saccas *was* before his time, but only in that sense which is

itself the condition of his importance. It is the fate of greatness always to be a torch which feeds upon itself to light the surrounding darkness. In broad daylight it would be merely superfluous.

GEOFFREY WEST

AKBAR—THE HEALER

(From *Ayeen Akbary*, by Abul Fasl-Allami, translated by Francis Gladwin.)

In his infancy, he involuntarily performed such actions as astonished the beholders; and when at length, contrary to his inclination, those wonderful actions exceeded all bounds, and became discernible to every one, he considered it to be the will of the Almighty, that he should lead men in the paths of righteousness, and began to teach; thus satisfying the thirsty who were wandering in the wilderness of enquiry. Not a day passes but people bring cups of water to the palace, beseeching him to breathe upon them. He, who is privy to the secrets of heaven, reads the decrees of fate, and, if tidings of hope are received, takes the water from the suppliant, places it in the sun's rays, and then having bestowed upon it his auspicious breath, returns it. Also many whose diseases are deemed incurable, entreat him to breathe upon them, and are thereby restored to health.

The most striking proof of his miraculous powers is the following: A talkative ignorant recluse said, "If there be any latent good in me, it behoveth you to bring it to perfection;" and having so said he fell down in a trance at the threshold of the palace. The day was not ended before he obtained his wish.

His Majesty, out of his great wisdom, is very backward in granting this request, excusing himself by saying, "How shall I teach, till I have myself been instructed?" But if there be in any one evident signs of truth, and he is very importunate, he is accepted; and on Sunday, when the sun is in the meridian, obtains his heart's desire. And from beholding these wonders, thousands of every persuasion have believed on him.

The person who wants to be initiated in all righteousness, places his turband in the palm of his hand, and putting his head upon his His Majesty's feet, saith, "I have cast away my presumption and selfishness, which were the cause of various evils, and am come a suppliant, vowing to devote the remainder of my life in this world, to the attainment of immortality." Then His Majesty stretches out the hand of favour, raises up the suppliant, replaces his turband upon his head, saying, "My prayers are addressed to Heaven for your support, in order that your aspiring inclinations may bring you from seeming existence, unto real existence." He then gives him the Shust, upon which is engraven one of the *great names* of God and the words "Allah Akbar"; that he may be instructed in the following verse:

"The Pure Shust, and the pure sight, never err."

THE CIVILISED USE OF WORK AND LEISURE

[C. E. M. Joad is better known as a philosopher than as a civil servant, in which latter capacity he has "drudged" in the Ministry of Labour. He raises vital issues in this article. If Unemployment is one phase of this Machine Civilization, the Leisure problem is another. Perhaps the most acute aspect of Unemployment is not so much the financial embarrassment involved, as the pathetic and perilous manifestation of the attitude of the millions without work towards time that now hangs heavy on their idle hands.

Compare the condition of the western waiting Unemployed with the eastern wandering Sadhus, who are for the most part ordinary beggars. Both classes are a heavy economic drain. There is philosophical make-belief on the part of both—the one blames the capitalistic state, the other exonerates itself because of its privileged position in soul-unfoldment; while both outlooks are but excuses.

Western unemployment shows that education of the kind imparted at present offers no solution of the difficulty; it affords no relief to the individual. Eastern beggary shows that lack of mental training causes loss of moral integrity, thus also degrading the individual. A moral culture, which is a proper blend of crafts and arts, of physiology and psychology, of physics and metaphysics, alone will save the individual. Theosophy brings contentment through its teaching of Karma, which is not Kismet or fate, but the action of divine discontent—that urge of the Spirit which soon reveals that Sacrifice is the Law of Life, that man grows in place and power not by claiming and acquiring rights but by recognizing and performing duties.

In three Sanskrit words lies the solution of the problem so interestingly presented by Mr. Joad. Karma—Deliberate Action; Dharma—doing Duty by all duties; and Yagna—Sacrifice, not only doing something with what we possess, but also at the same time becoming a channel of uplift for all we contact (See p. 345 *et seq.*).—EDS]

That the knowledge of how to use one's leisure is the measure of one's capacity for the good life is a philosophical commonplace. That this knowledge is an almost universal possession of civilised man is a delusion no less common. The source of this delusion lies in the presumption that, since most people contrive to enjoy their holidays, it must be inferred that they know how to spend them. The inference is, however, mistaken. People enjoy their holidays not because they know how to spend them, but because they are short. Almost everybody suffers from overstrain and over-

work: hence the mere relief from burdensome routine is experienced as a pleasure and causes the holiday-maker to think that he is endowed by nature or civilisation with the knowledge of how to make the best and most pleasurable use of his time. Hence too the widespread assumption that any fool with money in his pocket and a fortnight at the seaside will know how to enjoy himself. And so he does for a fortnight; but, should the allotted fortnight be unexpectedly prolonged, how bored he becomes. Bankrupt of occupation, stranded in the arid wastes of the desert of time, he

glimpses the truth of Shaw's remark that the best definition of hell is a perpetual holiday.

To gauge the capacity of the contemporary Westerner for leisure—using it is necessary to consider not those whose leisure is a brief and rare interlude in a routine of work, but those who are enabled by economic circumstances to spend their time as they please, whose lives are, in fact, all leisure in the sense that they may do with them as they will. You will find these people most of the year round on the Riviera, where you will find also an industry that exists for the sole purpose of catering for their amusements. It is a fundamental principle among those engaged in this industry that their clients can never stand any amusement for more than an hour. Before the hour is over they become bored, and, like spoilt children tiring of their toys, must be amused with something else. They spend an hour in sun bathing, an hour at a motor rally, an hour at polo, an hour at cocktails and reading the papers in the sun. The theatre thoughtfully provides long intervals so that people may gamble as a relief from watching the play, and there is dancing as a relief from gambling. In general the horizon of their entertainment is bounded on the one side by sport and on the other by machines. For sport they hit small round pieces of matter about with long thin ones in the shape of racquets, bats, clubs, cues, sticks and mallets, and introduce pieces of metal

into the bodies of birds and beasts from a distance. They have a particular penchant on the Riviera for shooting half blinded pigeons. For the rest—they propel themselves rapidly across the earth's surface in pieces of mechanism, step on throttles, insert coins in metal slots, crowd through clicking turnstiles, and rush headlong through the air in aeroplanes. The pursuits of our unoccupied rich are, in fact, the pursuits of children, and their amusements are centred upon toys. Conceive some mature human being, Buddha, say, or Plato, or Goethe, amusing himself with these toys, and in the absurdity of the notion you have the measure of the immaturity of our tastes.

With the inability to concentrate upon any amusement for more than an hour goes an incapacity to stay in any place for more than a month. The amusements, it is true, are the same in all places, but some relief is afforded by sampling the same amusements in different places, and we have the spectacle of the contemporary rich American, who in continuous transit across the Atlantic seems to be in perpetual flight from something which is lying in wait for him on whichever side of the Atlantic he happens to be. This something is boredom which is the Nemesis which attends those who misuse their leisure.

"But," you will say, "the impotencies and follies of the idle rich do not concern the issue. The idle rich form less than one

per cent of a modern community, and are of no more interest to me than they appear to be to themselves. I am an ordinary worker with a fortnight or at most a month's holiday in the year. In that fortnight I never have time to be bored, and, although that unexpected prolongation you spoke of might conceivably embarrass me, my holiday has never been prolonged yet, and I am only too ready to take the chance."

I agree, but consider the future. Do you not see that the whole tendency of modern civilisation is to increase leisure and wealth, that its ideal is, in fact, to place you in the position of the very rich people whose employments you despise? Admittedly many things may happen to prevent the realisation of that ideal, another war, for example, or a revolution, or a world shortage (or surplus) of commodities.

But suppose that all goes for the best in the best of economic worlds, that the intensive application of science to industry results in a progressive increase of commodities and a progressive diminution of hours of labour, and that modern industrial civilisation reaches its logical development in an economic millennium of plenty and comfort. Suppose, in fact, that what Socialism urges is true, and that, given the resources of modern civilisation, there is no reason why men and women should not ultimately be assured of an ample livelihood in return for three or four hours machine minding a day. Assuming that these

things are true—and I think that they are—will not most of us be endowed with leisure approximating to that which forms such an embarrassment to the contemporary, unemployed rich? And have we any right to suppose that it will be less of an embarrassment to us than it is to them?

Listen to the Americans, who already envisage themselves in the millennial economic conditions I have sketched.

We are creating more and more leisure through mechanical industry, and we are moving more and more people to the cities; yet education has not fitted the minds of these millions so that they can really enjoy, much less profit by their leisure. Our cities of say 250,000 cannot support symphonies, grand operas, lecture courses. They can support the cinema and the boxing match.

So Dr. William Cooper, Federal Commissioner of Education, in a recent report on the educational system in the United States. He goes on to suggest that a race is now being run between the machines, which are forcing leisure on man, and education, which is seeking to prepare man for the new kind of "work" which leisure will demand.

It is clear, then, is it not, that Western society has only to develop a little further on its present economic lines for the right employment of leisure to constitute its greatest problem?

But the mention of Socialism brings up another objector. There is, he asserts, a peculiar virtue latent in working class folk which would preserve their lives from

the triviality of the idle bourgeois. The workers thirst for culture; thwarted by the present circumstances of their lives, this longing would, it is said, under the economic conditions which Socialism would introduce, result in a population devoted to the pursuit of knowledge and the cultivation of their æsthetic sensibilities.

It may be so; I hope that it would be so, but I doubt it. To me the tastes of the working man, making allowance for the differences in respective purchasing powers, seem to be very like those of his bourgeois economic superior. He approves the capitalist universe, and desires no other for himself, with one qualification—he would like a different division of the spoil. To see himself in the employers' shoes is the shining vision that attracts the proletarian and spurs him to revolution; a breakfast of three courses to be followed by a day's huntin' and shootin', a hot bath and evening dress, cocktails, a five course dinner, and then the torpor of an overtaxed digestion relieved by a little bridge or a perusal of illustrated papers warranted not to excite comment or provoke thought, would be, I cannot help thinking, as acceptable to the revolutionary miner as to the reactionary coal owner.

The truth is that the tastes of the upper classes dominate all strata of contemporary society; and, except in Russia, where Puritan standards prevail, I see no reason to suppose that, given present conceptions of leisure using,

the time of an emancipated working class would be any more profitably employed than that of the idle rich it derides. I say profitably, but is "profitably" equivalent to "enjoyably"? The point is important and must be considered. If the present use of leisure really produced enjoyment, then it would be at least defensible. Its admitted failure to give us beauty, knowledge or enlightenment might be forgiven, if it really pleased.

But does it? Clearly it does not, and clearly, I think, inevitably, it does not. The pursuits I have indicated all rest upon a common conception, namely, that the only appropriate occupation for leisure is the search for pleasure. We must, we insist, be amused, and, since most of us have lost the art of amusing ourselves, we rely upon machines to do for us what we can no longer do for one another. Now the conception of pleasure implied by this perpetual demand for amusement rests upon a delusion. The delusion is that pleasure can be achieved by direct pursuit. This delusion springs from a fundamental misconception of the nature of life. Life, as Schopenhauer pointed out long ago, is a restless ever-changing urge, expressing itself in a continual series of needs and wants. Wanting is a pain and provokes the individual to take steps to satisfy the want. Satisfaction brings pleasure but only for a moment, since the old want is immediately succeeded by a new one. Now, since satisfaction con-

sists merely in deliverance from the pain of need, and since, when it is satisfied, the need ceases, it is clear that the pleasure depends upon the satisfaction of pent up need, and by its very nature must be transitory, since it does not outlive the need whose satisfaction it attends. Hence those who seek to live a life of pleasure make a double mistake; they endeavour to obtain pleasure without undergoing the pain of the preceding need, and they endeavour to prolong pleasure, whose nature is fleeting, with a view to its continued enjoyment. But in proportion as pleasures increase the capacity for them diminishes, since what is customary is no longer felt as a pleasure. The penalty we pay for these mistakes is boredom and satiety.

Applying these general principles to the gospel of "The Good Time," we detect its inevitable flaw. The "Good Time" must by its very nature be occasional, "Good Times" if persisted in become a necessity, but a necessity which bores, a dismal routine. You cannot take the kingdom of happiness by storm; for happiness is like coke a by-product. It came incidentally to enrich activities devoted to achieving something else. What else?

The answer, I think, is that it matters very little provided that the activity in question involves effort and endeavour. And by effort and endeavour I do not mean necessarily or even mainly effort and endeavour on the physical plane. Life has now in

civilised human beings evolved at a level at which it can no longer find its interests continuously engaged by the activities and adventures of the body. I mean effort and endeavour which call forth the use of our highest and most recently evolved faculties, the spiritual and the intellectual. Aristotle affirmed that the best life is to be found in the more or less continuous employment of our highest faculties upon tasks appropriate to them. To fit ourselves for such a life we must tune ourselves to concert pitch and maintain our faculties at cutting edge. Thus the effort and endeavour of the mind in intellectual and creative pursuits, interspersed with intervals of recreation in art and music and the conversation of one's friends, will, if I am right, provide ample occupation for the leisure of the future.

But here another difficulty arises. Such a life, it is obvious, is envisaged very largely in terms of work. It is in work, I contend, that salvation lies. Yet the work of the future, I have suggested, will be mainly machine minding. Is there not a contradiction here?

The attempt to resolve it brings me to an important point. The distinction which is commonly made between work and play, between labour and leisure is a false one. I do not mean that in the modern world it does not exist, but that it ought not to exist. It is one of the cardinal defects of our present civilisation that by entrusting the actual business of production to machines, it introduces this dist-

inction in an acute form and perpetuates it. The business of attending to machines is not—it is obvious—such as to satisfy our creative impulses, or give men an instinctive joy in the labour of their hands. A man who works in a factory in company with machines must endeavour himself to become a machine. Like a machine he must confine his energies to the unending repetition of a single very limited process. Like a machine, he does not see the beginning or the end of what he does. Such work, it is obvious, cannot engage our interests or tax our faculties; on the contrary it destroys initiative, stifles spontaneity and is inimical to the life of the spirit. Human beings are not machines, and they cannot be turned into their likeness without losing most of what makes them human.

Men speak of the dignity of labour, of the joy of achievement, of the pride in work well done; but such expressions are a mockery when applied to the work of the slaves of the machines. Yet, as we are frequently told, we cannot put the clock back, we cannot de-industrialise our civilisation, and as I have tried to show above, machines are likely to become more important, and to take over more of the functions of production, as our civilisation develops; there will be more and more powerful machines in the world, not less.

Also, as I have tried to show, work demanding the exercise of effort and the display of talent is

a necessity to human beings, and the need for amusement which arises in its absence a tyranny. What is the inference? It is, I think, obvious: men must find in their leisure the satisfaction of which machines have robbed their so-called working lives. In other words the distinction between labour and leisure must be transcended. Given that the business of producing the necessities to enable society to function economically is to occupy not more than three or four hours a day, the need to find in our leisure an outlet for our need to create, to strive and to endure is obvious. We must work in our leisure not only because long leisure without work is intolerable, but because machines have usurped our work. In a word the sort of life which the sages have indicated must become the ideal of the leisure of the ordinary man.

Admittedly it is not given to all of us to be sages, creative artists or even scientists; but most of us possess some special talent or skill, some aptitude for learning or *flair* for organisation, in the exercise of which we can bring satisfaction to ourselves and confer benefit upon our fellows; and exercising them, we shall find our leisure fruitful.

And there is always the work of our hands. With the coming of machines the joy of craftsmanship has practically vanished from the world. Men do not do things with their hands; they feed, clean and tend the machines which do these things for them. How far

the need to do things with one's hands belongs to the childhood of the race, how far, as the race evolves, the practical life will be superseded by the life of thought I do not know, but the existence of the need to make things and to mess with things is at present undeniable.

Hence the truth that effort and endeavour constitute the proper occupation of leisure, that recreation, in short, is not necessarily relaxation, has, as might perhaps have been expected in the practical West first been recognised by those to whom effort naturally means effort of hand or limb, in other words, by the pursuers of hobbies. Men sweat on allotments, make rabbit hutches, endanger life and limb in rock climbing, manufacture wireless sets, and are happy. They are innocent of the life of thought, and cheerfully deny the existence of the spirit; but to work with one's hands is at any rate better than to laze in one's soul.

With the enormous increase in leisure I envisage and with the accession of energy that shorter working hours would involve, the principle of the hobby would be extended and glorified out of all recognition. Men would come fresh from the three or four hours' task-work that the production of necessities and the administration of society demanded, to their chosen study or pursuit.

Thus it is to a knowledge of the past in history or archæology, to

the understanding of the physical universe by science or the probing of the secrets of the universe by philosophy, to the creation of beauty in art and literature, to the training and discipline which are necessary for those who seek to know reality, in short to creating and to contemplation, that leisure, if it is to please and not to bore, will in the main be devoted.

Sport and social intercourse will still have their rôles, but they will be secondary ones; they will fall into their proper places as the adjuncts and relaxations of the good life. And men will insist on their right to occasional solitude. The need for country sights and sounds and for solitude to enjoy them is none the less strong because it is so seldom recognised. It is a need for which modern society, and in particularly modern conceptions of leisure make practically no provision, and because it is thwarted men lose resilience, and live tired and tiring lives. Taking a leaf out of the book of the religious orders, men will go into retreat for several weeks at a time. In solitude they will come to know themselves and in tranquillity to accumulate those reserves of energy and enthusiasm which the right use of leisure demands. Leisure should be a challenge to brace, not an invitation to relax; and to meet that challenge we require that our energies should be fresh and our faculties keen and unsated.

C. E. M. JOAD

THE ANDROGYNOUS UNIVERSE

ARDHA-NARI-ISHVARA

[N. Kasturi Iyer, M.A., B.L., of the Mysore University, writes on one of the sublime concepts of the Hindu Pantheon, which every student of Theosophy will read with interest—EDS.]

Ardhanariswara is the androgynous Deity of Hinduism—half man and half woman. This singular conception is as alive to-day as it was in the hey-day of Shaktism in Bengal. The cult of Shakti-worship borrowed it from earlier traditions. A festival in honour of Ardhanariswara falls on the last day of May, and devotees of Shiva and Shakti pay reverent homage to the nascent form of both.

Underlying all manifestation and coexistent with it, is the changeless, ego-less Brahman, not absolute Being but Existence or Be-ness. Becoming is due to Brahman getting agitated by the primal desire—"Ekôham bahusyâm"—"I am One; let me become many." This pre-cosmic ideation towards an expression by means of name and form is the first manifestation of Maya, which though latent in Brahman itself becomes distinct with the earliest step in manifestation. When Brahman is swathed by Maya, veiled with the primeval and eternal Ignorance, we have manifestation. This illusion can be transcended immediately the truth is perceived. Only through the Grace of Maya, it is said, can we hope to get a glimpse behind the veil and realise the utter falsity of our illusion. She

is the Mother and without Her there could be no manifestation. She is named the Terrible, रुद्राणी, for what greater terror can there be than this world of Her's which is a prison for souls? She is also the Bhavatārini, who helps us to cross the ocean of birth and death. Wherever there is Ichha (Desire), Jñāna (knowledge) and Kriyā (Action), it is Her Grace that rays forth and inspires.

Certain schools of Shākta philosophy distinguish three stages in the process of manifestation. First: the Primal Being "sleeps within Itself" uncontaminated by thought or will. Desire, or the female principle, is in the Avyakta or unspecialised stage. Second: the two principles, male and female, Purusha and Prakriti, Energy and Matter, Reality and Appearance, are just about to emerge. This is the Vyakta-Avyakta stage, where we cannot dwell on a concept of their opposition. This is the Ardhanariswara form. Third: Hara and Gowri, Shiva and Shakti, though fundamentally the same, have become distinct and definite. Name and Form have clothed creation in the garb of multiplicity and with the glitter of pleasure and pain.

Shāktas generally belong to three schools of worship, accord-

ing to the relative place they assign to Shiva and Shakti.

(1) The largest number consider Shakti as the predominant partner, and conceive of Kālī (the Goddess of Time) as dancing on the prostrate, inert body of Shiva, Her Consort. Shankara says: "Shiva can do nothing without Shakti" (Anandalahari). Referring to the Shakti aspects of the Hindu Trinity the *Kubjika Tantra* says, "Not Brahma but Brahmāni creates. It is Vaishnavi, not Vishnu, who protects; Rudrāni, not Rudra, who takes all things back. Their husbands are like dead bodies." The *Shakradi Mahatmya* of Chandi prays: "May that Devi by whose power this world was spread, the perfect form of the powers of countless Devas, do good to me."

(2) The Saivites consider Shiva as dominant. They worship Shakti as the Consort, through whose intercession favours can be secured but who, at best, is only "the body" of Shiva. According to the Saivites of South India, the Shivatattva (Essential Principle of Shiva) is the undifferentiated, formless Entity. When it entertains the idea of modification it becomes Sadāshiva, and the Quality-full Sadāshiva is Mahesa, author of creation, preservation and destruction. The Ardhanariswara, according to them, is but one of the twenty-five sportive forms in which the Lord deigns to appear before his devotees.

(3) The third school considers Shiva and Shakti as equally powerful, or rather as equal

manifestations of the same substance—force. "They are like the serpent when coiled and uncoiled." Sri Ramakrishna said: "They are like the Nirguna (Quality-less) and the Saguna (Qualified) aspects of Deity. Like an iceberg which is solid arising out of and merging into the ocean, they are of the same substance." Kālidāsa, the great Sanskrit dramatist, in the initiatory verse of *Raghuvamsham*, prays to the Parents of the Universe who are perpetually allied as word and meaning. Many of the Tantras speak of Shiva and Shakti in the same breath, and with equal respect. How can you distinguish between them, they ask, when there is no difference? Even the difference of sex is not emphasised. The *Yamala Tantra* says: "Devi may be thought of as female or male, or as Nishkala (Unmodified) Brahman." They are like the strong man and his strength, the moon and the moonbeam, fire and its heat, the word and the meaning. The *Karpuradi Stotra* says: "He who is Shiva is also Shakti and She who is Shakti is also Shiva." "Each is the end attained by the penance of the other," says Appaya Dikshita of the South. The Tantras point out: "One Brahman, becoming dual, appears as Shiva and Shakti, and that aspect in which there is union of Shiva and Shakti is the Highest Absolute."

Thus arose the conception of Ardhanariswara, where the Saguna and the Nirguna aspects are merged in a wonderful synthesis

full of symbolic significance. Sex has no place in the highest concept of Deity, and the Ardhanariswara does not obtrude it upon our attention, though it dwells upon the difference of sex. Man and woman are inseparable and equal in all respects. They are one body evolving into two, but afraid and hesitant to separate. They are eternal companions, the leading actor and the leading actress in the Drama of Life enacted on the stage of Cosmos.

The images of Ardhanariswara by Indian craftsmen reveal a remarkable skill. The design boldly and successfully carries out an iconographic prescription and presents a sublime unity in which devotion expresses the tenderness, and dignity drowns the grotesque. The art of image or idol making in India is rigorously controlled and guided by standardised mathematical rules and conventions, but withal, the final result has a strange and enduring charm. In all images of Ardhanariswara the left half is Shakti, and the right, Shiva. Shiva wears the crown of matted hair, the leopard skin, the girdle of snakes: he carries in his arms the beggar's bowl formed out of a human skull; he has his body smeared with the ashes of destruction; he wears the crescent moon, and has the effulgent "third eye" of Inner Yogic Wisdom; in a word the half, depicting Shiva, depicts the Solitary Yogi of the Himalayas, the Ascetic of all Ascetics. The left half breathes peace and grace, in stern contrast to the solid right. The hair is well com-

bed, the half-dot (tilak) on the face is in continuation with the Divine Eye of Inner Light; the left eye has the collyrium paint and the left foot the henna juice; her hand is held in the Abhaya pose, the pose of refuge for all suffering mortals, the pose of Fearlessness.

To carve or paint or build such a conception and endow it with a sweet and appealing grace is possible only for the Indian philosopher-artist, for whom the significance of every symbol has become part of the sub-conscious mental equipment.

Metaphysically this dual form represents that there is but one Element in the Universe, and that androgynous. True Philosophers have ever proclaimed that all is Māyā save that One Androgynous Principle; its active aspect is attracted by the passive and the two are symbolised as Ananta, the Serpent of Eternity, that great Nāg, Dragon, which bites with its *active* head its passive tail. There is an incessant pursuit of the negative by the positive. These two universal Principles are the spiritual and material aspects of the One—the former is the unconscious but ever-active life-giver whose chief attribute is to expand and shed; that of the latter is to gather in and fecundate. Unconscious and non-existing when separated, they become consciousness and life when brought together.

H. P. Blavatsky in her *Isis Unveiled* (II, 452-3) reproduces an illustration of Ardhanariswara side

by side with one of the Hebraic Adonai. The similarity is remarkable. That picture of Ardhanari is different, however, in detail, from the one above described; there are two representations to be found also in Moore's *Hindu Pantheon*. All three figures of the Androgynous Deity, as also that of Adonai which the Hebrews copied from the Hindus, contain the faces of a Bull and a Lion.* As these mythic-forms convey not only a philosophical but also an astronomical and a spiritual or moral message, it is well to note the explanation which H. P. Blavatsky offers. She says (*Secret Doctrine* II, 533) that Ardha-Nari symbolises the third race of mankind during which the separation of the sexes took place, hermaphrodites giving place, to men and women. The Lion of the figure symbolises the strong and powerful fourth race of the Atlanteans, before its degradation into the Rākshasa race—

the noble lion degenerating into the tiger. The Bull (and the Cow) is the sacred symbol of our present fifth or Aryan Race, the parent-stock of which peopled India of yore.

We might close with the moral message of Ardha-Nāri-Ishvara. Each man has hidden within him his female nature; each woman her male character. Sex does not belong to the Soul, but to our personal animal-ego. Some virtues are more easily acquired in the male body, others in the female form. The One Supreme is above Shiva, Vishnu and Brahma and their three Shaktis or Consorts. So is the Spirit superior to male-individuality and female-personality. Through personality the Individual Human Soul manifests and unfolds. But beyond Individual Spirit is the Universal One Life which focusing its radiance on man makes of him a God.

N. KASTURI IYER

* Curiously enough, the Bull is the Vāhana or vehicle of Shiva, and the Lion, of Shakti. N. K.

SPIRITUAL UNREST IN AMERICA

[L. J. de Bekker, while *en route* to Japan, wrote for our January number on "Honolulu—The Outpost of Buddhist Missions". He had been travelling and in his last letter showed eagerness to come into touch with us—"If I could only give you a mail address." A few days ago news reached us that he died in Rome.

In this article he speaks of that which was very near to his heart—the spiritual renaissance of his country through the influence of Buddhism. We are convinced that it is the Light of the East alone which will set forth an intelligent programme of life, by which the Western mills will not succeed in grinding the immortal souls of men to powder and dust. That Light burns dim even in the East itself and cannot be utilized save by the steadying power of Theosophy—the Wisdom-Religion of the Aryans and their forebears.—EDS.]

It falls to the lot of the journalist to know—superficially, at least—people in every stratum of the vast organism which constitutes society, using the word in its largest sense. And in every stratum of society in the American republic the most striking phenomenon is that of spiritual unrest. It is all pervasive, all embracing. A minority only escapes, a minority which includes only those firmly grounded in the older forms of orthodox Christianity. The weakness even of this minority can easily be established by statistics. What, then, of the weakness of the vast majority of Americans, the so-called unchurched?

Not long ago I sat in the offices of a celebrated financier, a world power, one of those colossally striking successes whose achievements gain for America its reputation as a land of golden opportunity. The journalistic mission which had brought us together was at an end. But for some reason, not for any influence it might have on me, certainly not for quotation, he seemed desirous

of explaining himself. "I am bound to the wheel," he said, "and as I grow older I feel increasingly the need of leisure for meditation, for thought. I can't seem to find it."

More than any other man of his type I admired him. I knew the story of his rise from small beginnings, his career, singularly free from the cruelty and corruption that have so often darkened the lives of our Captains of Industry. I knew of his princely benefactions to art, his generosity to the artists themselves. I knew of his prodigious activity, his tireless energy. The phrase surprised me.

"Surely," I said, "there is nothing to keep you here unless it is love of the game. You cannot possibly require more money than you already possess, and the mere exercise of power cannot appeal to you."

"My personal affairs," he replied, "are in perfect order. I could retire to-morrow, and would be happy to do so. But in the course of many years of business

in Wall street, I have become more or less involved in the affairs of others, fiduciary relationships. I stay here to protect their interests, not my own."

* * *

Also bound to the wheel, although he probably had never heard the expression, was the old, half-blind mining operator who had just finished telling me the story of his life, and was trying to explain certain vast gifts to charity. His career, ending in the ownership of many millions, had been replete with turbulence and strife. He had fought his competitors, had fought labour, had fought politicians. He had beaten them all, and enjoyed every minute of the row. Then one day he had closed down his affairs, and stopped for a moment to think. He thought of his old mother. He remembered that she was always reading the Bible when she had a minute to spare from the household. He remembered that she had forced him into clean clothes once a week, and dragged him off to Sunday school; "Sabbath school," he called it. He wondered what she would think of her son and his millions, and what she would say if he could hand her \$500,000 and tell her to give it away. He did not tell me that when he mentioned these speculations to his old wife, she had broken into tears, and that together they had spent days and weeks in trying to figure out what the mother would have done with that \$500,000, and that having

given away this sum, they decided they might have been mistaken, and proceeded to give away more money. He did not know that he was trying to free himself from the wheel. He still is, and I think he is succeeding.

* * *

Leisure for meditation is not easily come by in industrial America, but to some of us it is a necessity. These men, so different in culture, in aspirations and in experience, obtruded themselves into my meditations, and were suddenly crowded out by a vague if commanding figure of an earlier period. Banker, industrialist, Secretary of the Treasury in the Cabinet of a President of the United States, he too had been bound to the wheel. Rich, handsome, in the prime of life, the future seemed a boundless field for the play of this man's ambition. He too felt the need of leisure for meditation. He found it in the Theosophical colony at Point Loma, California.

* * *

Spiritual unrest, it would seem, is not an uncommon malady for American business men of the highest type. It would not be difficult to add to the list. But let us go to the other extreme, the clodhopper, the peasant, if peasants were possible in a democratic country. There arises the picture of the Rev. Brother Godby, the mountain evangelist, bent on saving souls at whatever cost to himself. A crude camp meeting ground in the southern highlands. The populace, of purest

Anglo-Saxon strain, illiterate, uncouth, clad in cotton prints and homespuns, seated on benches for a "revival," an orgy of religion following a year of brute existence of the most primitive kind. The Rev. Brother Godby has worked himself into a passion, prancing up and down his narrow platform and shouting denunciation of sin and sinners. "My brethering, my sistern," he says, "you're a hanging over Hell by the brittle thread o' life, and it may snap in a minute. Will you come up here and be saved, or go to Hell and be damned?" A rush for the mourners' bench, cries of "Amen!" "Hallelujah!" and examples of what a later generation has called "holy rolling"!

As to the great middle classes of America, while in the main they constitute the bulwark of Christian orthodoxy, they too are the victims of unrest. To this unrest is due the multitude of new thought teachers, of fortune tellers, astrologers, card-readers, and the smaller sects constantly springing up throughout the land, then dying of inertia. Sometimes the spiritual unrest of the middle classes produces really striking results. There was John Alexander Dowie, of Chicago, who clad himself in episcopal garments, grew a long white beard, and cultivated for pulpit use a modernized invective based upon the old Jewish prophets. Although he has gone to his reward, Zion City still flourishes, and its ruler declares that the world is flat, and proves it to the satisfaction of his

followers.

The Church of Christ Scientist has become a strong influence and is an active missionary body. Its stately temples are to be found in all the larger cities, its membership is probably the most zealous for advancement and more liberal for the support of a forward movement than can be found elsewhere. What does it matter where Mary Baker G. Eddy found her creed? What matter that Mrs. Stetson, leader of an heretical organization which proclaimed that she could never die, is dead? Their souls go marching on.

Greatest of all American inventions in religion, however, is that of the Latter Day Saints, founded by Joseph Smith, and taking its popular name of Mormon from the book of revelation he found at the beginning of his career as a prophet. Utah leads all other American States in its proportion of citizens who are enrolled as church members, and eighty-two per cent of its people belong to the Church of Jesus Christ of Latter Day Saints. It is strongly entrenched in the surrounding States as well, and exerts an enormous political pressure upon occasion, although it was obliged some years ago to drop polygamous marriages, which had been an outstanding feature of its earlier history.

Of course the greatest religious power in the United States is the Roman Catholic Church. Of the Protestant bodies, the several groups of Methodists, if classed as one, come first, with the numerous

Baptist groups, if classed as one, second. The others trail along with varying degrees of popularity, wealth and influence. But all told, on the highest possible count, only fifty-five per cent of the adult population of the United States is claimed by the churches. Eliminating those whose attendance is merely nominal, and taking the population as a whole, the unchurched are in the majority. A small fraction of this majority finds Christianity in all its forms so offensive that, under various names, it has an active propaganda against the churches of all denominations. A much larger proportion is merely indifferent to religious life, and finds its outlet in the hundreds of secret and fraternal organizations which aim to afford the social relationships furnished abundantly in the societies of the churches themselves.

* * *

Is there not room in America for an altar to the unknown God, such as Paul found in Athens?

To be more exact, is not this the best of times in which to extend the Light of Asia so that the most remote corner of the western world shall be illuminated?

I do not believe that Americans are wholly materialists, that they are concerned only with money-making, with manufacturing, trade extension, politics and prohibition. Neither do I believe that they have the most elevated code of business conduct, the cleanest government, and the highest private morality to be

found anywhere on earth. I believe them to be neither better nor worse than the average of mankind elsewhere, and like mankind elsewhere to be in the main actuated by a desire for life, liberty and the pursuit of happiness, as guaranteed by the Fathers of the Republic. But in this great period of spiritual unrest, born in war time, and intensified during these years of reconstruction, I believe that they are entitled to know about the Path, the Doctrine that leads to the Way of Peace. They have within the last few years developed a positive craving for instruction in philosophy and psychology. Books in popular form treating of these subjects have been best sellers. Lecturers on these subjects have found eager audiences awaiting them in all parts of the country.

The life of the Enlightened One, however, remains a closed book to them. Sir Edwin Arnold's great poem is, of course, known to all educated people, but then educated people are numerically unimportant everywhere. The libraries, even the best of them, are poor in recent and authoritative books on Buddhism. And there is no organization that I have heard of by which Americans interested in Buddhism can be brought together for their common interests. In that respect, the lack of organization, Buddhism is unique in America. In the city of New York alone there may be found centres for practically all the

religions of the world, including the Moslem. It is, comparatively, a tolerant city. It seems to take the view, (which has much to commend it), that any religion is better than no religion, and that no religion should be objected to which does not antagonize its neighbours.

Just at this time occidental interest in Indian affairs is keener than it has been since the Sepoy mutiny. The general conception of the Buddha is that which Wilhelm II sought to convey when he was having his famous outbreaks on the subject of the Yellow Peril. The Buddha, represented as a gigantic Idol, was being forced on the people of the

western world by sword and flame, with only Germania to intervene for them. How far this picture is from the truth every reader of THE ARYAN PATH knows perfectly, but such knowledge is not shared by the millions of the English speaking races, to whom it is important.

How good it would be if Americans could be brought to realize that there is no Yellow Peril save that which they, in combination with their European Allies, create! How good it would be if all the world could learn that if the Doctrine of the Buddha were understood and the Law he interpreted obeyed, there could never be another war!

L. J. DE BEKKER

Is it merely intellectual curiosity, or the pursuit of scientific truth, or mere love of history, which accounts for all the excavations, for all the critical study of Eastern literature, religion and philosophy, for the new interest in the brush-work and plastic art of the East? No: it is my deep conviction that all this augurs the emergence of a broader humanity. We are passing through a phase in the evolution of world thought; our capacity to take a wider measure of the world is becoming enlarged. Parochialism is yielding place to universal brotherhood, and in this lies the promise of the future.—COLONEL KAILAS NARAIN HAKSAR (*Indian Art & Letters*)

THE GIFT OF LOVE

[J. D. Beresford examines the vital problem of the moral standing of Society as reflected in modern books. He shows how men have lost the first Key which opens the Gates of the Temple of Inner Wisdom, that of Charity and Love Immortal.

The great Buddha taught that without the birth of Paramitas, Divine Virtues, evil cannot be conquered nor Nirvanic Bliss attained. Mr. Beresford writes in a practical manner, out of his own experience, which ought to provoke some to think out, and enable others to get an insight into, the problem.

Theosophy gives two steps to be taken by every aspirant:—(1) The removal of thought-entities which obsess the mind, and for which study of metaphysics and philosophy are essential; these purify the mind of its pollution and drive out the obsessing devils; (2) the opening of the bar of egoity which will enable the holy waters of the Paramitas to flow into channels which at present are dried and arid. The human heart pumps blood, symbol of Kama-atma, Personal-self, sending it to course through known channels called veins; it must be made to pump Amrita Nectar, symbol of Buddhi, Spiritual Soul through channels (Nādis) unknown to modern science, but fully known to Occultism. In Spiritual Soul, the Divine Virtues wait like Gods and Goddesses in space, silent, that is, passive. Knowledge, and will to apply it, enable a man to invoke these Gods, and he becomes a repository for their powers, as they actively labour under his order and direction.—EDS.]

“As the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes.”

—THE VOICE OF THE SILENCE

It will stand as a perpetual commentary and criticism of civilised life at the beginning of this fourth decade of the twentieth century, that contemporary literature so rarely contains any hint of that *universal* charity, key to the first of the seven gates to be opened by the pilgrim who seeks the Inner Wisdom. When the student of the future comes to review the philosophy, the biography, the drama, the essays, the fiction, even the very poetry published in the course of the past thirty years, he will surely feel that hate and dissension were the breath of our life, satire and

destruction the single method of our will to betterment.

The truth is that here in England we seem to be ashamed to write of “Dana, the golden key of charity and love immortal”. The very word “love” has become unhallowed. Its use has been polluted by the ever-present associations of sex, so that even the love of man for man and woman for woman is regarded suspiciously, as though it were impossible to free it from the unholy taint of desire for a bodily expression. At the same time, possibly in some sort of reaction from this unhappy association, hatred has become

exalted into a kind of spurious virtue. A man is respected for being in the common phrase "a good-hater," which carries a suggestion that he has risen superior to the weakness of trying to propitiate his enemies. It is, no doubt, a good thing that we should admire courage and tenacity of purpose, the dominance of the spirit over the reluctant, pleasure-loving flesh. But courage and will, magnificent qualities as they are, may be misused, and however much they may excite the admiration of the weak, can become the instruments of evil.

The thought of our English disinclination to write of universal charity, our weakness in condemning this, that and the other fault in humanity because we fear to offend the opinions of the herd, has been much in my mind for the past few months. I had occasion recently to write of the work of Charles Dickens, and could not fail to be struck by what I believe to have been his occasionally assumed vindictiveness in punishing those of his characters whom he had portrayed as running counter to the conventional moral code of his period.

The timorousness of English writers in this respect is the more remarkable seeing that whenever some approach to universal love has been attempted, however tentatively, the work has always won approval. I will quote two convenient instances that occur to me, neither of them on the higher plane of thought, but both illustrative of the fact that on their own

level, they awakened a response from the crowd.

The first of these was Jerome K. Jerome's play, "The Passing of the Third Floor Back". It was sentimental in treatment and conventional in plan, but the theme of one whose love, gentleness and willingness to self-sacrifice converted, by sheer force of example, the petty egotisms and self-seeking of those with whom he came in contact, was at least in the right tradition. The second instance on a rather higher literary level is *The Enchanted April* by Lady Russell, (more generally known as the Elizabeth of *Elizabeth and her German Garden*.) I have always been a warm admirer of this writer's wit, keen sense of character and rare literary skill, but in this book, she showed herself, also, potentially a teacher. The story itself is slight and, as usual, satirises the faults and mannerisms of average humanity. But one character, a woman in this case, is so beautifully conceived, her influence so perfectly indicated that I have always felt that the book had a truly spiritual influence. I have read it more than once and have never failed to find true beauty in it.

Yet this theme has found few imitators in fiction or the drama, and they have for the most part failed from a literary point of view, the reason almost certainly being that the writers themselves were incapable of feeling the love they attempted to describe. In another genre, however, Mr. L. P. Jacks, the Editor of the *Hib-*

bert Journal, has always impressed me as having the heart of this thing in his writing. In his stories, it has for the most part been implied rather than directly stated. He has shown his own gentleness and tolerance in his treatment of character rather than by any design to preach an ethic. But in a series of essays published last September under the title of *The Inner Sentinel*, there is much material that should be interesting to readers of THE ARYAN PATH, as illustrative of the tendency of one of our most cultured and scholarly writers.

He begins with an essay in "Religion Studied and Unstudied," in which the word "religion" may be taken as applying exclusively to the various sects and creeds of Europe and America. "In these days," he opens, "religion is being taken in hand by experts with a thoroughness unknown in any previous age. Sometimes the intentions are friendly, but as often not." From this he goes on to point out that "There is a marked tendency in many quarters to regard religion as a sick patient, in need of medical treatment, professionally administered," before coming to what is the true theme of the essay by saying: "And yet it may be doubted whether any man, since the world began, has ever been made religious by the study of religion."

This is a statement that needs certain qualifications, but is certainly true in the particular application I have indicated. Mr.

Jacks must here have been thinking of that submission to church dogmas, which is the typical, almost the only, example of the "study of religion" in Europe and America. It is not a "study" in any true sense, but appears as such in our western civilisation, since there is so little with which to contrast it. Its effect fully justifies our author in his broad statement. And, indeed, even in the larger sense it contains an appreciable element of truth, since a man studies religion because he is moved by the urgency of the seeker who has an inner sense of the desire for wisdom, and cannot properly be said to be "made religious" by his study.

The complete failure of inculcating the precepts of such a dogmatic creed as we find in the almost endless variety of Christian sects, is due to the fact that its precepts, ordinances and ethic are imposed from without. The disciple or convert—awed by the threat of punishment or lured by the promise of reward—accepts this teaching submissively as a child may learn a set lesson that it can repeat without understanding. In this relation of universal love, for instance, preached by Jesus and admirably elaborated in his most inspired moment by St. Paul, we find only in the rarest instances any appreciation of what is intended by "Dana," the definition of which I have quoted from *The Voice of the Silence*.

For no man or woman can love by making up his or her mind to do that thing and adopting charity

as a profession. Before love must come tolerance, a virtue which may be preached but cannot be practised by those creeds that are by hypothesis intolerant so far as they claim that salvation can be attained only by the adoption of their own particular set of beliefs and ordinances—whereby, as Mr. Jacks puts it, “our belief in God goes off into mere contentiousness of argument, than which no surer means could be found of destroying religion altogether.” And even this preliminary acquirement of tolerance necessitates for most of us a widening of vision, a gradual emergence from the slavery of those instinctive, worldly, and spiritual prejudices which are so characteristic of our western civilization.

In this thing, I speak not only from observation but out of my personal experience. It is easy to many to be charitable by condescension. If a stranger or even an enemy is in trouble, we find a glow of satisfaction in giving help, in conscious acts of generosity, in exhibiting ourselves to ourselves, even if not to others, as magnanimous and self-sacrificing. I do not deprecate such acts of generosity. I wish that there were many more people who practised them in this modern civilisation. But they are but the beginning of the acquirement of tolerance. Life would be easier and sweeter if in all the activities of everyday we extended this gentleness and kindness to all those with whom we came in contact; but we must go further. We must take the

step of being tolerant of intolerance in others.

This does not mean that we should smile approval of their methods and beliefs. Have I not in this article expressed something of my own impatience with the practice of the Christian code, as taught in the churches? But we must feel no anger against the individual whatever may be his profession or practice. Let me take an instance by way of illustration. To me nothing is so revolting as cruelty. The sight of a wanton hurt done to any living thing arouses a passion of resentment in me. Nevertheless, if I permit myself to be so far carried away by anger as to avenge that hurt on the perpetrator of it, I am but little better than he—that little difference being referable to motive. We must justify ourselves at any personal sacrifice by freeing the tormented from the tormentor if that be possible; but we cannot repair one evil by another, and the act of vengeance, however apparently just our cause, is an expression of the intolerance we seek to cure.

Yet when we believe ourselves to have acquired this preliminary tolerance, we must beware that it does not remain a mere profession of intelligence. If the desire is there, it may not be too hard for some people to rationalise a kind of working altruistic attitude towards the world at large, an attitude which may be, however, purely intellectual and mechanical. As discipline this will serve a purpose of preparation, but it

must be carried very much further before we are even in sight of that first golden key "to the ever narrowing portals on the hard and thorny way to wisdom".

For when we have got a little understanding we must make it our own by discovering it within ourselves. We may hear and approve a principle, such as this of tolerance, believe in it with the mind for all our lives; but until we find it in our own spirit, out of our own wisdom, it will remain nothing more than a mechanical belief, of no more worth as a help to advance along the path to wisdom, than the creeds of the churches. For many years, I myself have carried such principles in my mind as articles of faith, but only recently have I been able to rediscover some of them within myself and thus give them independent life. And until that is done, we remain automata, the creatures of our own physical and mental reactions.

But none must imagine that having felt our way towards what I have called "tolerance," we are ready to demand that first golden key. From tolerance, we have to proceed to a far harder step before we can—to quote again *The Voice of the Silence*—"be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother." But of the preliminaries to the taking of that step, I have no space to write here.

I have wandered far from my

reference to *The Inner Sentinel* of Mr. L. P. Jacks, the book that was, in part at least, responsible for this article, since in the reading of it I realised how very far this Western civilization of ours is from any inner understanding of universal charity. For even in such an exceptional work as this, conceived as I believe in gentleness and tolerance, there flashes out now and again the spirit of impatience, of resentment against those whose mechanical habit of thought confines their vision within such narrow limitations. And until this spirit of resentment is entirely absorbed into the larger attitude towards all that lives, we are hardly at the outset of our journey.

Let it, however, be clearly understood that in all I have written here, I am speaking as one who is but feeling his own way towards the grasping of the first Key. I am addressing those only who, having felt the desire for a greater charity, have been constantly checked in their efforts to attain it. I do not write as a teacher, but as one who hopes that certain of his fellow pilgrims may find encouragement from his experience. And all that I have written may be read as the confession of one who having faltered for many years, would try in so far as he is able, to save another from unnecessary delay in the effort to attune his "heart and mind to the great mind and heart of all mankind".

J. D. BERESFORD

FAITH AND THE TESTS OF FAITH

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The *Bhagavad-Gîtâ* is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular: it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

"All are shaped according to their Sraddhâ or Faith, O Bharata; man is faith-formed; what his faith is, that verily is he."

—*Bhagavad-Gîtâ*, XVII. 3.

Five-fold is the expression of Sraddha-faith. Whether it is blind, intelligent or illumined this expression is seen.

Within, a man is formed of his faith; without, through its expression, he is known by it. The *Gîtâ* takes the truth of Reincarnation as an axiom, from the very beginning, in the second chapter. Here, when it says that faith forms a man, it is implied that his faith clings to the immortal part of his being. It changes but never leaves him. At birth the soul finds its body and therefore all else, by this faith. When people speak of the heart-quality of a person, it is to this faith that reference is made. As it becomes more spiritual the man grows. After death the Soul dreams and ideates according to this heart-energy, other now than at birth, because of the experiences of mundane existence.

A man never dies in the faith in which he is born. If it were so,

there would be no progress, and progress is the very law of our being.

Thus the *Gîtâ* takes a radically different view of what constitutes faith, from that of the religious creeds. With most men faith means the religion in which they die, and according to which they are supposed to have lived. The *Gîtâ* cuts across all such narrow classifications. As there are righteous and wicked ones in all religions, in all countries and in all strata of society, the *Gîtâ* defines the faiths of mankind according to self-evident principles. It says that the faith of each is born of his inherent disposition, *svabhāva*. It may be blind because of ignorance, or intelligent because based on observation, or illumined because fructifying from contemplation; or, transcending all three, it may be inspired because of spiritual realization, and then it energizes the man to do

that which is needed for the spiritual good of corporate humanity, hour by hour for millennia. Evil men, good men, spiritual men and perfected men all live and labour according to their faith—the energy residing in the heart.

Whatever the quality of faith, in each its expression is five-fold:—

I. To whom does a man pray? Whom does he propitiate? What practices does he undertake for the sake of his soul? There is the man of demoniac disposition who tortures body and soul; the Spiritualist who invokes the ghosts of dead men and whose faith is dark; the religious man who prays to the devas, yazatas, angels, in the hope of worldly reward; the seeker after heavenly happiness, here and hereafter. The faiths of all these are described in the *Gîtâ*, and the most pure of them all is the faith of the Rishis, the perfected men who, knowing that effort never fails, live in the service of all.

II. What kind of food do we eat? What tastes attract us? What motive underlies our eating?—these are made the test of faith. There is the man who lives to eat; then the man of dark faith fond of high game or strong cheese, who prefers rotting to fresh food, putrid meat to ripe fruit; and the man whose rajasic nature inclines him to pungent and hot curries, to savoury dishes, to exciting salts and spices; and the man of sattvic faith who takes nourishment necessary for honest labour, requiring clear thinking and a calm disposition; and lastly the sage who eats

to live so that he may serve, and whose food is Sacrifice. All this is described in the *Gîtâ*.

III. Do we perform sacrifices? Why and how?—these tell a man's faith. There is the man of dark knowledge who sacrifices others for his own gain; and the man of tamasic faith who is devoid of knowledge of the Laws of Nature, recorded by the sages in Holy Writ; and the man of rajas who sacrifices for the sake of show and with an eye to reward; and then the man of light, convinced of the necessity of service sacrifices, indifferent to the fruits of sacrifice; above all are Those whose compassion has made Them the conscious and living channels of Adhiyajna—the Great Sacrifice. The *Gîtâ* deals with all these.

IV. Charity is expressive of faith—what gifts do we bestow? On whom? and why? and how? There is selfishness incarnate, the man who recognizes nought in nature, who takes all and gives nothing; then there is the man who is enveloped in ignorance and gives out of place and season to the unworthy, slave to his own arrogance and scorn; and the good man who gives with hopes of reward—titles on earth or recognition in heaven; and the man of light who knows when, how, and to whom to give, and looks not for a recompense; and the Wise One whose compassion compels Him to give and in which he joyously acquiesces, and who can and does give to every one he meets just what the person deserves. All this the *Gîtâ* explains.

V. Lastly Tapas, austerity or mortification, is indicative of our faith—do we practise self-control? How do we train our body? How do we use our speech? How do we control our mind? and why? The evil one is self-indulgent, and lives in and for the lower; then the misguided man whose false judgment practises control for the hurting of another or of his own organs of sense or of action; then the man who controls outwardly *i.e.* hypocritically, for show and ostentation, and spasmodically, and in the hope of gaining power; and the true man who is chaste and reverential, practises *ahimsā*—harmlessness, and is clean in body, gentle and accurate in speech, studious to

learn the Science of the Soul, serene in mind, whose intellectual honesty is persistent; above them all is the Sage who, having transcended His lower nature, uses His body, speech and mind to co-operate with Nature and do her will. All this the *Gītā* expounds.

Now whatever the stage of our evolution, the marks of faith are on us. They are not indelible for we ourselves fabricate them and so can transform them. With this discourse as our guide we can take the next step, and as faith and will are allies, in labouring to purify the expression of one we strengthen the other; until at last we generate within the breast the faith that moves mountains.

B. M.

The soul has no shape, for it is not spatial, and it has no states, for it is not temporal. The body is born and dies, but the soul which gives unity and continuity to the life of the body is not itself subject to vicissitude. We have varying experience but the soul is identical in all our diversity. Circumstances determine the life history of the body, they do not affect the soul. In fact we cannot call the soul a thing or an object, it is always subject. It knows and is unknown. It has none of the sensible or intelligible qualities of a thing, yet it is not nothing, it is what everyone refers to as himself.

H. WILDON CARR (*The Hibbert Journal*)

MAHARARIS AND BIWAN THE BRAHMANA

[Eric J. Holmyard, M. A., D. Litt., is a recognized authority on Alchemy, and is well known for his careful research in that sphere. In this article he raises an interesting question as regards the influence of India on Muslim Alchemists.

H. P. Blavatsky says in *The Secret Doctrine* (II. 763 ft. note): "Alchemy had its birth-place in Atlantis during the Fourth Race [Atlantean] and had only its *renaissance* in Egypt." In *Isis Unveiled* (II, 361) referring to three schools of Magi mentioned by Pliny she writes: "And all the knowledge possessed by these different schools, whether Magian, Egyptian, or Jewish, was derived from India, or rather from both sides of the Himalayas. Many a lost secret lies buried under wastes of sand, in the Gobi Desert of Eastern Turkestan, and the wise men of Khotan have preserved strange traditions and knowledge of alchemy."

From these remarks it is not unreasonable to conjecture that the alchemical knowledge must have drifted westward to Egypt, where it had its renaissance. In this case, one would expect to find some ancient evidence of the transit, but much must have been lost; as Madame Blavatsky points out (*Secret Doctrine*, II, 763, ft. note): "Diocletian burnt the esoteric works of the Egyptians in 296, together with their books on Alchemy; Cæsar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople (*viii*th cent.); and the Mahomedans all they could lay their sacrilegious hands on." Professor Draper is quoted in *Isis Unveiled* (I, 511) as writing that Cardinal Ximenes "delivered to the flames in the squares of Granada, 80,000 Arabic manuscripts, many of them translations of classical authors". Such acts of vandalism do not make the path of future generations, who wish to enquire into the past, any easier.—EDS.]

The more deeply we delve into the records of primitive alchemy, the more difficult does it become to assign the origin of the art to any particular period or people. It is true that, on the whole, the line of development appears to emerge from ancient Egypt and to pass thence to Syria and Persia returning in the eighth century to Iraq and the Muslim Empire in general. From Islam, the transmission to Europe took place in the twelfth and thirteenth centuries, and subsequent developments are comparatively clear. Yet there is no reasonable doubt that alchemy was practised in early times in India and China, and perhaps also in Tibet; a problem urgently requiring solu-

tion is thus the extent to which interchange of ideas took place between Muslim adepts and their brethren further East.

More important still is the direction of this interchange. Did the Indians borrow their alchemical lore from the Arabs, or did the current flow in the opposite direction? The influence of Indian thought upon Muslim mathematics is universally recognised, though the period at which it first made itself felt may have been put at too late a date. We find that Jabir ibn Hayyan, for instance, as early as the second half of the eighth century, writes of the cipher or nought as if its use were already well established, though the introduction of Indian

numerals is usually put at a much later time. Indian religious ideas, again, penetrated into Islam whether directly or by a devious course through Persia, and were not without effect upon the Sufi mystical system. If Indian alchemy, therefore, is older than, or as old as, Muslim alchemy, we might reasonably expect to find traces of contact in early Arabic treatises on the subject.

Such traces do in fact occur. Thus the pharmacological textbook of the Persian *savant* Abu Mansur Muwaffak (975 A. D.) contains Indian mineral and plant names, such as *tabashir*, *kharva-vindhya*, and *kula-putra*; and other scientific treatises of similar date refer not infrequently to Indian authorities. Of more immediate interest is the occurrence in Muslim alchemical literature of the name Mahararis or Mahraris, which is found in the list of alchemists given by Ibn al-Nadim in his celebrated encyclopædia, the *Kitab al-Fihrist* (988 A. D.). Although this name has usually been considered a corrupt transliteration of Mercurius, and therefore merely a variant of Hermes, there is at least a possibility that it is of Indian origin. Like many other early alchemists, Mahararis was a physician as well, and one authority states that he was a relative and disciple of Asclepios. One of his alchemical tracts passed into mediaeval Europe under the title of *Tractatus Micreris suo discipulo Mirnefindo*, and another is extant in Arabic in the Royal Library at Cairo; the latter,

however, does not appear to be authentic.

As far as the nationality of Mahararis is concerned, the most telling point is that the great Rhazes, in his book entitled *Hawi* or *Continens*, is said to mention "Muhrraris" among the numerous Indian physicians to whom he refers. There can be little doubt that "Muhrraris" is Mahararis, and, if so, we have to admit that an Indian alchemist and physician was influencing a Muslim alchemist and physician as early as 900 A. D. or thereabout; for Rhazes died on October 26th, 925. The Arabic treatise assigned to Mahararis, though it may contain genuine Indian passages, is for the most part purely Muslim in character; it is noteworthy that the latest authority quoted in it is the Sixth Imam, Ja'far al-Sadiq, who died in 765 A. D. In view of its doubtful authenticity, there is no need for us to consider its contents here.

A second Indian author frequently quoted by Arabic-writing alchemists is Biwan the Brahmana of whose existence there is no reason to doubt. He was, however, later than Mahararis, and perhaps belonged to a time when intellectual intercourse between Arabia and India had become a commonplace. Whenever his name occurs, it is always mentioned with respect, as for a great master of the Art. A tract ascribed to him was published in a lithographed edition about 1891, by Mirza Muhammad al-Shirazi of Bombay, well known as an ardent

collector of alchemical books. No manuscripts of the work appear to exist in any European library. According to the book itself, which is apparently edited by someone other than the supposed author, Biwan the Brahmana was journeying from India to Jerusalem, when the chief of the disciples accompanying him questioned him concerning the "Combination of Alchemy". He replied that it was a matter difficult to understand but easy to carry out in practice; the unworthy, however, were debarred from the knowledge of it, by the will of God. The pupil, in answer, expressed the hope that he would be numbered among the favoured few, and the Brahmana apparently assented, for he proceeded at once to expound the

theory and practice of the philosopher's stone. While the general sense of the tract is not unlike that usually found in Muslim works, Biwan does not use the hackneyed phrases so common in the latter, and quotes none of the usual authorities. It is therefore possible that the tract, in its Arabic dress, does actually represent the teachings of an Indian alchemist.

Further investigation of the very numerous Arabic alchemical manuscripts existing in Europe, Egypt, Arabia, Persia, and India would doubtless enable the interdependence of Indian and Muslim alchemy to be still more clearly established; but that contact occurred at a very early date can scarcely be denied.

ERIC J. HOLMYARD

We doubt not but the men of your science are open to conviction; yet facts must be first demonstrated to them, they must first have become their own property, have proved amenable to their own modes of investigation, before you find them ready to admit them as FACTS. . . . As for human nature in general, it is the same now as it was millions of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—; pride and stubborn resistance to Truth if it but upsets their previous notions of things,—such are the characteristics of your age.

MAHATMA K. H.

RENASCENT INDIA

[THE ARYAN PATH will publish every month an article about the real forces at work in India. These are at the moment invisible to the public view, but nevertheless they are in an ever-increasing measure constructing the new Nation which will soon incarnate on this ancient land.

Dr. N. B. Parulekar, the author of these articles, is at the same time an observant journalist and a patriot. He has just finished an extensive tour of India, visiting important centres and discussing problems with prominent workers—not only those known to newspaper fame, but also especially those who serve in silence the cause of future Aryavarta. Dr. Parulekar has travelled all over Europe and America; in the latter country he got his philosophical training under no less an authority than John Dewey of Columbia University, while he disciplined himself in journalism on the staff of *The New York World* and the *New York Herald-Tribune*.

Each of the series, of which this is the second, will be an independent article. The first was on "The Educated Exploit, The Illiterate Build". The third will bear the title "Eastern Islam and Western Communism".

In this article Dr. Parulekar gives the result of his actual observation, especially of what he saw, heard and felt at the Indian National Congress which met at Karachi. We would request our readers to peruse this article along with our Editorial of May 1930—"The March of the Soul"—EDS.]

CROSS ROADS—SECULAR AND SPIRITUAL

Though life in India flows in a perpetual flux like the Heracleitian river, yet it is possible to discern in it two main dividing currents. On the one hand you hear of non-violence as a principle, on the other as only a policy. One group of people defines self-government as Ram Raj or the Kingdom of God on earth but the other considers it all superstition, its ideal government being a rigid working men's rule, where God has no place except as a good worker. The view of religion as the essence of life and the crown of society comes into clash with another which considers all religions as a handicap to human progress. In other words, some men are seriously engaged in remodelling society on the basis of spiritual values, as against others

who look upon such efforts as only going back to medievalism, something visionary, futile, even perilous. The latter believe that the modern matter-of-fact science provides better methods, tried technique and a rational basis for organisation. In the light of positive science, they feel sure that maladjustments will melt away, and life can be made really enjoyable if men confine themselves to the two-fold task of scientific production and equal distribution of material goods.

Just now the division between these two views is not complete and so not quite visible. There appears even some sort of co-operation instead of conflict, due more to external pressure than to any inherent harmony, mutual accommodation or desire to live and

let live. The urge for freedom from foreign rule is great, but when once that is attained, the question is sure to arise as to what type of society, philosophy and view of life shall prevail among these people. There you have an opposition in India which I am inclined to believe is far-reaching.

The disputes that hitherto occupied men's mind were on comparatively small issues, such as widow remarriage, religious ceremonies, legal rights of women, abolition of untouchability, etc. They did not really disturb the basic composition of Indian life. But to-day social reform within such narrow limits is no longer a debatable point, though there still remains much to do and to undo. At the Karachi Session of the Indian National Congress was organised an open kitchen, where men in thousands came to take food under one roof without inquiring into each other's caste. Among them were Moslems, Untouchables and Brahmins to cook, to serve and to eat together. Women from the so-called high castes in Karachi, having fed their families at home, went to the Congress kitchen to taste the intercaste menu. Such things have ceased to surprise the people who are adopting new ways of behaviour on a forget-the-caste basis. But the supreme problem to-day is not of caste but of country, not of rituals but of religion itself, and concerns itself not so much about living but the ideal behind our efforts to live.

In other words, our intelligent minds are faced with two paths of progress, two alternative ways of thinking that are just now running parallel and close to one another, simply because they have to cross the same political straits. But in future they are bound to separate, and one will go almost counter to the other. This ancient civilisation of ours, at one time a vital force absorbing different races, digesting their traits and assimilating them to its own life principle, long ago started crumbling. Men continued to live under its ruins without repair or rebuilding. Generations lived by fatalism and were guided more by passive faith and authority of words than by spiritual vision. The educated lived under fossilised philosophies, castes, scriptural commentaries, rituals and communal bonds, while the masses were left to themselves and to ignorance. This had been the life in India for centuries when suddenly we were thrown into the arms of the West.

Since then Indian education has been entirely secular; public institutions were freed from religion, and all collective efforts were directed to build up a new state of society founded on the secular civilisation of the industrial West. The spirit of the secular civilisation has been the search for happiness and power, exclusively materialistic, and by means of the control of material forces. Its principal employment is the conquest of environment, in contrast to the con-

quest of self, as in the spiritual view of life. It is dominated by desire for material security in the midst of a natural world which it conceives to be chaotic and alien. Then as science advances and the material world seems more and more amenable to men's comforts, a necessity arises to organise social relations round a more and more equitable distribution of material gains. Here are interposed a number of social institutions in the same manner as an engineer may place a few guards, conductors, and porters in an admirably constructed railway with electric cars, signals, tunnels, bridges and automatic devices, to help the passengers in and out. Thus the secularist's world alternates between industrialisation and socialisation and his best Utopias are compounded out of these two elements.

The *educated* Indian is even more intimately acquainted with these means of happiness than with any other. In fact, living in a depressed world where politically he was a slave, industrially backward, and economically ever insecure, it is no wonder that our young men should have been secretly longing for a society, where good government and a good standard of living might be secured by some such device as ballot boxes. There a man can put in his vote and feel confident that he and he alone is controlling the machine. Accordingly the language of socialism and industrialism is more intelligible to him than that of the Puranas

and Upanishads. The younger men have split Gandhi's personality, and account for his social, political and national endeavours by parallel passages from communism, socialism, nationalism and so on. But they leave out the kernel of Gandhi's idealism as something remote, abstract, impracticable. One may do without it—one should. So we find that the policies of Mahatma Gandhi and these men coincide on many occasions, yet the process of reasoning is different.

If the life of Mahatma Gandhi illustrates any one principle, it is how spiritual life provides the best technique to solve human problems satisfactorily and on a large scale. But, what is spiritual life? Here I am conscious of treading on delicate ground, not merely because men may differ in their notions, but because I am painfully aware of my own shortcomings. *What spiritual life is can be understood only by living it and not otherwise.* But the way in which it operates in the external world is pretty apparent. There the logic of that life consists to my mind in these two sentences in the Bible, which occur close to one another where Christ says, "Follow me," and the Bible says, "They followed."

I am aware that, true to life, the same Book tells you that not all follow and some even desert. Plato was extremely sensitive to this other alternative. He put the just man at the top, prescribed philosophers to be kings and kings to be philosophers, and then

wondered "What if they do not follow?" Consequently, to support the just man with sufficient force he created an elaborate army and compulsory military training. But, in its essence, spiritual life is able to create its own following and sustain it irrespective of time, place, consideration of race or material compensation. It is a voluntary service, a pooling together of the higher powers of the human race, which alone can lift society out of its mistrust, hate, fear and self-centredness.

It is only when we are backed up by the total available disinterestedness among human beings at a particular time that we are able to revolutionise society and liquidate substantially its old animosities; and the cost of all this is comparatively so small that it is the most economic method. This has been actually demonstrated by Mahatma Gandhi in his own personality. In a corner of his soul, he tells us, patiently, modestly, almost incurring derision from his fellowmen, he went on experimenting before he was able to prescribe with an irresistible logic of "Follow me," and "They followed" on a large scale. This self-cultivation, this overcoming of personal limitations and an identification between the universe and the individual, are lessons which our educated and intellectually-minded people are likely to ignore.

The supreme effort of this kind of a person is to see his self, to plunge into his own life current, and to extract from its depth the milk of life that will nourish men

in reaching out to higher ways. This is the method of Spirit. Such life is essentially introspective. With one eye on its own soul and another on the world's well-being, it works from a level where usual limitations of time, space and so-called success do not touch. It converts without coercing, and makes possible a free intercourse between man and man so that mutual understanding becomes easy and more durable. It is revolutionary without revenge. It draws upon profounder resources—call them soul-force—which lie in human beings deep within the core of their personality. They are more efficacious because they are more fundamental. In fact they form the basis of society, though few of us dare follow them conscientiously and consistently in all our daily life. However, the powers of truth, love and justice can be gathered and utilised best only by those who cultivate a profoundly good life first in their own person. They alone can claim the faith of their fellowmen. They alone can say, "Follow me," and the people may follow them.

But then it is difficult and men's minds turn naturally to easier ways. Intellectual India has other paths, other leaders, and examples and is looking to Mahatma Gandhi with divided allegiance. It is difficult to ignore what this man has accomplished, and yet men find it still more difficult to understand and to follow the methods he has used with miraculous results. Is there need to undergo that penance and wait for so long? Are not

other ways much easier and more direct? These and other questions are disturbing their thinking. And when they see in particular the devotee of truth sacrifice many dear things which others prize, and would gladly tamper truth with tactics to win them, they are afraid to trust the good man beyond certain limits, because they think him to be impracticable. He may be good for God's glory but not for this hard-boiled existence.

Had not the person of Mahatma Gandhi intervened at a critical stage and had he not demonstrated by actual accomplishment what truth and love can do, I have no doubt that there might not have been even that questioning attitude in our minds, and our educated men would have completely gone on a different course, a path they have learnt in company of the West. For the last 150 years the process of secularising our thinking has gone on so well that *we have mentally adopted the technique developed and used by the West with such terrific efficiency* in science, politics, social relations and in material life. Generations of men have assimilated the ideology of the industrialised West in their reading, in school, in social contacts; and a few who could rise above the rest have testified by their success that it works.

How powerful has been the tendency of imitating the West can be best illustrated by a glance at the present state of so many of our Samajas,—Arya, Prarthana,

Brahmo, even Sanatanis, that is, the orthodox and the so-called custodians of the indigenous civilisation different from that of the West. If educational efforts and policies are considered as tests, these Samajas have proved themselves utterly inadequate to train their young men in life's ideal. It is interesting to note that though the largest amount of their income is spent on education, they have not a system nor a method of philosophy to work out among students, by which their product might be said to differ from that of others. Nearly fifty years ago they all started with a religious bias, as distinct from the general educational system which was frankly secular and which did not admit religion in its programme of instruction. But the Arya Samajists complained to me—which is also a general feeling among others—that among young men there is increased Bhoga Vriti, the desire for personal advancement and enjoyment of life, and the conception current among them is of rights and not of duties. The Principal of the D. A. V. College, Lahore, said to me, "The present generation is not willing to sacrifice for their brothers. They might do so for their children. Students come for free studentships whose brothers are well placed." These bodies then have been secular not spiritual, engaged in good social service on Western lines but not in soul-culture. In that respect are they not facing the same problem as the Christian missionaries? These

cannot make Christians out of the educated classes and have to take recourse to social service in the hope of getting followers.

The educated Indian has been using the West as his book of reference in shaping his thinking and policy. Yet his knowledge of the West is only partial because his contacts with western life have covered only half the volume, and the other half is almost untouched. Searching for power to free himself from the political noose which the West had cast around his neck and to escape from utter poverty which ignorance had thrust on him, he thought he had found an answer to his problem in the individualism of the West, in her apparent abandonment to secular life. There stood before his eyes the stupendous factories which consumed his raw materials and brought forth finished goods without however exhibiting the greed, the slavery and the strife that was in their womb. Then, the military power of the West, machine-guns, poison gases and nation-wide organisations to win prestige and material advantages, thrilled the oriental's imagination and pointed a road to success though it was also a road to catastrophe. So when the great war broke out people in the East felt neither the humiliation nor the tragedy of it. It passed before their eyes as only a course of civil war and even well-deserved, but it did not disturb their faith in the efficacy of western methods. Even after the war, even now, the East has not gotten in touch with

the other half of the West, which has been bleeding for justice, equality and for human happiness.

The danger in India, therefore, is the danger of wholesale imitation of other people's material methods and institutional life. The very poverty of the people is driving the best minds to seek solutions, the quicker the better,—at least for oneself, when it is difficult to help others. Consequently *we are developing a kind of individualism and materialism among at least the educated which leads them to help themselves before they attempt to help anybody else*. One cannot go on caring for personal security in a country where life itself is insecure, without becoming callous to higher social good and to greater spiritual values. Leaving aside this vast majority, we reach smaller sections of hard workers for whom, no doubt, their country comes first. We find them renouncing religion as an obsolete superstition and pledging themselves to ideals of universal materialism. It is the same old story which daring minds of the West started three hundred years ago—the conquest of earth by making concrete roads.

For India this is an age of activity and expansion; men are generally inclined outward rather than inward, and look to the conquest of political power as their greatest achievement. The danger of imitation is, therefore, greater at such a time. There are the ready-made institutions which other people have built,

good or bad, and which we are anxious to adopt, because to work out others on independent lines takes time, requires more knowledge, energy, and patience. We are in a mood to adopt wholesale anything and everything that may serve our temporary needs, leaving the future to take care of itself.

This opportunism of our social workers, our political leaders and our would-be administrators, is due to their ignoring the higher principles of spiritual life either because they have no faith in them, or because they feel there are ready-made tools in the experience of other people. As India attains political independence, she will confront a greater necessity to develop her people's life on freer and more expansive forms. To harness that outgoing impulse and render it really fruitful, it is necessary that we dig deep in our own experience and take its values for the foundation of all our enterprise. *We need to develop an inwardness of mind simultaneously with an active life without.* In the quest after material progress and understanding the physical world, machines are multiplied and human institutions organised, in the hope that civilisation may proceed automatically on an upward climb. We need them all. But we need, in particular, fine spiritual quali-

ties. In moments of rush and absorption in material life, these are regarded as esoteric and impracticable. However, from day to day it becomes evident that without their aid no civilisation can progress. If within this generation anything outstanding has been achieved it is the exemplification of these principles in the life of Mahatma Gandhi. It is a product that is really Indian and, if worked out in every detail of life, it will enable us to give the lead not only to the millions of this land but to the world at large. It is not necessary that we agree with every particular of this great man's life, but we have got to understand the basic issues which he has worked out, maybe even against the spirit of his times. These principles are that we develop our own spiritual life before we can hope to develop anything in the external world. In other words a civilisation can be built and sustained, only to the extent there are at the back of it the spiritual energies of a people. It is imperative that a few at least pledge themselves to that path, and convert their fellow-men to their point of view. Otherwise we may go on through errors of imitation, strife and an inward dissatisfaction of struggle without accomplishment.

N. B. PARULEKAR

GHOSTS IN FICTION AND REALITY

(An Interview with Elliott O'Donnell)

[Margaret Thomas has served the interests of pure journalism in Great Britain, Africa and America. She has interviewed Mr. Elliott O'Donnell on the absorbing topic of Ghosts, in which readers of THE ARYAN PATH will be greatly interested.—EDS.]

Physical intoxication was looked on with an indulgent eye in the west of wine-drinking habits a century or so ago. Nowadays, a more dangerous form of the sensation-seeking habit, this time on the psychic plane, is similarly regarded. For the thrill of it, those who do not visit séances or table-turn at home steep themselves in ghost stories or detective fiction. It intoxicates them astrally, which is what being thrilled means. They do not know they are—psychic drunkards. Ghosts in fiction may be but a matter of thrills; ghosts in reality form an interesting subject to be understood from another and more profound point of view.

So I sought Mr. Elliott O'Donnell, now renowned after many years investigation of haunted houses and weird cases. He was found eventually in the purlieus of one of London's artist clubs not far from Piccadilly. As a newcomer entered the room, one of two men in the corner looked up. The moment the eyes of these two people, previously unknown even by sight to one another, met on the instant of crossing the threshold, both knew instantaneously their business was with each other. Our intro-

ductory was *Great Ghost Stories* which Harrison Dale has edited.

In his prefatory remarks, the editor says:

The purely fictitious ghost tale is generally much better than the authentic experience . . . the imaginative short story, in order to be successful, must temporarily convince us of something we know to be absurd.

As it is implied that phantoms are but figments of fancy, Mr. O'Donnell was asked for his views. He adds his modern testimony to the uninterrupted records of the ages that psychic phenomena are facts.

Questioned on the anthology itself, he looked thoughtfully over the volume once more and said:

"I should never have picked some of these stories myself."

"Why not?" I asked.

"I think there are others much better for such a collection."

"As, for example?"

"'The Watcher' and 'Schalken the Painter' which always seem to me to get the weird as I myself have experienced it in haunted houses. Those of us who take the subject seriously like to read a ghost story which effects the same atmosphere of fear and awe—they are really inseparable—as in the real manifestation. Most ghost

stories lamentably fail. Some writers like Benson get away from the real and introduce the fantastic. The real ghost, as we come up against it, is more or less a dull thing colourless and drab, generally, but it certainly has the power of inspiring fear."

"But how could anything which is colourless and drab inspire you with fear?"

"It may seem contradictory but there it is. To an ordinary ghost is attached an atmosphere which I have experienced."

"What interested you first in psychic phenomena?" I wanted Mr. O'Donnell to begin at the beginning.

"I have always been interested in the unknown. What really gave me my initial interest in psychic matters happened when I was young. My father went with a friend of his on a trip to the East. After he left his friend, he was killed. It was supposed that he was murdered at Arkiko on the Red Sea. The night before his death my sisters and friends in the old home in Ireland heard the wailing of the family banshee, a woman, of course—we trace our descent in direct line from father to son through long centuries to Niall of the Nine Hostages, around whom are woven many strange stories. My sisters saw the banshee looking over the banisters at them. Then for a period of six weeks my father's ghost was heard walking about the house. They used to hear him but they never saw him. I have always been

trying ever since to investigate psychic matters."

"Tell me a story, one of your own experiences."

"Perhaps my most horrifying experience was in Dublin in Leeson Street. At the time I didn't know the house was haunted. I was awakened in the middle of the night by a noise in the room. At the foot of the bed I saw a strange-looking figure which was very shadowy and indistinct but which gave me the impression that it was partly human and partly animal. It put its hands around my throat and I went through the whole sensation of strangulation, losing consciousness. When I recovered, the figure had vanished. It is very terrifying, that sensation of strangulation—" and a long, artistic hand went up to his throat as if it were still sore. "It left me in such a state of trepidation that I was jolly glad to get away. Subsequently, I was told that the place was well known to be haunted and that at one time it had been the home of a mentally defective person. One of my theories is that a place where mentally defective people with homicidal tendencies have resided is frequently haunted."

"Another experience I would not care to repeat happened in London in the house in Bayswater where Thomas Creed was murdered. They locked me in at seven o'clock at night and let me out at seven o'clock next morning. My only companion was the cat that witnessed the murder. Every now and then things would happen. I heard footsteps coming

up the stairs from the cellar. The cat made a spring and jumped on to the skylight in terror. I heard voices and they were followed by my seeing the figure of a man in his shirt sleeves, first on one side of the counter and then on the other. From the description—but I only saw it indistinctly—it answered to that of the murdered man. It was the third anniversary of the crime and the climatic conditions were the same. It was a very windy and rough night and I don't think I should like to go through that experience again."

"Going back to your idea that a house where a mentally defective person with homicidal tendencies has lived is likely to be haunted, why should manifestations occur in those particular places?"

"Because they have harboured such people who are mentally affected. My investigations have left me with the feeling that what we call ghostly phenomena might easily be accounted for by some such natural process as impressions in the ether which under certain conditions become tangible and visible."

"Why and how?" I pressed for an explanation.

We do not know how at present. These happenings are automatic. The same thing happens every night at the same hour. There does not seem to be any consciousness at all behind the phenomena. It is really just the same as in a cinematograph only they are more or less shadows.

They do not seem to possess consciousness. That is one type of ghost."

"Do you remember Lytton's ideas in 'The Haunted and the Haunters,' which is included in *Great Ghost Stories*? And I read out—

... as thought is imperishable—as it leaves its stamp behind it in the natural world even when the thinker has passed out of this world—so the thought of the living may have power to rouse up and revive the thoughts of the dead—such as those thoughts *were in life*—though the thought of the living cannot reach the thoughts which the dead *now* may entertain. . . .

Intense malignity in an intense will, engendered in a peculiar temperament, and aided by natural means within the reach of science, may produce effects like those ascribed of old to evil magic. It might thus haunt the walls of a human habitation with spectral revivals of all guilty thoughts and guilty deeds once conceived and done within those walls; all, in short, with which the evil will claims *rapproch* and affinity—imperfect, incoherent, fragmentary snatches at the old dramas acted therein years ago.

"I think that is not a bad idea of Lytton's," said Mr. O'Donnell. "The only thing is that the word 'ghost' is a genus with many species. It is so ridiculous to hear people talking of 'laying ghosts' as if there were only one type."

"You gave an instance of one type of ghost, 'impressions in the ether which under certain conditions become tangible and visible.' This is very like an idea enunciated in a book called *The Ocean of Theosophy* by William Q. Judge. Do you know it? He gives other explanations, too,"

"No, I haven't read the book. I think other ghosts may really well be projections from the living brain, therefore not dead at all but living. I have experimented and I will give you an account of my own experiment when one is consciously in a certain place but is seen and heard in another place."

Mr. O'Donnell can tell a story as well as he can write one.

"Once in Cornwall I was walking along a lonely way when the idea came to me to experiment with my wife. I concentrated very hard on going back to the house, entering, crossing the hall to the drawing-room and speaking to her. I concentrated so hard that quite suddenly I got a mental vision of being there. A picture of the house rose before me, hall and drawing-room. Then came a sudden blank and I was back in the road.

" 'Is this really you, this time?' my wife called out as I arrived home. 'We all heard you enter the house through the greenhouse. You came to the door of the drawing-room and called me by name. Several other people were here or I might have come out and seen you, when you did not enter.'

"We compared notes as to the time and it was about the time I was concentrating in the road."

"What would you call that?"

"It was a case of projection.

Some people would call it telepathy."

"Can you explain it? I have read explanations in *Isis Unveiled* by Madame H. P. Blavatsky. What are your conclusions?"

"I have been at this game of investigating haunted houses for years—and with me, it is a question of sheer interest, not making copy out of it though I write about it. After years and years of it I have arrived at this conclusion: That many of the phenomena I have seen and heard are objective and not subjective but there is only a very small percentage that I should say suggest survival of human identity after death. Most of the manifestations strike me as having no intelligence behind them. There are quite as many animal manifestations as there are human, and if human manifestations are any proof of survival after death, then animals must survive as well as human beings. My father's case was one that really did convince me of survival because it was witnessed by so many people who heard him every night and recognised his voice. And two or three people at a time saw my mother who knew nothing about her at all. These convince me that in certain instances anyway, human identity may survive for a period. It is quite likely that other phenomena may come from some at present unknown physical laws."

MARGARET THOMAS

THROUGH THE EYES OF PLOTINUS

IN MODERN NEW YORK

[**Floyd McKnight**, B. A., B. Litt. (Columbia), is a young but rising author whose biographical studies are well spoken of, and whose journalistic capabilities have been wisely secured by the American Historical Society. His "Sardonyx" was included in *The Best Poems of 1926*.

Our author has been contemplating on Plotinus's essay "On the Beautiful". He tries to look at the enchanting forms in the art-centre which New York now is, through the mind of the noblest of the Neo-Platonists who followed Ammonius Saccas, the founder of the School. Both teacher and pupil were Theosophists—the former the founder of the Theosophical Movement in the third century of the Christian era, while Plotinus was the resuscitator who popularised it and promulgated the doctrines of the Wisdom-Religion, having learnt many details in India which he visited in the company of the Emperor Gordian. Elsewhere we publish a life-sketch of Ammonius Saccas written by the well-known biographer, Geoffrey West. "Plotinus in India" is still another story!—EDS.]

*Minds that have nothing to confer
Find little to perceive.*

—WILLIAM WORDSWORTH, "Yes, Thou Art Fair."

An ancient and venerable man who lived many centuries ago, yet, strangely enough, was still alive, sat with his young friend and pupil. The subject of the lesson was the nature of beauty. He picked up a book, and read:

A Grecian lad, as I hear tell,
One that many loved in vain,
Looked into a forest well
And never looked away again.
There, when the turf in springtime flowers,
With downward eye and gazes sad,
Stands amid the glancing showers
A jonquil, not a Grecian lad.

Plotinus—for the teacher was none other—peered from the sky-scraper room where they sat, across hundreds of housetops to the far grey horizon, where bridge-spans and buildings and towers merged into a haze. His pupil forgot, for a moment, that the old man was near-sighted, so

far away did those dim eyes appear to be looking.

"Do you like Housman's poetry?" the youth finally asked.

Plotinus seemed to come back from a distance.

"Housman? Housman? Oh, yes, Housman. To tell the truth, I wasn't thinking so much of the poet as of the old legend. What did you like about that poem?"

"I liked the music of the words, for one thing, as I might like a song."

"Was that all?"

"No, I liked the imagery: the image of Narcissus gazing into the water at his own reflection, of the flower leaning over the edge of the fountain."

"Nothing more?"

The old man was very questioning to-day. And his young friend was pleased that it was so; for at such times one usually learned things.

"I also liked the idea of the poem," said the younger man, who, now, too, peering into the distance, seemed to be examining far horizons of thought.

"What idea?"

"The idea of Narcissus's being annihilated in his vain adoration of what was only an image of beauty, not the truly beautiful."

Obviously pleased by his pupil's explanation, Plotinus himself took up the discussion.

"Ah, the idea! That is where the poem's greatest beauty lies," said he. "The image at which Narcissus gazed in the water faded as he sought to grasp it. The lips that he kissed were the chill lips of nothing at all. And he sank, not into a beautiful embrace, but into the watery arms of death. The reflection mirrored in the pool was only a shadow, an image of beauty that was itself only earthly beauty, an image at once evanescent, tormenting, unsatisfying. Narcissus suffered the fate that all suffer who place their faith in the transient beauties of this world. For the beauties of nature, of human bodies, of art, of behaviour, even of ideas, are but reflections—shadows, as it were—of some lasting, potent, ever-living beauty and good.

"It was fitting, indeed, that Narcissus, who wished above all to look at himself, or, even less than himself, the reflected image

of his physical body, should be metamorphosed into a flower blowing in the wind at the edge of a pool, forever intent upon its own reflection in water."

* * *

Later in the day they walked down the marble corridors of the museum. From one wall glowed a Rembrandt's golden lights, amid rich shadows. An El Greco figure, thin, straight, in cloak of warm red-purple folds, peered through burning black eyes accustomed to look upon this world courageously, without illusion. White Rodin sculptures froze in lifelike poses, half emerged from blocks of marble. Oriental rooms glistened with nephrite and jade; vases, mirrors and tiny jars, inlaid with gold lines and jewelled star and bird designs—red, green and yellow—vied with one another to dazzle the eye. Yellow-tongued Chinese dragons writhed gracefully over native costumes. The art of the East mingled and fused with the art of the West, removing barriers of place and race to those minds that were capable of seeing barriers removed.

Outside, Plotinus and his pupil strolled through the park, at the edges of which great buildings fringed the long green. In their search for beauty and its nature and meaning, they examined leaves, grass, flowers and trees, their shapes, colours and textures; visited churches, synagogues, cathedrals, and temples of religion and commerce. Knowing that theirs was not the quest of a day, they carried their investigations over a

long period, contemplating music, poetry, architecture and all the arts, the wonders of nature and the outdoors.

One day the two of them were sitting in the skyscraper room where they often talked and studied.

"Now that we have examined many objects in our search for beauty and our attempt to analyse it," said the teacher, "I should like to hear some of your opinions. We must get to the bottom of this whole question. Why, do you suppose, do we find certain works of art pleasing? Take, for instance, a Rembrandt. Why is a portrait of an old woman paring her nails beautiful? I believe you liked it."

"Perhaps because the painter had genius and made it so," replied the pupil.

"By his having genius," Plotinus went on with his questioning, "do you mean that he was able to make a perfect copy of the face of an old woman who was once alive—a photographic likeness?"

"Not at all. I doubt, as a matter of fact, if such an old woman ever sat and pared her nails like the woman in his portrait, or if any woman ever had a face exactly like the face in this picture."

"Is the painting then a work of genius because the woman herself had a beautiful character, and because the picture presents the beauty of that character?"

"I think not," the boy answered. "This woman of Rembrandt's portrait might have had no unusually

fine qualities. She might have been any peasant woman. Still, the painting is beautiful. You baffle me, Plotinus. Why should it be beautiful, and its beauty defy explanation?"

"Beauty defies explanation," Plotinus said, "because it partakes of some essence that is greater than the power of words and human reason to explain. How can we explain what is greater than explanation? Anyway, to continue with our investigation, can the technical mastery of the picture have anything to do with its beauty?"

"Of course, technique plays an important part in any art," replied the young man. "But there must be more than technique. The distinctive feature of Rembrandt's technique was the handling of lights and shades, as every critic has observed. Without technique, neither he nor any artist could accomplish much. Still, some faculty in him—something in his innermost nature—gives beauty to his works, plays through the medium of his technique and finds its way on to canvas, endowing his pictures with almost the breath of his own soul."

Plotinus took up the argument where his pupil left off.

"Of course, technique is a mere means to an end," he said. "It is highly necessary for the expression of communicable art; but the real beauty of a painting or a piece of music or a temple springs from the depths of the artist's being. He sees beauty and captures it because he already has it in him-

self. You appreciate his work because you have in you a similar strain of the beautiful.

"The springs of beauty in the artist's nature overflow like a filled fountain; and his work, the overflow, is of the same essential character as the artist himself, as the spilled water is of the same character as the water still in the fountain. He who beholds the finished work of art and feels his blood course a little faster as he does so must have in him, too, springs that overflow in a similar way; and so artist and appreciator must meet and blend in the vast stream of beauty that courses through all of life. Each man who looks at a picture or reads a poem finds in it that degree of beauty that he, by virtue of his own nature, is able to see. Men appreciate, likewise, the wisdom of a Plato or a Socrates or a Buddha because they have, in themselves a germ of the wisdom that these thinkers had—a germ that develops to its limits when properly stimulated.

"It is similar with the beauties of nature and mind and character—"

Plotinus went no further for the moment; for the young man, in his enthusiasm, interrupted him.

"How true! How true!" he exclaimed. "Let me tell you an experience. It was summer. I was lying on my back on the ground, musing, looking up into the sunlit sky, when a tiny leaf, still green and young, loosened from its stem, came falling from above me, turning over and over in the sunlight

as it fell, fluttering beautifully, silverly to earth as the sun's rays played with its green. A second later, lying on the ground, it might as well have been the last leaf of autumn. But I shall never forget its beauty as it fell.

"To someone else it would have been a falling leaf; to me it was a manifestation of the highest beauty. Something in my own nature must, therefore, have endowed it with this quality. Never shall it pass from my memory. It was perfect, because I saw in it perfection."

Pleased that the youth had so well grasped his points, Plotinus continued.

"You are quite right," he said, "in believing that you endowed that bit of matter called a leaf with whatever beauty it possessed for you. If you were an architect confronting a pile of rough stones, you might conceive a beautiful building that could be made of them; yet that building could never take form in stone if it had not first taken form in your mind or in someone's mind. Likewise, the building, when completed, would have for you no form at all, would not exist for you, if you did not give it form in your own mind. Similarly, you could practise no virtues, could recognise no virtues in others, if you did not, first of all, conceive these virtues in your thoughts. The edifice of stone and the virtuous act alike are as nothing, except for the beauty with which you invest them.

"Indeed, you will find, as you continue your studies, that beauties of mind and soul are far more pleasurable than mere sense-beauties. The individual who beholds virtues becomes one with the virtues that he beholds, and is, in respect to them, at one with him who practises them; and he likewise becomes at one, in a way, with the artist whose painting wins his admiration and transports him with joy."

It now occurred to the younger man to ask a question. "But what is the source of this reason, this power of mind or soul that man has?"

"That, my pupil," said Plotinus, "is a question that you will have to answer by examining yourself, by turning upon that mind and that soul your own inward eye. You can only accomplish this purpose by closing the eyes of the body to the outward deceptions of sense, and by communing with the finest and most truly beautiful part of yourself. Look into yourself intently; and in your soul, cut and polish and purify as the artist does, removing imperfections,

until you have created there a work of beauty. Your soul will then be beautiful. Your whole being will become a veritable light, apart from size and time, so small that no space is needed to hold it and so large that it reaches out to infinity, a light that lives now and eternally, as it has lived always, even before you discovered it. When you find in your being such light, you may have confidence in yourself and be your own guide. Keep open your inward eye; and you will perceive supreme beauty and divinity by rendering yourself beautiful and divine.

"So you will first rise to intelligence, contemplate beauty, and find all this beauty in ideas. Above intelligence, you will meet the good, of which beauty is the immediate offspring. I cannot describe the glories that you will see in communion with the highest beauty and good; for they transcend description by word or sign or any kind of communication known to man. You must look for yourself, study yourself; and what you want to see, you shall see."

FLOYD MCKNIGHT

SPIRITUALITY AND ART

[Clifford Bax is well known as a playwright, his most recent plays being "Socrates" and "The Venetian". The last named was produced only in February, and the critic in *The Daily Telegraph* considers it to be his best play. In his youth Mr. Bax studied art, but he later abandoned it in favour of literary and dramatic work. He was elected Chairman of the Incorporated Stage Society in 1929. As a poet also he is well known, the charming "Twenty-five Chinese Poems" having been published as early as 1910.]

In this article the author presents a Theosophical view. Religions have become unspiritual because they have misinterpreted philosophy. There is no divorce between Religion and Art if the metaphysics of the ancient Secret Doctrine is accepted, namely that Spirit and Matter are not two opposites but two aspects of the One Life. Apply this to the Theosophical doctrine of Reincarnation: human souls do not take bodies of flesh only for the purpose of their own progress; but also to raise matter to a higher level of being. Brahmanical Occultism has used architecture, music, poetry, drama and sculpture to infuse life in religious forms. The fact has been already brought out in our pages: Painting (February 1930), Architecture (December 1930), Sculpture (in this number on p. 368.). Two articles on "Indian Music" and "Nataka" (Indian Drama) will soon be published. Theosophy teaches that every human soul is the Builder of a tabernacle, and that Spirit permeates Matter at every point of manifested space.—EDS.]

Many people suppose that they will become more spiritual if they allow the senses to atrophy. Art seems to them at best a plaything, at worst a delusion and a snare. Cromwell's soldiers, for example, when they shattered the stained-glass of an earlier age, were impelled by a distrust and a hatred of the senses. They wanted to make external life as plain and empty as possible in order that they might concentrate their thoughts upon certain religious ideas. The Quakers, too, were a people who turned away from everything that makes us happier through our senses. Alike to the Puritan and the Quaker, man-made beauty had a taint of idolatry or worldliness. It was a distraction to the soul. The Hindu ascetic, again, attempting to withdraw himself completely from the

world of illusion, would have glanced with no interest at the work of our greatest poets, painters and architects.

Formalised religions, in fact, have always run to extremes in respect of the arts. Buddhism aims at abstraction; Islam, as everyone is aware, forbade the representation of the human form; and Christianity, in its most intense periods, has regarded external beauty as of no importance. For I think we can say that Christianity was most forceful when its early devotees were fleeing from "the world" to the Egyptian desert and again when its mediæval saints were calling the lice upon their bodies "the pearls of God". At other times, on the contrary, religion—for instance, in Egypt, in Athens, and within the Roman Church—has

used all the resources of art to glorify its gods or its God.

Clearly, there is a real dispute between religion and art. It is a profound dispute. Men recognise that they have only a limited amount of psychic energy. In consequence, they have to determine how they will use it. They incline, if they are religious, to decry sensuous pleasures for two reasons: the first, because those pleasures, like Circe, are strong enough to submerge "the soul"; the second, because religion is a "binding back" of instinct (especially of sexual instinct),—an effort to turn psychic force from a natural into a supernatural direction. The more intensely we desire to spiritualise ourselves, the more do we try to live in the idea of God or, in the beautiful phrase of Plotinus, to achieve "the flight of the Alone to the Alone". Religion, moreover, is intimately associated with morality,—that is to say, with our struggle to behave in accordance with an ideal of behaviour: and morality, at least in the Western hemisphere, has unfortunately become synonymous with a negative use of life. We are good, in a word, if we refrain from doing this or that. It was for this reason that the Middle Ages regarded as saintly a woman who lay for ten years on a bare board or even, as etymology proves, the simpleton and the imbecile. They were harmless, and therefore they were holy.

Many religious people, then, have thought of the external world

as the implacable enemy of the soul: but it is possible to take a different view of it,—to see it as the very substance which we are here to spiritualise. We can go further and maintain that it is the obstinate material which we must subdue and must make beautiful if we are spiritually to grow. Here, as the reader will have discerned, is the point at which the Ritualist and the Puritan part company. The Puritan rejects the world as something which is incurably vile. The Ritualist denies that anything is unclean. He wants to redeem the material world by making it reflect the spiritual world until, indeed, there shall no longer be any opposition between the one and the other. Religion and sex are the two great driving-forces in human nature and the two chief competitors for our attention: and Coventry Patmore, an arch-ritualist, went so far, in his later poems, as to indicate clearly that to make even sexual emotion religious might be wiser than to execrate it as something fundamentally base.

It cannot be too emphatically said that a work of art is not made spiritual by its subject-matter or by the specific ideas which it presents. It is made spiritual by the mood which pervades it and by the measure of perfection with which it is fashioned. Some people do not care whether a book is well or badly written, whether a picture is well or badly painted. They care only for what it "says": and as a rule they look solely for a statement of their

own convictions. Now, intellectual conceptions are always changing, and for this reason philosophical doctrines very seldom add anything of value to a work of art. Dante embedded in an epic of tremendous power and unsurpassed beauty the theology of his time. To most of us that theology seems obsolete. We do not read Dante—or Milton or Lucretius—in the hope of solving our intellectual puzzles. We read the great poets because they have left ever-living records of how a man feels when he contemplates life and the universe: and because there is a delight in hearing our half-realised thought-feelings superlatively expressed. For “a thing of beauty,” made by a human being, is itself witness to the spirit in man. Thus, when we come to the *Paradiso*, we are exhilarated not by its doctrines but by the sustained aspiration and the almost superhuman mastery of language—qualities which glow as vitally to-day as when Dante was dipping his quill into the ink-horn.

Without form there can be no art, and if we had not lost our sensibility to form we should

recognise, with the Athenians, that there is something divine in the true artist,—in the man who can make beauty out of clay, stone, pigment, notes or words. Most art has been definitely inspired by a passion for perfection. Sometimes, as in Greek statuary, that passion took an idealistic direction, but we should remember that an artist may express it obliquely. He may, like Rembrandt, express the pitifulness of mortal and imperfect things. Although it may sound fantastic, I will admit that I never hear the great symphonies of Beethoven or contemplate the figures from the Parthenon without feeling more confident that there is an immortal principle in man. If we are afraid of “matter” and at enmity with it, we shall find nothing of value to us in the arts. If on the contrary, we believe that “spirit” descends into “matter” for some purpose, we may come to perceive that every artist, from a poet to a potter, is trying to make the external world a more suitable habitation for immortal beings.

CLIFFORD BAX

THE RELIGION OF THE FUTURE

[Young as she is, **Odette Tchernine** has already made a reputation for herself in England as novelist and journalist. Although of Russian ancestry she has never been in Russia and has lived in England since infancy. Her first novel, *Wild Morning*, written in six months in odd hours at night, was very favourably reviewed.

This article is indicative rather of those elements that will not be present in the religion of the future than those which should be there. Our author does not say anything about the place of philosophical knowledge in the building of a religion. If proselytising missionaries are not needed (with which we agree), will not educating exponents be required to warn experimenters against dubious practices? Salaried priests degrade religion, but what about self-sacrificing tutors to *co-operate* with earnest, seeking *minds*?

This subject is full of interest, more than passing or superficial interest, and we hope it will be discussed by competent critics in our pages.—Eds.]

The religion of the future will be universal in its appeal. It will be an everyday, workaday religion that has to be lived as well as preached, and will embrace those features out of present day creeds that are most in accordance with humanitarian and idealistic principles.

Those features can be reduced to two fundamental ones that gather in their arms, as it were, all the good that lies hidden in the world like buried treasure waiting to be unearthed. They comprise on the one hand the Christian* ideal to love your fellows, and to do to them as you would that they should do to you, and on the other, to strive to treat

all human beings with charity, even if you do not see eye to eye with them. We must learn to realise that there may be some of our fellow-creatures whom we cannot love, for whom we may even feel aversion, but instead of giving way to the baser and undeveloped nature in man, we should try not to hate blindly, but to avoid the person who engenders that unreasoning aversion in us. Then we should reason spiritually with ourselves until we understand why we hate.

There are some persons whom we feel we cannot love, and we do not know why, there are others in which case the cause of our aversion is known to us, and that

* Why Christian? Thoughtful persons like our author must not fall prey to mass ignorance and the glamour produced by Christian Missionaries. The Golden Rule was *not* proclaimed for the first time by Jesus; we will but give two quotations, both belonging to an era that preceded that of Jesus by over 500 years:—

1. Recompense injury with kindness. To those who are good to me, I am good, and to those who are not good to me, I am also good. And thus all get to be good. To those who are sincere with me, I am sincere. And to those who are not sincere with me, I am also sincere. And thus all get to be sincere—LAO TZE.
2. To the man who even causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall flow from me.—BUDDHA.

—Eds.

form of personal dislike is the easiest to overcome. William Blake once wrote a few simple lines which illustrate so well that feeling of resentment frequently engendered between two human beings, and as frequently dispelled by a subtle influence of goodwill.

I was angry with my foe;
I nursed my wrath, my wrath did grow.
I was angry with my friend;
I told my friend, my wrath did end.

The religion of goodwill is also applicable to charity. There must be sincere goodwill in the charity towards other human beings. The future religion will teach that man's striving to attain higher planes of spiritual development need not necessarily progress by one path alone; that one man's straight road may constitute another man's blind alley; that none may dictate another's course of conduct though all may profit by a mutual knowledge of each one's experience.

The future religion will be practical as well as idealistic. Its wide and far-flung ideals will take into account that it has been created for the betterment of mankind by appealing to the highest aspirations in man, while not overlooking that he is a human being as well as a pilgrim travelling towards a goal.

The only religious appeal that can become world-wide is one that will uphold tolerance, and allow men their own beliefs, on the principle that truth must

come to each person from within through the medium of personal experiment. This world-wide religion will not send out missionaries to make converts, because each man who comes to believe and to *practise* the ethics of a "human" creed will be a more powerful missionary for good among his fellow-creatures, than one vested with authority by any religion or sect now in existence. I stressed the word *practise* because it embodies a very important factor. It signifies that if man believes in certain principles, but acts in opposition to them, he is not creating the right example, and his belief in good is negative in its influence over others. Principles must be lived if they are to sustain their power.

A universal creed would require no covenants or vows from its members, nor the abjuring of the first faith in which they might have been brought up. Outworn religious doctrines and rites will be shed by humanity naturally, as leaves from trees. The leaves may go, but the roots remain. It is those that count.

In the past, the people were held by religious rites because they exercised an influence over their superstitions, that is, the fear of the Unknown. Prayers at one time* constituted forms of supplication to a supposedly vengeful Omnipotence. Fanaticism, and all the abominations and tortures

*Why at one time? To whom are prayers now offered in the Christian Church every Sunday, in the Jewish Synagogue every Saturday and in the Muslim Mosque every Friday? The belief in a Personal God, who can be propitiated and placated, is the curse under which humanity has been groaning for over 2,000 years and our twentieth century has not freed itself from it. —EDS.]

performed under the cloak of religion were the outcome of the ignorant and primitive-souled trying to placate the Unknown that inspired them with terror. That fear of the Omnipotent was the first misunderstood, misunderstood, and wrongly interpreted form of faith in some supreme and all-embracing power. You can call that power God, the strength of good triumphing over evil, or the universal soul of man. It matters little by what name we choose to vest the Power. We cannot forget it or escape from our inherent hidden knowledge of its infinity.

There is always a fundamental belief in all of us, whether we follow its precepts or not.

Universal Good is Universal God, but it is of no import by what name the average man or woman calls the Divine Mind that encompasses all things, and from which our own consciousness and ideals emanate. The Infinite Mind is something beyond yourself and yet within yourself. It is a spiritual self-revelation that comes to each individual secretly and by a different medium. At the time when that realisation comes to man he knows that he has touched the hem of immortality, and that none can harm him any more, even if he has not a half-penny in the world, and even if physical death is at hand. He has been so near understanding the mystery of all creation that he is eager to know more because he has found the universal creed of tolerance,

humanism, and belief in the victory of mind or soul over matter. All men do not arrive at the understanding by the same way. One of the signs in the Bible of a universal creed of tolerance and wide comprehension can be found in the words: "In my Father's house are many mansions."

There has been no freedom; religions have tied down their members, forgetting that freedom is essential to all forms of spiritual development. No man must be shackled to certain principles because he fears the consequences of breaking them. Those who are sincere in their beliefs know that there should be no compelling in religion. Every man should act according to what his own principles tell him is the right course. *When man breaks faith with himself, automatically he punishes himself.* That illustrates the unchanging law of compensation. We take out of life what we put in it.

Conventional creeds have lost mankind's faith, for when man is suffering and turns for comfort to the man who is called a minister of God, the priest in many instances gives him a stone when he asks for bread.

Such a failing is not even the fault of the priest, but can be traced to the barriers created by the artificiality of conventional creeds, so soaked in tradition and ritual that they lose human touch. There is too much wholesale benevolence in most religions, and too little individual sympathy.

The clergy will not bring about the realisation of a true religion. It is the people who will inspire a renaissance of faith and truth among themselves. The priests will be of aid only if they become one with the people. They must lose their self-consciousness, which, as I said before, is not their fault, but can be attributed to the empty and artificial religions, doctrines, etc., that have obtained down the

ages. The clergy must drop that cloak which seems to wrap them so far apart from the rest of mankind that when a clergyman is in mixed company one feels that he is thinking to himself:—"I am a minister of God, but see what a fine and pleasant-spoken fellow I am to come down to your level!"

Religious principles are changing slowly but inexorably.

ODETTE TCHERNINE

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*. . . .

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic *pitris* is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

H. P. BLAVATSKY (*Isis Unveiled*, Vol. II, pp. 635, 639.)

IN THE WORLD OF BOOKS

THE NEW HUMANISM

[**Jeannette Roman**, of Wellesley College (U. S. A.) has specialized in philosophy and is an exchange student from her university to Germany. Her contributions to American periodicals have been well received.—EDS.]

In the last few decades the *tempo* of life in America as in the rest of the world has been quickened to such an enormous extent that even the mills of the Gods seem to have put on speed. When one looks back on these years they divide easily into definite periods, such as pre-war, war, and post-war times. In America as in the rest of the world each of these periods has meant a wave of new ideas, theories, values, styles, etc., each one as drastic as it was brief. In each period a reaction to the preceding one has been coupled with criticism out of which the standards for a "new age" have evolved. We in America are engaged in a searching analysis of the products of the art and literature of the past ten years. Everywhere evidence is being gathered in the form of series of articles by young men between the ages of twenty and thirty, or of exhibits by artists of the same age. And the result is that everywhere critics consider not a special piece of work alone, but attempt somehow through their subject to feel the pulse of the age. According to Paul Elmer More a critical analysis of the period just passed must bring one to the realization of the "intellectual defeat and

spiritual dismay of the times". There are two ways of reacting to this realization. One is to accept it as inevitable and, with such people as Huxley, Dreiser, and Mencken, to base everything on the initial assumption that man is a degraded creature whose every work is futile. The other is to reject it. The latter way, however, necessitates the construction of new standards. And it is with the sense of responsibility that such rejection entails that the younger generation has turned to a New Humanism as it is revealed in the works of its leaders, Irving Babbitt and Paul Elmer More.

One must constantly bear in mind, however, that the stipulations of the Humanism of to-day are but the summary of work which has been going on for twenty years. From a certain amount of popularity twenty years ago Babbitt and More were forced by the post-war generation into an obscurity which nevertheless did not discourage them. They continued to expound their classicistic theories in writing as well as in teaching. They added nothing new, but strengthened their own position so that when the young men became tired of all extreme

modernism and looked around for something different they had the works of Babbitt and More to fall back on. Ever since 1928 the question of the validity of the Humanist credo has been vigorously debated in France, England, and America, thus bringing Babbitt and More and their disciples again into prominence.

For the sake of clarity and brevity one ought to approach the case of Humanism only from an historical point of view, since a philosophical analysis would involve one in such intricacies as to refute the original purpose of this article. But perhaps it would be possible without too much confusion to give a skeleton view of the position of the Humanists. On the one hand they are faced with the scientific claims of the naturalistic point of view which, as it has been expressed in the literature of the past decade, makes man determined from the outset by the forces of nature. At the same time they meet in this literature the romantic impressionists who have put their faith in man as an individual and have been led to emphasize the subjective element and the importance of personality which Norman Foerster criticises in the last chapter of his book, *American Criticism*. Unwilling to ally themselves with the extremes of either of these points of view, the Humanists pick their way between the two, not totally rejecting either, but trying to confine romanticism within the bounds of logic and to relieve the rigidity of scientific laws by taking into

account the power of intuition. There we have the essence of the Humanistic philosophy which emphasizes the necessity of curbing extreme tendencies such as romantic idealism and scientific mechanization and which stresses the essential dualism of thought. This dualism according to Babbitt is the "true dualism" between the two opposite poles of "vital impulse," and "vital control". The Humanists assume the right to these statements from their initial contentions about the nature of man. For man is not a more complicated species of animal, but differs from the animal in kind. And all his strength and importance lies in the cultivation of this difference. Inasmuch as he is no longer, like the animal, a creature completely determined by natural laws, he has acquired the power to will. But the Humanist, having endowed man with this will, immediately puts a restraint on it. Far from doing away with all control he has merely shifted his dependence on blind nature to an authority of a higher and more purposeful order, namely the ethical principle to which it is man's will to conform.

An ethical principle implies a community, and that is the main contention of the Humanist. For in becoming different from the animal, man has placed an emphasis on his own species and hence on the group or community in which he exists. The existence of such a closely knit community directs ideas towards education and the future. But its stability

according to the Humanists depends upon a wide knowledge and understanding of the past, and an application of the classical principles derived therefrom. A fast bond with the culture of the past alone will enable us to outgrow the disease of our age which according to Paul Elmer More is an "epoch weltering through a morass of *isms*". For Babbitt the evolution of a general humanization would be first an agreement on the definitions of the first principles involved, then a gathering of a group of people on the basis of these definitions. Finally this group of people would be enabled through education to effect the application of Humanistic standards not only to artistic and literary criticism but to all creative work.

Thus far all Humanists are agreed. The question however on which they are divided is the nature of this "ethical principle" towards which the purposeful life of man is to be directed. For Babbitt and many other Humanists the restraint achieved by the exertion of the human will would be an end in itself. But for More and T. S. Eliot and the so-called religious Humanists any goal toward which man considers it worth while to strive must be outside of him, must be an intuitively perceived embodiment of all perfections. This embodiment they find in God. Such an agreement up to a certain point and then a sudden questioning and parting of ways is well exemplified in Paul

Elmer More's analysis of the Humanistic purpose.

There is that in every human being which it behooves him to know and cherish, a potentiality which it is worth his while to develop at any cost, a goal of perfection towards which all his energy would be directed—the high value of being a man.

This statement is the great word in Humanism. But More questions whether it should be the last word. "It is true, every word of it; yet is it quite all the truth? The high value of being a man—is that *telos* attainable, is it even approachable without religion?"

The manifestations of Humanism abroad have been sometimes obscure and some times marked. In many places youth is revolting from chaos into order. Italians have shown a willingness and even an enthusiasm to submit to the rule of a dictator. In Spain the same spirit* is manifest. In France there is a new royalist tendency. These movements may be taken as indications of a need for restraint, of dissatisfaction with unbridled revolutionary tendencies. Besides these subtle evidences of a return to order we have a distinctly Humanistic note in France in the writings of the Neo-Thomists and of Charles Maurras, Jacques Maritain, and Henri Massis. In England, too, such men as G. K. Chesterton, Hilaire Belloc, and T. S. Eliot have taken an interest in Humanism.

But it is in America that the struggle for and against Humanism is at present the most interesting. Here, as Mr. Collins of

*This article was written before the revolution when Spain became a Republic—EDS.

The Bookman has pointed out, the bonds with the past are practically nil, while on the other hand the mechanization of science has taken a strong hold on all sides of life. It is debatable whether classical principles which have in them so much that is general, so much that is purely theoretical, will hold water here. The anti-Humanists of course deny it violently. According to them the whole movement is an example of the way of least resistance. This point of view has been best expressed by Edmund Wilson of the *New Republic*. He contends that the Humanists have conformed to tradition out of laziness, that they have discarded science out of ignorance, and that they have assembled some sort of theory merely in order to have an easy point of departure for criticism. The very term Humanism creates an added confusion. First the name does not belong exclusively to the New Humanists, but has a much closer association with a certain fourteenth century European revival of interest in all human faculties. It is with some difficulty that this name will become applicable to a narrow doctrinal movement which excludes such people as William James and John Dewey, and yet remain clearly defined for everybody. Secondly there is still too much dissension among the Humanists themselves for the grouping under that name to have any meaning at all. In other words the anti-Humanists would remind Mr. Babbitt that before the educating process of

the group is to take place there must be a clear understanding of its original premises. To this sort of accusation made with varying degrees of energy the Humanists have replied—also with varying degrees of energy. The staunchest backing that the Humanist disciples are giving their leaders comes at present from *The Bookman*. Here an earnest conviction of the truth of the Humanist gospel has produced great warmth of support. To quote the editor, Mr. Collins: "A way of indicating the significance of More and Babbitt is to say that they have demonstrated that now for the first time in a hundred and fifty years—for the first time, say since Johnson and Burke—it is possible for supreme critical intelligences to be also upholders of traditional wisdom; for a first rate mind to be also well-balanced."

The debate is still going on. Each side has gathered together a symposium. The Humanistic one, *Humanism and America*, edited by Norman Foerster, is an attempt to establish the Humanist position in a series of explanatory articles by prominent Humanists. This book has already been published (Farrar and Rinehart) and has attracted a volley of criticism. The anti-Humanist symposium is called *The Critique of Humanism: Essays in Opposition*, edited by C. Hartley Gratten (Brewer and Warren). It is an endeavour in a series of articles by fourteen prominent anti-Humanists not only to refute the Humanists but to place and criticise them from an

historical point of view. The Humanists upon whom rests the burden of proof have by no means established their position "beyond a shadow of a doubt". Nor have they been reduced to dust and ashes by the fiery attack of their adversaries. It is doubtful whether either of these things will ever be accomplished. It is more likely that the most valuable part of

the discussion for either side will be the clarification of issues that have long been either ignored or too superficially taken for granted.

JEANNETTE ROMAN

[In fairness to our author we must say that this article has been in our hands for several months. The discussion continues, and the latest contribution is *The Prospects of Humanism* by Lawrence Hyde, the author of *The Learned Knife*.—EDS.]

The Li Sao: An Elegy on Encountering Sorrows. By CH'Ü YÜAN. Translated by Lim Boon Keng. (Commercial Press, Ltd., Shanghai. \$3.00.)

The Li Sao is a famous Chinese poem, written about 288 B. C., by a poet who was also a statesman, Ch'ü Yüan. Its author committed suicide as a protest against the prevalent corruptions of the world. Even more possibly from the reverence accorded to his lofty character than from its intrinsic poetic merits, this poem enjoys still an immense prestige in China. It may be that scholars versed in the subtleties of Chinese poetry may find in it splendours that do not penetrate the veil of translation. Professor Herbert Giles in his preface to this volume says: "When I first tried to read it, in 1872, the verses seemed to me like flashes of lightning, blinding me so that I could only catch the sense here and there." Admittedly, the poem is excessively difficult. It is the kind of poem called *fu* by the Chinese; a rather elaborate form of composition in irregular verse, though with rhythm.

Dr. Lim Boon Keng, president of the University of Amoy, who has published several books in English, is the present translator. Born and educated at Singapore, he took a degree in medicine at Edinburgh University in 1892. Returning to Singapore, he not only became very successful as a doctor but won a high reputation as a scholarly linguist and as a public-spirited leader among his own countrymen. His edition of the *Li Sao* is very complete. The transla-

tion is in blank verse, but divided into quatrains (now and then expanded into more than four lines); and the effect of the poem as thus rendered in English vaguely suggests the effect of Fitz Gerald's "Omar Khayyam" with its lightly knit structure and reflective style, though, of course, there is no substantial resemblance whatever. What is the poem about? It is a lament on the political disorders and corruptions of the times, in which the poet foresees the ruin of the kingdom. The King, who is gently and politely alluded to as "the beautiful person," or "the sweet one," is surrounded by flatterers and self-seekers. The poet's severe counsels are unheeded. Conscious alike of his noble birth, of his disinterestedness and his capacity to lead, he will die willingly for the right. At times he rests on the heights, among the flowers, and looks down the mists that cloud the world below. He is full of doubt as to what course he should pursue; sometimes goes forward, sometimes back. He invokes the phoenixes to bear him aloft and presses onward through storms to the gate of heaven. Various adventures in the search for the ideal state are symbolically described. At last from a great height he sees his old home in its misery. He is loth to go, yet cannot stay.

The condensed style, the figurative language by which good men and bad are described by the names of fragrant or evil-smelling plants and the endless allusions, place great obstacles in the way of the reader. Nor can it be said that the

translator's blank verse yields more than a faint flavour of poetry to an English ear. Read however with the very full commentary, the poem becomes much clearer and richer in meaning: and as the original text is printed opposite the translation this seems to be an altogether admirable edition of the poem for the English student of Chinese. There is also a vocabulary, and special notes on the plants and flowers mentioned in the poem. Essays on Ch'ü Yüan (whom Dr. Hu Shih regards as a legendary person), the historical background, and the place of the Li Sao in Chinese literature, add to the completeness of this study.

Rabindranath Tagore contributes a prefatory page of appreciation, pointing out how characteristically Chinese is the "quest of a perfect social adjustment in righteousness". "We feel," he says, "through the whole poem the pervasive sadness of a day's end that has discovered the promise of its morning betrayed."

LAURENCE BINYON.

[Laurence Binyon has been a well known figure at the British Museum for the last 38 years. A poet and a playwright, he is also an authority on oriental literature and art, and is the author of several well known volumes.

—Eds.]

History of Japanese Religion. By Prof. MASAHARU ANESAKI. (Kegan Paul, London. 21s.)

Forces, relative, comprehensive and moral, severally represented by Shinto, Buddhism, and Confucian ethics, are presented in these pages, acting and reacting upon one another, producing phenomena, not essentially different, but in ever widening spiral of recurrence throughout the centuries of Japanese history. Regarded as a comprehensive whole, this book shows the interweaving thread of karma adjusting Japan's national life through the universal Law of Periodicity.

Tracing the course of Shinto, the national religion, through these pages, we observe that its influence has been essentially binding in character. If at times in abeyance, that abeyance has been temporary, and on every occasion of national or spiritual crisis, Shinto has been revived or fallen back upon as the foundation of national life. Essentially the religion of Family and State with its belief centred in the divine origin of the ruling house—identified with the supreme deity, the beneficent Sun-goddess—its reverence for ancestral deities and national heroes, it has naturally always represented national unity. Absorbed in Buddhism after the latter's introduction from China in the seventh century, it never lost its essential character. On the other hand, Buddhism underwent frequent adaptation, taking on forms in harmony with

Japanese national requirement during the periods of its widest influence. We thus find Shinto deities identified with those of the Buddhist Pantheon, of which they were properly regarded as relative aspects in the Shingon Buddhism of Kukai, the eighth century mystic and reformer.

Tolerance and adaptability have therefore been the chief characteristics of Buddhism in Japan and have had a corresponding influence upon the thought of the people. Its rôle has been essentially syncretic and paternal. In character universal, in so far as its doctrine of reincarnation and karma made it so, it readily embraced the relative aspect of religion represented by Shinto in its comprehensive conception of life. Moreover the different forms of Buddhism, originated by Japanese sages and teachers, were relative aspects of the same universal truth suited to relative temperaments, as are the paths of Hindu yoga. And of this one universal whole all religions are relative aspects limited by their forms.

Professor Anesaki explains that the doctrine of karma, upon the introduction of Buddhism, had a twofold effect upon the life and character of the people. It extended their conception of life and it fostered a spirit of self-renunciation which brought it into closer touch with Confucianism. Karma however tended to become confused with fatalism, which Madame Blavatsky's succinct definition in *The Secret Doctrine* shows that it is

not. She says, "Karma neither predetermines, creates, nor designs. Man creates and karma adjusts effects, being harmony tending to resume its original position like a bent bough."

Rigid and uncompromising in principle, Confucianism played, for the most part, a supplementary rôle to religion in Japanese history. While instrumental in introducing the virtues of loyalty and filial piety to the national religion, it stood somewhat aloof as a system of civic morality and was chiefly in evidence as a basis for the establishment of social codes and political and educational systems. Unable to make concessions to religious forbearance, it could be wooed but it could not be won; it could be fitted in, but it could not be united. Hence, during its periods of outstanding influence—and notably during the ninth century—it produced an inevitable dualism of head and heart. Stifling the emotional nature, the latter sought an outlet, which it found in poetic sentiment and the mysteries of Shingon Buddhism. These two aspects of life, being kept strictly separate, never came into conflict in the divided personalities of the times. But in the seventeenth century, we find Confucianism in complete command of the situation and in open hostility to Buddhism. Reaction and revolt against narrow and rigid conventional standards naturally resulted and moral laxity ensued in accordance with what a modern psychologist, M. Baudouin calls the law of "reversed effort," only to be adjusted finally by a revival of Shinto, adapted to meet the need of the age.

Up to the time of the intrusion of Western civilization upon Japanese seclusion we therefore find in the interplay of these forces a perpetual effort to adjust moral life to religious idealism and the

relative personality to its universal life. With the advent of Christianity shortly to be followed by an introduction to Western literature and modern science, new conflicts began giving rise to educational and legislative reforms. The new policy of utilitarianism and individualism was eagerly seized upon and presented a striking contrast to the old ideals of reverence and obedience represented by Shinto and of serenity and tolerance by Buddhism.

With the European war and its subsequent industrial unrest, new and opposing doctrines came into existence, not essentially different in Japan from those in other countries, and consequently Japan's problems have become less national than universal. Just as Western thought is influencing the East, so is Eastern thought having a profound effect upon Western thinking, and a common basis for the reconstruction of values is thus being established in both alike. The economic problems of the day are enforcing a reconstruction dependent upon revaluation. They are leading to a critical discrimination between personal and national or relative values and those universal values which raise mankind above the personal and the national, bringing recognition of the true spiritual unity of the universe freed from its relative and self-imposed limitations of separateness and form.

We, in the West, should be grateful to Professor Anesaki for this interesting book and for the service he has rendered the English speaking public by bringing them into closer intimacy with his countrymen. His detached intellectual presentation of his facts together with his scholarly command of the English language should especially appeal to all his readers.

L. E. PARKER

The Mysterious Madame, A Life of Madame Blavatsky. By "EPHESIAN," C. E. Bechhofer Roberts. (The Bodley Head, London. 7s. 6d.)

Rider and Co. published Mr. G. Baseden Butt's *Madame Blavatsky* in 1925; the

volume under review does not compare favourably with it. The significance of occurrences and of tendencies of thought since Mr. Butt's volume was published are lost on Mr. Roberts. For example, a comparison of the items on Theosophy

and H. P. Blavatsky in the new edition of the *Encyclopædia Britannica* with those in the old one ought to have made him pause and think. But the author has been in a hurry to be in good time for this centenary year, and the book is out—a poor rehash of old tales, badly put together. It does not raise a single new issue in the examination of events, brings no fresh vision, throws no new light. Mr. Roberts “damns” his subject but others before him have done so with more acumen, if with as little truth.

The charges of misconduct, etc., poorly narrated, are hackneyed. Moreover, the foul attack made on Madame Blavatsky's personal character was brought to book in the case of a great newspaper, the *New York Sun*, which was sued for

defamation, and which, more than a year after Madame Blavatsky's death, was generous enough to apologize for having been misled by an enemy of hers.

As to her teachings: the doctrines she laboured hard and sacrificed much to promulgate are not examined, even cursorily, by Mr. Roberts.

He has tried to read the mind of a genius without enquiry into the sympathies and attainments of that mind. It would be almost as grotesque to pass judgment on the mind of Mr. Roberts on the strength of this caricature which he calls “A Life of Madame Blavatsky”. Let him change himself or his pen name when he writes again; there is neither wisdom nor the power to please in this volume.

S. B.

The Forester's Wife. By Margot Robert Adamson. (J. M. Dent and Sons, Ltd., London. 6s.)

This narrative poem has the advantage of an introduction from the pen of Sir Arthur Quiller-Couch. He regards it as “a straw on the tide” of a return from “easy neaps of lyrical expression (short exploitings of A's or B's personality) to representation again; that is, to an idea, largely conceived, brought back to a pattern, and hammered into shape by long and careful work.”

The poem purports to be extracted from “the IIIrd book of ‘The Singular Judgments and Rare Occurrences’ of Peter Matthias”. Miss Adamson seems to have made a speciality of modernizing Middle English verse, but in the book under review she has employed a literary device to account for the genesis of her original work—work in which she has captured the spirit of the Middle Ages as it showed itself in Europe about the end of the fifteenth century.

The narrative winds itself around a case of child murder and paints in naked

colours the barbarity of the so-called justice meted out to the offender, but at the same time it reveals many beautiful human traits in some of the characters. The tale is told, as Sir Arthur Quiller-Couch points out, “after the fashion of Browning somewhat,” but though the influence of Browning is very distinct, the author is certainly easier to follow. Her characterisation is good on the whole; the speeches tend to be wearisome; the account of the vision at the end is very beautiful. It is difficult to believe that the Helga of the beginning of the poem could be transformed into the Helga at the end. One cannot set limits, however, to the purgation of suffering. And perhaps even unconsciously the reader is apt to be swayed at the start by the village opinion of Helga and therefore unable to divine the possibilities for good that were really hers. *The Forester's Wife* has a fascination of its own, and the poem throughout keeps up a wonderfully even level. But it is not easy to quote from. That perhaps is a weakness.

F. E.

Journal of Transactions, Number 1, January 1931. Edited by W. LOFTUS HARE, for the Executive Committee of the Society for Promoting the Study of Religions. (Luzac and Company, London. 2s.)

IN THE ARYAN PATH for May 1930, (p. 350) the inauguration and the aims of the above Society were recorded and discussed. The first number of its journal contains three lectures delivered under the auspices of the Society: *Vedic Religion* by Dr. Barnett; *Human Personality as conceived in the Upanishads* by W. Loftus Hare; *The Man in Early Buddhism* by Dr. C. A. F. Rhys Davids. The three studies are masterly and profound. Dr. Barnett's classification of Vedic gods is remarkably accurate; Mr. Hare's analysis of Upanishadic psychology is a valuable piece of research and Dr. Rhys Davids handles the subject of Man in early Buddhism in a synthetical and interpretative manner.

While we offer such cordial appreciation of the work recorded in the present issue of the Journal, one or two thoughts suggest themselves: it does not do to keep life and academical opinion too much apart. We should like to see emphasised the *practice* of the principles which the comparative study of religions may yield us. This emphasis on practice does not necessarily result, as it is often feared, in the formation of new sects. In fact the *absence* of this emphasis has itself rather resulted in a kind of new religion, the academical religion if we might call it so. We have too much of the philologist in us; in one department we are growing too much attached to the body and the bones of thought while in the other, the artistic, to the blood and bile of feeling. The crass intellectuality and feeble emotionalism, so much in evidence to-day, are only subtler incarnations of materialism and psychism. The remedy is to stress the ethical side of life.

D. G. V.

Philosophy without Metaphysics. By EDMOND HOLMES. (George Allen & Unwin, Ltd., London. 7s. 6d.)

The title of the book is very challenging. We are accustomed to think that metaphysics constitutes the very heart of philosophy. But the author makes a distinction. By metaphysics he means the attempt to know reality exclusively through the intellect. Philosophy on the other hand, according to him, relies upon our deeper intuitional experience. He would thus have the saint, the seer, and the mystic regarded as true philosophers. This, does not seem to be an altogether justifiable extension of the meaning of the term. It is admitted that the true aim of philosophy is to reach the knowledge of ultimate reality. This knowledge indeed cannot be obtained through an analysis of sense-experience, nor through the agency of thought divorced from the higher intuitional experience. In this connection, the author's criticism of Bradley as a typical writer of the school of logical metaphysics, and of Alexander

who represents empirical metaphysics, is in the main quite justified. But we need not set too narrow an interpretation upon thought. When we have liberalised thought, we must recognize that the adventure of philosophy is essentially an adventure of thought. We need not go to the poet and the mystic with their unformulated beliefs as to the nature of reality, for that wisdom which philosophy seeks. Every one of us is a poet and a mystic in his way. What is needed is a truly rational interpretation of what we do know. Otherwise philosophy will degenerate into sentimentalism and subjectivism of a very questionable character. It will lose that respect which it at present commands.

The author has in a very general way indicated some of the fundamental concepts of an intuitional philosophy. He is quite right in saying that the greatest thing to know is to know one's own true self. But his notion of the true self is very vague. He thinks that there can be no final goal or ultimate rest

which we may hope to reach, and that it is of the very essence of spiritual life that it should be ever growing. But he forgets that if there is no final rest, the whole struggle is meaningless. Perfection does not imply finitude as he thinks.

The book is on the whole very stimulating to thought, and there is plenty of common-sense reasoning in it which will appeal to many who are not acquainted with the technicalities of expression and the abstruse arguments of metaphysical writings.

G. R. MALKANI

Educational Survey, Vol. II, No. I. (The League of Nations, Geneva. 2s.)

Among the numerous secondary activities of the League of Nations is the reform and uplift of education of the young so that a truly international spirit is born. This work will show results after long years. The Editorial describes the scope and the ideals of this branch of the League's work. Other articles exemplify the work in hand. The most pressing problem of international education is that of the colour bar

which the whites of Europe and America impose upon the coloured races, black, yellow, and brown. The spirit of colour prejudice is abroad in Great Britain, while it is absent in France, to take but one example. It cannot be innate in human nature; it cannot be an instinct of the White Race. It is fostered, however, and children are educated into it. The League should set itself to fight this, if it wants to preserve its integrity and influence in East and West alike.

W.

Caste in India By EMILE SENART. (Methuen & Co. Ltd., London.)

This is an English translation by Sir E. Denison Ross of Emile Senart's volume first published in French more than thirty years ago. M. Senart believes that caste problems could be best understood in the light of religious and literary traditions in India. He is perfectly conscious of the difficulties and dangers of such a deductive method when it has to be applied to questions of fact. But the formulation of this method for studying caste problems in India is in itself a great contribution, though some of the conclusions might need a revision in the light of later research.

Two propositions from M. Senart's masterly introduction may be discussed here in brief. According to him the Vedas are not faithfully reflective of the whole contemporary religious life, and they are just ritual songs. Also the Epics and the Smritis are not acceptable to him as a reliable witness of contemporary society. It is really surprising how M. Senart could hold such a view. Of course in a sense all literary

record is only partially reflective of actual life but surely it can give the necessary clues, and the author's own method would become an impossibility if this were not true. In fact he gives himself a contradiction elsewhere. "[The sacerdotal class] generalised and codified existing conditions into an ideal system." (p. 213) The second proposition M. Senart makes is as regards the absence of the two ideas of Caste system and Metempsychosis in Vedic hymns. Metempsychosis he admits is the corner stone of Hinduism, and hence he would probably admit, of the caste system also.

It is not difficult to find an evidence of the presence of these ideas in the *Rigveda*. In Sāyana's Sanskrit commentary on *Rigveda* the *Rigvedic* term *Panchjanah* has been interpreted to mean the four principal castes and the *Nishadas* as the fifth caste. Also a clear and definite mention of the four castes has been made in the tenth Mandala of the *Rigveda*. (x. 90. 12.) As regards the idea of Metempsychosis in the *Rigveda*, a reference to two hymns (1. 164. 31 and 38) might prove convincing.

D. G. V.

CORRESPONDENCE

H. P. B.'s WRITINGS

I note with regret that Mr. Crombie, in your March number, seems to indicate that my analogy between Böhme and Madame Blavatsky casts some reflection on the latter and perhaps on both. Nothing was further from my intention, as any one who knows what I have elsewhere written in vindication of H. P. B.'s seership will be aware. My testimony was to the true humility of both these disciples vis-à-vis their great task of interpreting their message to their day and generation. They were both ill-equipped by training and education to assay the value of the scientific jargon of their contemporaries; a jargon which fluctuates from decade to decade, a science whose literature is strewn with the wrecks of discarded theories. Their humbleness led them to assign greater value to these elements and citations than they merited—that is all. The point perhaps might be emphasized by a reference to Swedenborg whose better equipment in this respect may have contributed to the extent and endurance of his influence. For the rest my understanding of H. P. B. was—and is—that nothing could have been more abhorrent to her than any tendency to turn her message into a doxy, or herself into an idol.

London.

EDITH WARD

THOMAS NOELDEKE.

It is over five months that Thomas Noeldeke died at the age of 94. He was the greatest authority in his time in the domain of Semitic and Persian philology. No Parsi newspaper or periodical seems to have noticed his loss. Noeldeke was the author who made the Sasanian portion of Tabari's history of Persia accessible to the modern world. The ap-

pendices and notes written in 1879 remain unantiquated. He wrote his thesis on the "Shah Nameh," which is superseded only by the complete translation of the epic by the brothers Warner. Noeldeke's was the life of a devotee of pure learning such as we read of in the ancient Sanskrit literature, the Grihya-Sutras, for instance, and see hardly anywhere in India to-day. Our Indian professors care less for erudition and more for its emoluments (see THE ARYAN PATH for May, p. 289—Dr. Parulekar's article). By some of Noeldeke's works hangs a sorry tale as regards the so-called Parsi scholarship. A very pretentious book was written not very long ago, which was patronised with more generosity than knowledge, among others by the princely Tatas. It was unfortunately, however, discovered simultaneously in Bombay and Germany that the substantial portion of it was borrowed without acknowledgment, from an article in the *Encyclopædia Britannica* by Noeldeke. More curious still, when the plagiarism was exposed, some of the Parsi scholars who now call themselves "missionaries" defended the literary larceny. The Publishers of the *Encyclopædia* were prepared to take legal steps; but in view of the fact that it would have cost them heavily to prove their material loss they did not take the extreme step. We have been expecting the English translation of the German version of Tabari these ten years on the part of another Parsi scholar who has been maintained in Europe for a number of years by some wealthy Parsis with the usual bump of charity developed out of all proportion to the bump of intellect.

Bombay

G. K. NARIMAN

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

That which we falsely call progress has produced a materialism of the mind and a mechanisation of life which in themselves bear the seeds of evil destruction.
—LIND-AF-HAGEBY (*Progress To-day*)

In one sense a child is utterly at the mercy of what the adult chooses to tell him, for he lacks knowledge of the facts of the external world. On the other hand, he has an interior sense of reality, a direct perception of the value and significance of the unseen, and a something which tells him when his elders out of fear are lying to him and evading him.—GERALDINE COSTER (*Spectator*)

The world always holds men to that which is apprehended by the senses, and has no thought for the things of the Spirit. It never reaches, either in action or in desire, to anything beyond that which is seen and temporal. It restricts men's interests to the things of time and sense and perverts their spiritual faculties so that they become earthbound. (*The Times*)

. . . the influence of England on Germany's intellectual and cultural life is becoming increasingly powerful. Such subtle developments have rarely an immediate effect. Yet it is well worth watching tendencies of this kind, for in the long run they make a deeper mark on the course of history than naval treaties or changing dynasties or even international conferences. (*Everyman*)

The order of Nature is doubtless greater than our greatest thought of it, yet there follows too facilely the mis-inference that it is all being purposefully kept in order now. The Divine Artificer has been exchanged for a Divine Bureaucrat. The beauty of Nature is greater than we have yet discovered, yet there follows too facilely the mis-inference that the Creator paints the lily and adorns the rose. The Divine Artificer has been exchanged for a Divine Decorator. This won't do.
—SIR J. ARTHUR THOMSON (*Philosophy*)

Buddhism, it will be remembered, is also without faith in a personal God. Unlike Buddhism, however, communism is totally oblivious of the profundities of feeling and aspiration, of hope and of fear, which the individual man experiences when he faces the total problem of life. It is out of insights which men achieve when they face this problem that the most spiritual religions are fashioned. Communism can therefore never be a religion of individuals, but only of groups and classes who are so busy with a social or historic task that they have not had time or inclination to feel the problem of life itself profoundly.—REINHOLD NIEBUHR (*Atlantic Monthly*)

If there is a purposefulness behind Evolution, and if man is an instalment of one of the purposes, it may be our most urgent and practical duty to try to discern more of the great evolutionary trends so that we may assist in the fulfilment of more of the purpose.—SIR J. ARTHUR THOMSON (*Philosophy*)

ENDS AND SAYINGS

"———ends of verse
And sayings of philosophers."

HUDIBRAS.

Last month in this column we gave publicity to Mr. Gandhi's pronouncement regarding Christian Missionary effort. Since, Mr. Gandhi has issued in his *Young India* (23rd April) a corrected version of what the interviewer reported him to have said. We print it below :

If instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, they would use these activities of theirs for the purpose of proselytising, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another.

Our remarks of last month need no alteration. They stand true and gain strength from Gandhiji's elucidation of his own view. He says :

Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or why should the doctor expect or suggest such a change whilst I am under his influence? Is not medical relief its own reward and satisfaction? Or why should I, whilst I am in a missionary educational institution, have Christian teaching thrust upon me? In my opinion these practices are not uplifting and give rise to suspicion if not even secret hostility. . . . Conversion now-a-days has become a matter of business, like any other. I remember having read

a missionary report saying how much it cost per head to convert and then presenting a budget for "the next harvest." . . . To those who would convert India, might it not be said, "Physician heal thyself"?

Not only does the Christian Missionary need to heal himself, but millions of his own co-religionists in his own native land require his preaching for better morals much more than the Indian peasants; the submerged in his own native slums need his aid much more than the Indian submerged among whom he carries on a denationalizing propaganda and mass-proselytism. Furthermore, the Christian Missionary, to augment his funds at home, talks about the supposed weaknesses of the votaries of the great non-Christian faiths, among whom they have pursued their vocation; he also contributes to the augmentation of the colour-bar problem, as will be seen from an article to appear in our next number by that friend of India, H. S. L. Polak.

Between forced proselytism and inner conversion there is a difference as great as between darkness and light. Says Gandhiji :

Conversion in the sense of self-purification, self-realisation is the crying need of the times. That however is not what is ever meant by proselytising.

The psychology of inner conversion was fully examined by William James in his *Varieties of Religious Experience*. Theosophy has its own explanations to offer. On one point all agree: proselytism, forced or persuasive, from without is different from inner conversion. We maintain that the former is an evil, and the latter may result and in many cases has resulted in good. The process of inner conversion takes place in the human constitution unconsciously; but Theosophy does recognize the technique of deliberate and self-conscious effort which brings about inner conversion to deeper and nobler points of view. To make the Spiritual Will, at present passive, active; to transform the obstacle of fancy and phantasy into the king-faculty of Imagination; to put the mind beyond its restrictive function of receiving and co-ordinating impressions, and arouse it to Creative Ideation and to higher receptivity of Intuition and of Inspiration;—all this is included in the Discipline which Plato named Psychagogy and which Hindus call Yoga. This self-education and self-discipline is the duty which every man owes to himself, including the Christian missionary, who is often a crass heathen bowing down to his own kind of idols of wood and stone, a false pagan worshipping gods not of love universal but of dogmatism as hard as iron. To the question "Am I my brother's keeper?" Theosophy answers in the affirmative, explaining that he who is not earnestly and sin-

cerely attempting his own inner conversion, volitionally and intentionally, has no right to preach of the Doctrine of Conversion to others, let alone indulge in the folly of proselytism.

Mr. Colin Ross is known as a traveller who has visited every corner of the world during the last ten years. He has not only a philosophic outlook natural to so many German journalists, but in addition has the power to value human endeavours from a spiritual point of view. Some time ago he wrote on "The Fruits of Rationalization" in the Berlin *Geopolitik*, but we are indebted to the American *Living Age* for the translation. He pleads for rationalization not only of production and distribution of commodities but the whole of life. He says:—

If we consider the present economic situation, we must come to the conclusion that not a match or a saucepan can be manufactured without the good Lord's having a hand in it. That is not blasphemy or a frivolous joke, but a concise expression of the old empirical fact that we cannot get along without metaphysics, or at least not for long. If pure reason were enough, our age should be the happiest that has ever existed. Yet mankind is not completely happy or contented, though it is living under conditions that would seem unbelievably luxurious to former ages. Much as I admire Henry Ford, I cannot entirely share his view that perfect happiness on earth will be reached as soon as every man has his own automobile. Not that I have anything against the automobile; perhaps of all technical achievements it contains the greatest possibilities for human happiness. But it is as true now as ever that man doth not live by bread alone, even when

he eats his bread on the driver's seat of his own cabriolet.

The outer-sense life which people have been pursuing in the hope of gaining contentment, the soul of which is peace, has been proven a will-o'-the-wisp. In decades before the War the masses believed that if they could possess the riches of the classes the end of misery would be in sight. In these post-war years millions are feeling what only a few felt before, viz., that purchasable possessions are dead sea fruit. This perhaps is the greatest moral gain accruing from unemployment. Nature is compelling Europe and America to learn what they have stubbornly refused for long decades: human progress does not depend on outer objects, however much these may facilitate it. Unemployment is compelling the masses to go back on their cherished theory of happiness by means of bath-tubs, electricity, motor cars and cinemas. Even education, free and compulsory, has contributed substantially in disturbing the balance of power between the capitalists and the working classes while it was expected to beget equilibrium. In Great Britain the *moral* weakness caused by the dole is generally discussed, and the earlier the unemployed awaken to the fact that they must look within for sustenance, the better for the Western world. In Russia the true success of the Revolution is still to come. It will arrive on the day when the Russian people find out that economic strength, physical comforts, short hours of

work and long hours of leisure not only raise new problems but make harder the attainment of that knowledge which yields peace.

The civilization which is vanishing was built by applied science which subsists on sense-observation and analytic reason. But science itself has reached almost the limit of resources by which to see more minute or more distant objects of matter. Reason of a synthetic type is being sought—mathematics and philosophy are to the fore. Mr. Colin Ross is right when he says:—

We must either bow before nature and let her completely ordain the course of our lives, or we ourselves must assume control of the whole complex process. . . We must recognize that we cannot get along with reason alone, and that man, like the cosmos in which he lives, is not a wholly rational form. This unexplained and perhaps inexplicable paradox must not be omitted from our reckoning; in other words, we must take into full account the irrational part of man's nature and his spiritual needs.

Mr. Colin Ross seems to be of the same opinion as was expressed by THE ARYAN PATH in its issue of November 1930 (p. 691): He says:—

The Fascist movement is largely a substitute for religion and, paradoxical as it sounds, the Bolshevist fanaticism against existing churches is indicative of religious needs.

He concludes:—

To speak of such matters in connection with purely economic questions sounds rather strange, perhaps even somewhat fantastic and "unscientific". We can only await the developments of the future, and meanwhile: do not forget the irrational; it will yet play a dominant

ing rôle in our age of reality and rationalization.

What is this "Irrational" which ancient Brahma-Vidya and modern Theosophy calls Super-Rational. Has not this economic problem any connection with the statement attributed to Jesus that the meek shall inherit the earth, or with the example of Gotama who exchanged the crown for the begging-bowl? Is Mr. Colin Ross approaching the "Loin-cloth" theory of life which Mr. Churchill so cordially hates? or has he a new asceticism to offer?

The Hindustan Association of America has enlarged its Journal into a quarterly, and has named it *India*. The first number contains a report of an excellent speech by Prof. Rupert Emerson of Harvard University. Prof. Emerson is a keen student of political science and political economy, has studied European problems at first hand and is acquainted with developments in Russia. Speaking at the banquet of the annual convention of the Association, he said:—

One thing, however, is increasingly borne in upon me, and that is that India's problems will be far from settled when she has achieved self-government, whether it be in the form of full independence, Dominion status, or some unique hybrid. It is far easier to free one's self from alien rule than to achieve the ordered self-discipline necessary for self-rule If Indian nationalism should come to mean what European nationalism has meant—the oppressive

crushing out of diversity in order to secure uniformity—then the future is black indeed. One lesson that can be learned from the experience of the West is that oppression leads to a strengthening of the very forces that one attempts to root out. A religious community, or a language or a national community, which one seeks to force into an alien uniform mould comes to a new and vital consciousness of itself, and resists with a force that it itself, perhaps, did not know that it possessed. Nationalism breeds counter-nationalisms. It might even be suggested that India's nationalism has arisen in response to the pressure of Britain's nationalism. Is there not a grave danger that nationalism in India will lead to the appearance of counter-nationalisms within India? If the most enlightened minds of the West are coming to see nationalism as dangerous and anachronistic, is India light-heartedly to set her feet in that same path? I suggest that one of the greatest contributions that India could make to the world would be the discovery of a new path, which would reconcile her age-old diversity with the age-old unity of which she is again becoming freshly conscious.

If she is to live in the modern world I assume that she must make up for the material handicap under which she now labours, and dispel her poverty. But in the things of the spirit, India is incomparably rich. The danger to those spiritual riches which might be implied in a nationalist programme is too grave to be overlooked. It is in the realms of the spirit that the things I have been talking about dwell, and I hope that India may continue to lead in those realms by welding the diversity of her vast riches into the very structure of her loyalty and devotion to the Indian nation.

Prof. Rupert Emerson is a practical idealist and his words need to be weighed and pondered over by all lovers of India.

A U M

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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A MANTRA FOR MEDITATION

Nothing is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, and seeks by conjecture what is in the minds of his neighbours, without perceiving that it is sufficient to attend to the dæmon within him, and to reverence it sincerely. And reverence of the dæmon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from gods and men.

MARCUS AURELIUS

We are fast approaching a time when even large masses of people will evince recognition of the world which lies within each one of us, and which shapes for each the world without. Dependence on objects is giving place to dependence on ideas. This is a long step towards the world within. Happiness is more and more seen to be the product of a creative intelligence in the human heart. Some if not many recognize that the creative action of the heart increases in proportion as thirst for objects of sense decreases. In passing it might be pointed out

that a consideration of this decrease brings a subtle perception which refines and does not destroy our sense life.

Both these facts are surrounded by a great deal of vagueness. Many vaguely feel that God is within but they have obviously not yet arrived at a clear-cut perception of the truth, for such perception revolutionizes the whole of life. Some few vaguely recognize that between creative moral intelligence and sense-life there is intimate kinship, but they have not begun educating themselves to ascertain its nature and depth.

In every country of the world the thinking few are deliberately turning to the God *within*—the unchanging Consciousness which is the witness of the ever-changing subjects of thought and objects of sense. "The Spirit in the Body" is gaining for Itself a deserved place among the most advanced concepts of to-day.

"The Spirit in the Body" is a veritable *mantra*, i. e., it has the power of enlightening the mind which repeatedly meditates on it. It is a simple seed-idea with the power to fructify abundantly. One of the earliest effects of meditation on this *mantra* is the new value it compels us to give to the body, which is the Holy of Holies, and which has come well-nigh to be poisoned by monkish superstition and to be degraded by scientific materialism.

Marcus Aurelius calls the Spirit in the Body the Dæmon and urges upon men to attend to and to reverence him. He repeats the old doctrine of the *Gita* that passion leads to thoughtlessness and these envelop the Spirit as smoke surrounds fire. Two contending forces reside in the body, which is not itself the enemy of the Spirit; for it is not molecularly constituted matter, least of all the human body, that is our grossest constituent but verily the passions—the real animal centre. The body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. But also, through it, the Light of the Spirit shines; for, in it, the

God also abides.

Passion and thoughtlessness are an inseparable pair. All our thinking is so mixed up with desires and longings that the energy of thought itself has assumed a destructive aspect. Competitive thoughts, selfish thoughts, war-like thoughts, are destroying agencies; they are more powerful than trade-unions and big-business-trusts, more penetrating than armies, navies and air-forces. To free the mind from passion means gaining the power to attend to the creative faculty of Consciousness. The mind wanders among the objects of desire because it has not perceived the truth that it can as easily be impressed by the Spirit in the Body as by the Satan in the body. Earnest and religious people are so busy fighting the devil, and are so concentrated on him that they forget to seek the company of the God within. Neither by chastisement, nor by cursing, nor by fighting can we evict the Devil from the mind. When the mind *ignores* the Satan, because it is busy listening to the song of the Spirit, then only shall we succeed in living the higher life. The grand urge of evolution is not the withdrawal of the Spirit to its own shining and blissful abode, but to bring out its inherent Radiance and Joy as Benediction for the world of matter.

To seek the company of the Spirit in the Body is to engage in meditation on the nature of the Spirit. This brings not only peace but also knowledge. Then only

can the Spirit in the Body act outwardly, that is, become as it were an extraneous Potency.

Meditation is the prime need, and that the thoughtful admit. To what theme shall our meditation be directed? To the Spirit in the Body. Each human being is an incarnation of his God. So many men on earth, so many Gods in Heaven, and yet these Gods are in reality *One*. All that an average man can know of his God is what he knows of, through and within himself.

To aid him in his search the Spirit in the Body is given certain names, and repeated contemplation on them enables him to know Its nature. They are:—(1) Spectator (Upadrashti), (2) Admonisher (Anumantri), (3) Sustainer (Bhartri), (4) Enjoyer (Bhoktri), (5) the Great Lord (Maheshwara). This is the starting point of the meditation. It is however necessary, so the Divine Science teaches, to remember from the very outset that the motive for acquiring knowledge and gaining power is the service of our fellowmen.

Others can be helped and inspired by us with the help and inspiration of the God within ourselves. We must prepare ourselves to permit the God in us to act outwardly, i.e., to become as it were an extraneous Potency. Thus meditating on the *mantra* "The Spirit in the Body" we shall free ourselves from passion and thoughtlessness, and then know Its Creative Potency, make It act on the outward plane. Inspired acts are like a flame; in their turn they produce other inspired acts. A real picture is the mother of many pictures; a real poem begets more poetry; a real idol reveals the hidden ideals. A new meaning of the exquisite lines of Keats dawns upon us—

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness.

Meditation is prayer: Invoking the Spirit in the Body our minds gain illumination; our desires are purified; and our deeds become the shining creatures through which the radiance of eternity breaks upon this drab world of toil and poverty.

CRIME AND PUNISHMENT

[**George Godwin** is a very versatile writer. He has made two contributions to the well-known "To-day and To-morrow" series. He is also a novelist of promise and Gerald Gould, writing in the *Observer*, included Mr. Godwin's *The Eternal Forest* and *Why Stay We Here?* among the best novels of 1930. His latest work is a biography of a great eighteenth century navigator—*Vancouver: A Life*.

Our author points out that in reference to habitual and other criminals the obsolete absurd plea of sin has been replaced by mental disease—scientific terminology. But is not mental disease as vague and glamouring an expression as sin? The doctor may talk of disease, as the priest of sin; a disease may be the cause of a sin, but whence mental disease? Heredity does not answer the problem, for, who has not known of criminals born in non-criminal families and vice versa? The problem of criminology is psychological; can we not get at a better system of educating the criminal by taking into account the Law of Reincarnation and all it implies? Asiatic psychology has something practical to offer in the curing of crime—be it named sin or disease.—EDS.]

Society is always faced with the problem of those of its members who either will not or cannot accept and abide by the rules of conduct laid down by the majority.

The offender against tribal customs is dealt with arbitrarily; it is retribution. This element of revenge by Society upon the offender against it has continued down to the present day, much modified, it is true, and tempered by a growing element of clemency. This element of revenge in modern punishment is sufficiently obscured to pass unrecognised by the average citizen, yet it remains, and, remaining, obscures the proper objective of all punishment as postulated by both ethics and science.

What is the real problem of the anti-social individual, briefly stated? It is the protection of Society; the cure of the curable; the disposal of the irreclaimable residue.

When you read in your newspaper that some defaulting financier has been sentenced to seven years penal servitude you would do well to examine your emotions. They should be precisely those you would experience on hearing that the same individual was about to undergo a major operation for a serious, but curable, malady.

But they will not be anything of the kind. "Serve him right" about sums up the reactions of the average individual in such circumstances. He feels, quite naturally, that this swindler merits the mental agony and physical discomforts he is about to experience through the long years of his servitude. What ultimate *good*, either to the individual or to Society, will result is probably a question never asked, an aspect of the problem never present in the mind.

Yet it is obviously vital. For the captivity of an individual involves the punishment of all, since

each must contribute to his maintenance, while the only dividend that may be hoped for is restoration of the thief to the average honesty of the community.

In a word, we are to-day far more concerned with the reform of the wrong-doer than with the infliction upon him of mental or physical suffering.

In passing it must be mentioned that there are still some thinking people who hold that suffering in itself has a salutary effect. It is true that fear of suffering may deter, but it does not reform: *suffering, to purge, must be self-inflicted*. So it seems both ethically and scientifically sound that punishment should have as its chief objective what may be called a change of heart in the wrong-doer: in short, his reform and restoration to Society as a law-abiding and useful citizen.

The pursuit of this end is the preoccupation of a few brilliant minds to-day. As they envisage this problem, it is concerned always with the soul of man, with his psychological make-up, with his mental infirmities.

A few years since, and sometimes even to-day, such pioneers are belittled as visionaries, whereas, of course, they are very practical utilitarians. Their concern is always with causes. Why does one man elect to live upon his fellows instead of in co-operation with them? Why does one man surrender to the lust to kill; another to erotic perversions?

Formerly, the answer was always the same: It was summed

up in the word Sin. The psychologist uses another ideology. For right and wrong he substitutes normal and abnormal, mental health and mental disease.

The realm already explored by the psychologist concerned with criminal behaviour is too vast to touch on here. Man has in recent years probed to the rim of the Universe, uncovering immensities of space appalling to the human mind and beyond its comprehension. But he has also uncovered within the bony structure of the human skull an immensity no less staggering in its complexity.

Sin and virtue are not the simple attributes they once seemed to be, but of tremendous intricacy.

The causes that lead individuals to crime are many. It may be that the delinquent is mentally below the average and is consequently handicapped in the battle for existence. He finds that he cannot compete with his fellows so long as he observes the rules, that is, the laws, and he decides to play life's game without them. In our prisons, being steadily made less capable of struggling on the open market, are thousands of delinquents who are mentally below the average, or sub-normal.

Such men and women alternate between prison and brief spells of freedom. They are without social sense or morality because they are without intellectual equipment; for it is fairly certain that morality rests upon an intellectual basis, and for lack of it disappears.

These sub-normals should, surely, be the wards of Society: they

are to be pitied rather than punished, since they are the victims of a bad heredity. Very true is the saying that a man should choose his grandparents with great care.

Turn from the sub-normal types and we still have the problem of the individual equipped with excellent brains but who yet elects for an anti-social line of conduct. An individual may have a first-class intellectual apparatus and yet become anti-social in conduct by reason of emotional defect or instability. Modern psychology is making quite surprising discoveries with regard to this class of offender. It is becoming more and more certain that in a very large number of such cases of delinquency the root cause lies in the sex life of the offender, though, strangely enough and for reasons too complex to go into here, the sexual psychopath as often as not commits the non-sexual offence.

But the salient facts of the whole problem of the delinquent are fairly obvious to-day. We shift from the realm of the criminal lawyer to the quiet atmosphere of the psychologist's clinic. Much, if not all crime, is a manifestation of disease of mind or disease of body. The problem, then, is one of scientific treatment rather than of punishment. The object is reform, or reclamation, an object whose merits need no stating, since they are obvious.

There remains the problem of the individual who can never be restored to Society, and for him it would seem only one remedy is possible. Such individuals must

be segregated and cared for in the same way as we deal with those whose mental machinery has entirely broken down. The hopeless degenerate is an insoluble problem in himself, and his elimination probably lies by way of sterilization, though opinion as to this remedy is to-day divided among experts.

To-day, we lump all classes of convicted offenders into penal institutions that ignore the wide variety of defects in their unhappy inhabitants. Brutality, it is true, has disappeared: it did so when the social conscience of the community was roused by exposures of prison atrocities not so many years ago. But although actual torture, semi-starvation and other abominations have gone, there is little or nothing in modern prison life to make a "bad" man better, though there is much to make a "good" man worse.

The system is hopelessly unscientific and wasteful of public money and human material, and that is sufficient ground for its condemnation. The very fact that the prisoner is absolved from the salutary discipline of the struggle for existence must weaken him, so that, when he emerges, a free man, he is the worse of his experience in that he has forgotten the art of life and the capacity to struggle. Moreover, his self-respect has been wounded and an attitude of mind fostered that makes him see in every fellow creature a potential enemy, and in Society as a whole, a vast and amorphous threat to his existence,

an organization completely hostile to him.

"Every sentence," wrote Oscar Wilde after two years in Reading Gaol, "is a life sentence." That is as true to-day as it was when Wilde wrote it.

And it is true whether the first-offender never again returns to prison or becomes a recidivist. Of all offenders who come up for trial at our Assize courts and Quarter Sessions more than seventy per cent are persons previously convicted. That is a poor advertisement for the social usefulness of our prisons and is their condemnation.

It is probable that no radical reforms will come until there is a widespread demand for them from Society as a whole. There is not very much indication of any such awakening. Moreover, most of those who administer justice in our criminal courts or punishment in our prisons are extremely conservative: tradition means much in the realm of criminal law, and often the attitude of judges towards the man of science is tinged, unhappily, with a certain degree of contempt. There are judges whose minds are of an era that has passed: they stand for old and bad things, and the new rouses in them suspicion and sometimes hostility. Such judges continue to advocate flogging, a method which carries its own condemnation from the single fact alone that it must necessarily brutalize the inflicter of it.

How should Society deal with the murderer?

Recently a Committee of the House of Commons heard evidence and issued a Report on this subject. That Report has been the subject of an immense amount of criticism in the lay Press. The makers of it have been dubbed sentimentalists and so forth, and its conclusion, namely, that capital punishment, on balance, stands condemned, has been challenged.

The question of capital punishment may have fewer difficulties than is generally supposed. It is inflicted, of course, on the old Mosaic law—An eye for an eye: a tooth for a tooth. If you accept that doctrine, then no argument is of avail. Otherwise, much remains to be said.

I think the very strongest argument against capital punishment is that advanced by that able and tireless opponent of it, Mr. Fenner Brockway M. P. Mr. Brockway advances many sound grounds for its abolition, but none more impressive than this inherent quality of every death sentence passed: It is the irrevocable sentence of a fallible court.

We are assured that no innocent man could possibly be hanged for a murder he had not committed. That may possibly be, and nobody would question the care and scrupulous fairness of a trial for murder in a modern criminal court in this country. Even so, in the past, innocent men have been wrongly sent to the gallows. They may be again, and particularly is this a real danger where there is doubt as to the moral responsibility of the accused. For to hang an

epileptic for murder may be as great a miscarriage of justice as to hang an innocent normal individual.

The chief argument for the retention of capital punishment is that it acts as a deterrent. The experience of those modern States that have either completely abolished it, or have allowed it to fall into desuetude, would not appear to bear out this argument. Eighteen modern States have abolished the death penalty and without apparent increase in murder statistics.

The part played by every description of punishment involving either loss of liberty or loss of life depends upon the inevitability with which it follows the event. Certainty of punishment, whatever its form, is a deterrent. And when our prisons become the psychopathic institutions they should be, the fear of them will be just as much a deterrent as the present fear of Dartmoor. Man, above all, prizes life and liberty,

and the conditions of the loss of the latter is a minor matter.

America, which has in most of its States capital punishment, has the world's highest murder rate. It has it because there it is the exception, rather than the rule, for the murderer to expiate his offence on the gallows or in the electric chair.

To sum up, the whole problem of crime and punishment is a scientific one. Hitherto it has been handled and mishandled by empirical methods. They have failed and therefore stand condemned. Of that there is no question: there remains the choice of an alternative: we have to continue as we are, *manufacturing criminals*, or we have to recognize the central truth.

It is that only by mastering the causes of crime can we understand the mind of the criminal: only by applying the processes of psychological treatment can we hope to reduce crime to its irreducible minimum.

GEORGE GODWIN

The chief point is, to uproot that most fertile source of all crime and immorality—the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Re-incarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.—H. P. BLAVATSKY, *The Key to Theosophy* (p. 208 Indian Ed.; p. 248 American Ed.)

THE PATH OF JESUS

[St. John (xiv. 6.) attributes to Jesus the claim: "I am the way, the truth, and the life." There is so much confusion surrounding the personality of Jesus that widely different view-points about his message and mission exist. Below we print two articles typical of such divergence. Different minds interpret the life and works of Jesus each from its own standpoint; conversely there are those who seek in them a measure for their own depth of vision and discernment. These two essays present two such findings.—EDS.]

I

JESUS—THE NATIONALIST

[**Alexander Haggerty Krappe, Ph. D.**, is the well-known translator of the much discussed volume *The Messiah Jesus and John the Baptist*, by Robert Eisler. Theosophists and mystics will not readily accept his views and deductions about Jesus, his ways and teachings, but that is sufficient reason to let our scholarly author present his case in *THE ARYAN PATH*.—EDS.]

Christianity, alike in this to all the great religions which have conquered the world, is a compound product sprung from many rather diverse roots, and no history of Christian ethics which fails to make due allowance for this important fact can be called scientific in the ordinary sense of this term. Nor is it to be supposed that Christian ethics as such are identical with the ethics taught by the nominal Founder of the Christian religion. His views on ethical problems, it would seem, could be ascertained with relative ease from the Synoptic Gospels. Unfortunately, in their present shape these documents represent little more than a series of aphorisms, somewhat resembling the *Pensées* of Blaise Pascal, with this important difference that, whilst we know the date of these and the general circumstances attending their writing, the biography of the prophet known under the

name of Jesus of Nazareth has down to present times been an insolvable enigma. But it stands to reason that the ethical aphorisms embodied in the Gospels cannot be separated with impunity from the occasions on which they were uttered, and these are still in large part hidden from us. Still, from the general tenor of these maxims and with the help of the recent grandiose reconstruction of the Founder's life by Dr. Robert Eisler* we can in a certain measure form an idea of his personality and guiding principles. Above all, we may say with a certain amount of assurance what Jesus of Nazareth was *not*.

In the first place, Jesus was no ascetic; as a matter of fact, he was anything but that. No matter what has been said to the contrary, Judaism and the Semitic religions in general never did favour asceticism, and the existence of Jewish sects in the period of Christ

* Cf. *THE ARYAN PATH* I, 273 sqq.

holding ascetic views is to be explained on the basis of the state of mind created in any nation that is being ruthlessly oppressed by an alien conqueror. The New Testament leaves no doubt whatever about the fact that Jesus bitterly opposed the Pharisees, a sect with clear-cut ascetic tendencies, precisely because asceticism struck him as superfluous and, if not coupled with absolute sincerity, as downright pernicious. According to his view, if this earth was a vale of tears, it was so because man had made it so, in flagrant opposition to the purposes of a kind and benevolent Creator, who had wanted every Jew to enjoy his fields and his vineyard, and it was not through ascetic methods that the original state of bliss could be brought back. One can then not think of a greater contrast than that existing between the views of the Founder of Christianity and those of the ascetic orders of monks and nuns in the Byzantine Empire and the Christian Occident.

In the second place, Jesus was no philosopher in the classic sense. If the extant Gospels represent him somewhat in the rôle of a wandering sage, say of the cynic school, resembling in more ways than one the famous Apollonius of Tyana, this fact must be set down to literary tendencies all powerful in the Hellenistic world. The ancient Jews (like all the Semites) lacked the purely intellectualistic outlook to produce philosophers, and if

the Sadducees, the author of the Book of *Koheleth*, and Philo of Alexandria seem to form exceptions to this rule, these apparent exceptions must be set down to the all powerful influence of Hellenism and Greek culture.* Jesus was no intellectual, and to compare him to Socrates is as absurd as to compare John Wesley to Voltaire. Had he been an intellectual, he would have attacked his problem from quite a different angle; he certainly would not have attracted the type of followers he did attract, among whom there was no Plato nor even an Alcibiades.

Lastly, Jesus was no mystic, quite different in this from the founders of later religions, Mohammed, John of Leyden, Joseph Smith, etc., but alike to the ancient Jewish prophets, an Amos, a Jeremiah, a Hosea. Whatever statements in the Gospels may convey a seemingly contrary tendency are either ill-supported or downright forgeries. On the other hand, the accounts of his last hours are remarkably sober and quite devoid of the exaltation one would expect to find even in personages working under no religious impulse.

Jesus of Nazareth was chiefly, if not exclusively, a great nationalist leader and a social reformer; his ethical code can be understood only on the assumption of this premiss. To us moderns these terms appear only too contradictory, for in America and Europe at least the social reformers are

* I have dealt with one aspect of this all-powerful influence in a brief study published in the *Revue des études grecques*, XXXIX, 351 sqq.

precisely the ones who reject the nationalist claim. In the Jewish state of that time matters were altogether different. The upper classes, though by no means enthusiastic over the Roman rule, yet supported it because they saw in the Roman legionaries the pillar and support of the state of society as it then existed, which was obviously favourable to them. For the same reason the have-nots were the most bitterly opposed to the domination of the Holy Land by aliens; they were the most "nationalistic". Liberation from Rome then meant also liberation from the yoke of a feudal and capitalistic aristocracy and an oppressive hierarchy. The ethical teaching of Jesus, as embodied in the Sermon on the Mount, must be largely understood as the sum total of directions given by a general to an army about to take the field or to a garrison besieged in a fortress. This teaching implied two things, of equal importance to the minds of the fighters and their leader: a propitiation of the angry deity and a general peace among the fighters for freedom, that is, a cessation, not only of all private feuds, but also of all law-suits and of all legal wrangling. To make such a state possible, a universal peacefulness, a patience not ordinarily found among humans, and an equally rare helpfulness and charity were enjoined upon the faithful. In view of human nature everywhere, it must have been clear even to an idealist of the type of Jesus of Nazareth

that such rules were enforceable only for a limited period and under extreme stress, the common danger threatening all. It must therefore be doubted whether Jesus himself ever thought of attributing to his rules a permanency which by their very nature they could not possess.

Jesus did not and could not presume, in view of the Jewish religion, to proclaim these rulings on his own authority. He had to invoke Jahveh, the terrible god of the ancestors, as his ultimate authority. This produced, even in the most Christian parts of his ethical teaching, a queer twist which has vitiated Christian ethics to this day. The dogma of rewards and punishments after death having been adopted by all classes of the Jewish people, with the sole exception of the Sadducees, Jesus probably felt that he could not dispense with this notion as a moral support of his ethical code, a concession which was fraught with the most fatal consequences for Christianity.

Equally fatal, particularly from the purely practical view-point, was his adoption of the messianist hopes of the Jewish people. The type of mind receptive to such ideas, from the social point of view among the most dangerous, is invariably the product of a ruthless oppression: we have witnessed a similar sort of thing in Ireland and Poland. A large proportion of the Jewish people of the period were firmly convinced that Jahveh would not tolerate the Roman domination indefinitely

but would put a stop to it, and that soon, by destroying the oppressors and restoring the Holy Land to His chosen people, nay, that He would bestow upon that people the rule over the whole earth. This was in the idea of Jesus the "Kingdom of God," the "Civitas Dei," a sort of paradise here on earth, brought on by supernatural means, the action of Jahveh, in which every Jew, nay, every Messianist, would enjoy in peace his vineyard and his olive-trees, freed from the grinding taxation of his oppressors, the Roman State and the Jewish hierarchy. This faith Jesus took with him to the cross; even in his last moments he is reported to have promised to one of his two fellow sufferers a stay with him in paradise, and that the very same day of their death. What was meant was of course no heavenly paradise such as we find in later Christianity, a notion sprung from the Babylonian astral religion, but the earthly paradise, the oasis in the desert, with its palm-trees and its fresh waters, the true ideal of the poor Bedouin.

Pacifists have in and out of season laid a peculiar stress on what may be called the Pacifist trend in Jesus' teaching; they have been all too anxious to bolster up, as it were, their claims by some great religious authority—as if human Reason alone did not furnish the best basis and *raison d'être* of their views, which are after all nothing but sound common sense. The problem of the pacifism of Jesus of Nazareth is some-

what more complicated than most people are ready to admit. When he enjoined peace on his own followers, he did of course nothing more than what is done by any governor of a besieged fortress, and it is impossible to set these rules down to his pacifistic doctrines. Quite true, there is a good deal of evidence that for some time he preached a sort of doctrine of non-resistance with regard to the Roman oppressors. At all events, when he lays down the rule: "If some one compels thee to walk one league with him, walk thou two," it is difficult not to see in that "some one" a Roman officer forcing the Jewish husbandman or fisherman to serve him as a guide. At the same time it is clear that toward the end of his career Jesus abandoned these pacifist views and took up the sword. There is no reason to condemn him for this: mankind has not to this day evolved a method of resisting oppression without bloodshed. The Jews of the first century of our era were no nation of pacifists, and a purely pacifist Jesus would thus be a huge and unthinkable anachronism.

If in all these respects Jesus of Nazareth was a child of his time, it would be most unjust to overlook or neglect his character as a great reformer, although upon closer scrutiny he will be found to have stepped into the traces of the great Jewish prophets. Ancient religion was vitiated by an oppressive, wasteful, and, from the aesthetic point of view, disgusting and degrading sacramentalism;

the altars of the gods, not excepting Jahveh, reeking with the gore of the sacrificed victims. The Jewish prophets of old had attacked it, vainly. All they had been able to accomplish was the creation of the synagogue, the house of prayer, where the faithful assemble to worship Jahveh in spirit and in truth. Jesus' whole career and his final downfall are bound up with his hostile attitude toward the Third Temple and the sacrificial system of the Jewish priesthood. The new religion which he founded, though guilty of numerous relapses into the sacramental and ritualistic system he condemned, at least did away with the slaughter of animals on the altar of an imaginary blood-thirsty deity. What he could not accomplish with the more conservative portion of the Jewish people, the Romans accomplished for him: the fall of the Third Temple in A. D. 70 did away with the sacrificial system for good and all. The triumph of Christianity abolished it in Mediterranean and Northern Europe.

One is more hesitant about calling a step in advance his attitude toward individual responsibility, like so many other items of his teaching clearly a heritage from the Jewish past. The Greeks held a more humane and no doubt more correct view when they attributed the larger share of what we are pleased to call "guilt" to

exterior forces, called "gods" or "fate" by their tragedians, but which we moderns identify with the mysterious forces of inheritance, environment and the reaction of social and economic facts upon the individual. The Judeo-Christian idea of personal responsibility has left a sinister mark on the penal system of all Christian nations, and we know that we have no reason to be proud of the record.

In most other respects Jesus of Nazareth shared the fate of all reformers: he condemned the hierarchy, and it found its way back into his own religion; he condemned ritualism, and the ritual of the Christian churches outdid even the ritual of the Third Temple; he rejected asceticism and the monastic orders carried asceticism to even greater extremes than the Pharisees ever had; he had died attacking the State, and as late as the fifth century one of his most noble disciples, Saint Augustine, repeated his challenge; yet all this did not prevent the State, in the fateful years from 1914 to 1918, from sacrificing a hecatomb of ten millions of Christian men and women for an idea as un-Christian as any idea could possibly be. Truly, Julian the Apostate was wrong when he exclaimed with his dying breath: "Thou hast conquered, O Galilæan."

ALEXANDER HAGGERTY KRAPPE

II

THE HISTORICAL JESUS AND THE COSMIC CHRIST

[**William Kingsland** is an old time Theosophist, who wrote *The Esoteric Basis of Christianity* many years ago. His more recent book is *The Real H. P. Blavatsky*, which presents as true an account of her life and mission as has yet been given. Mr. Kingsland is a devoted student of H. P. Blavatsky and we welcome him among the contributors of THE ARYAN PATH.—EDS.]

For the student of Theosophy—the Ancient Wisdom, not the modern psychic perversions—both the Old and the New Testament writings bear on their face the hall-mark of their origin in the carefully guarded secrets of the Hierarchy of Initiates who have preserved the esoteric or Gnostic teachings from time immemorial. Thus Philo writes in the first century A. D.—

Most excellent contemplators of nature and all things therein, they [the ancient sages] scrutinise earth and sea, and air and heaven, and the natures therein. . . They have their bodies, indeed, planted on earth below; but for their souls, they have made them wings, so that they speed through aether and gaze on every side upon the powers above, as though they were the true world-citizens, most excellent, who dwell in cosmos as their city; such citizens as Wisdom hath as her associates, inscribed upon the roll of Virtue, who hath in charge the supervising of the common weal. . . Such men, though (in comparison) few in number, keep alive the covered spark of Wisdom secretly, throughout the cities (of the world), in order that Virtue may not be absolutely quenched and vanish from our human kind.

Philo expounded the *Logos* doctrine, and even uses the term "Only Begotten Son,"* but he

makes no mention of Jesus with whom he was contemporary.

But the Old and the New Testament documents as we have them to-day also bear on their face sad evidences of mutilation, perversions and additions at the hands of those who never had the key to their inner esoteric interpretation; at the hands of those who endeavoured to historicise the narrative and materialise the doctrine: their success being only too evident in the darkness, superstition and cruelty in the name of "Christianity" which closed in on the Western World after the second and third centuries, and which survives even to-day in numberless "Christian" communities.

The fanaticism of the early Christians is well enough known. The ancient monuments of Egypt bear sad witness to the effort to destroy every trace of the origin of the Christian doctrines in the earlier religions and myths, whilst the destruction of thousands of documents which would have given us the now much desired evidence in that direction is also on record.

* Max Müller, *Theosophy or Psychological Religion*, p. 412.

But the student of Theosophy is not so much concerned with historical evidences as are some of our scholars and apologists. The evidences for the derivation of the Biblical records from earlier sources are gradually emerging, and may well be left to take care of themselves. Possibly their complete disclosure would be too great a shock for the many sincere and devout Christians whose whole outlook on life, both here and hereafter, is bound up with the literal historical narrative and the traditional doctrines.

Origen wrote:

The narratives of the Doctrine are its cloak. The simple look only at the garment, that is, upon the narratives of the Doctrine; more they know not. The instructed, however, see not merely *the cloak*, but *what the cloak covers*.

Note that it is only the "instructed" who recognise the inner esoteric meaning of the narrative. Who are the instructed? Where and how did they obtain that instruction? Obviously not from the Church, unless in those times the Church had a real "Esoteric Section"; for the traditional doctrines of the Church are based on the literal narrative. The history of the Christian Church, indeed, is one long record of the persecution of those who endeavoured to teach the inner doctrine. These were the "heretics"; and we all know the cruel record of the Church in its dealings with them. We all know how bitter even to-day is the feeling of the upholders of the literal narrative against those who in any way dispute its veracity.

Are there then none to-day who can instruct us in the inner doctrine. Assuredly there are; but the individual must have cast aside all his prepossessions as to the narrative before their instruction can appeal to him; and he must seek, and seek earnestly, before he can obtain "the pearl of great price," the pearl of spiritual truth.

It is hardly possible to recognise "what the cloak covers" by a mere examination of the "cloak," however closely it may be studied. The narrative must be interpreted in the light of a wider and deeper knowledge derived from other sources. Take for example the first two chapters of *Genesis*. Suppose that we had nothing else than this narrative to instruct us as to the origin of the material world and of humanity. Suppose that we knew of no other similar narratives of an earlier date than that of *Genesis*. Suppose that we had no scientific evidence as to the processes of nature, or the age of Man on the Earth:—how then could we interpret the narrative otherwise than literally? But such was practically the state of affairs up to the commencement of the XIXth century, when geology began to challenge the *Genesis* narrative. It was only in the middle of that century that biology also issued its challenge as to the origin of Man.

But even so, the challenge was only in relation to physical facts, and hardly touched the spiritual aspects of the question apart from theological dogmas.

We find Man, humanity, imperfect, debased, evil, sinful: yet struggling and aspiring to reach a *spiritual* perfection. We may use the term *spiritual* to cover the effort to achieve a perfection of truth, goodness, and beauty, and not in any special theological sense. Man is conscious of his imperfection; conscious also of a possibility of perfection; and, indeed, is not without historical examples of those who have attained to it in a marked degree. Among such was Jesus of Nazareth.

Here in fact is the great problem of Humanity. It lies in the vast difference in the degree of attainment of a *spiritual* quality of life between one individual and another; between one race or community and another. Why is one individual an ignorant savage, another a Confucius or a Plato, a Buddha or a Christ?

For Christianity, which only grants to the individual one life on earth, and no pre-existence—although an eternity of post-existence—the problem is insoluble. It must necessarily fall back on “the Will of God.” The only teaching that offers any solution is that of Reincarnation and Karma; or briefly the evolution of the individual through a natural law of cause and effect operating in the spiritual as well as in the material world, and the interaction of the two.

But for evolution we must have a driving power; and we are undoubtedly conscious that that driving power is *within* ourselves. We are conscious of a power

within ourselves which is a potentiality for a higher and still higher degree of attainment in truth, goodness and beauty.

These are *spiritual* qualities; and moreover, be it noted, they are, in so far as they are desired in and for themselves, absolute values; that is to say, being desired solely for themselves, they have no *relational* value. We consider that they are impure if we give them any relational value. The man who only tells the truth because it is expedient to do so, has no spiritual quality of truth in him. The man who is “good,” i. e., *moral*, merely because the community demands it of him, has not necessarily any spiritual quality of goodness in him. Christian teaching is sadly lacking in this matter. It countenances killing for “sport”. The man who goes out to kill for sport may be a good man in the Christian conventional sense, but he is not a good man spiritually. He has not taken to heart the maxim, “Thou shalt not hinder the meanest creature upon its upward path.” Probably he never heard of such a maxim, for it belongs to a higher code than that of conventional Christian ethics.

The confusion in the Christian Church between morality, expediency, and the spiritual quality of goodness is perhaps nowhere better illustrated than in the conditional countenancing of contraception by the late Lambeth Congress of Bishops.

As regards beauty, it is more clearly recognised that our aesthe-

tic sense has an absolute value. And though "art for art's sake" may possibly sometimes degenerate into a shibboleth, at root it is recognition of the spiritual and absolute quality of beauty.

What, then, is the source and origin of this spiritual quality in our nature which is ever seeking a fuller expression? We may consider it quite apart from any theological speculations or teachings. Since we undoubtedly as individuals have this spiritual quality in greater or lesser degree, and since it is a constant inner urge to attain to a higher and still higher perfection—unless, indeed, we "quench the spirit"—is it not evident in the first place that what we are seeking is a realisation of *ourselves*. We are seeking self-knowledge, self-expansion, self-expression: urged to that, not by force of outward circumstances but by an inner urge which overpasses mere expediency.

This is not to deny the pressure which environment undoubtedly exercises; and of which, in the earlier stages, it is possibly the predominant factor. To be compelled to do right because of community values, has at least a restraining as well as a directing influence towards the higher values of truth, goodness, and beauty for their own sakes; but they can never in themselves give the motive for the pure and absolute value of the thing in itself.

This inner impulse towards a realisation of spiritual values lies, then, in the impulse of our own higher spiritual nature. We strive

to realise *ourselves* in an ever increasing degree of perfection.

But to realise ourselves thus is to realise our oneness with God—if we must use that term for the Root and Source of All. The ancient writers of the *Upanishads* realised it when they wrote:—

"What that subtle Being is, of which this whole Universe is composed, that is the Real, that is the Soul, *"That art Thou."*

Gautama the Buddha (the Enlightened) realised it when he preached the liberation of *Nirvana*—the full return in consciousness to that spiritual Source from which we went out, but from which we have never been separated. Jesus the Christ (the Anointed) realised it when he claimed his divine Sonship—and ours.

If man has a physical body, it is because there is a cosmic physical world. If man has a mental nature, it is because there is a Cosmic Mind; though this is not so clearly or universally recognised. Professor Eddington has recently made some approach to it in his work *The Nature of the Physical World* by suggesting that the ultimate *Substance* of the Universe may be "Mind-Stuff". Possibly "Mind-Stuff" may be the ultimate *Substance* considered as possibility of object or phenomenon as distinguished from subject or Self; but it cannot be that subject or Self, for Mind is just as clearly an instrument of the Self as is the physical body. That Cosmic *Self* we do not call Mind, but *Spirit*—or God considered as the Absolute.

If Man, then, has a spiritual nature it is because there is a Cosmic Spirit. The root fact is that nothing can appear or be manifested in the individual which is not in the first instance cosmic in its nature. The individual is only a particular example of the universal.

The Gnostic and mystical character of the IVth Gospel can hardly be disputed. In that Gospel Jesus speaks as the *Logos*, just as Krishna does in the Hindu Gospel the *Bhagavad-Gita*. Theology would have us believe that the claim of Jesus to be the "Son" of God was a unique claim; not even recognising that the use of the terms "Father" and "Son" are concessions to the poverty of human conceptions. They are purely anthropomorphic conceptions. Moreover it leaves out the "Mother" of the *divine* Trinity, Father-Mother-Son; but to make up for this it introduces the "Holy Ghost," and deifies the earthly physical Mother of Jesus.

But as regards the oneness of Jesus with that Cosmic Spiritual Principle of the Universe commonly called "God," we have seen that the writers of the *Upanishads* had already arrived at the conception of that oneness, and it is contained in many other pre-Christian documents.

If for weaker minds the conception of a heavenly *Father* who personally superintends every detail of their lives is necessary, it was perhaps part of the method of Jesus to supply that need, even as Paul found it necessary. "And

I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. . . . Howbeit we speak wisdom among the full-grown . . . God's Wisdom in a mystery."

Paul's central doctrine was the indwelling Christ, the Cosmic spiritual principle, even as it has been the teaching of the Initiates of all ages. "Christ in you," the Cosmic Logos, the "divine spark," the "light which lighteth every man coming into the world," if the man would but fan it into a divine flame. It is the innermost divine nature of every individual—nay, of every atom; for in its ultimate nature—or shall we not rather say, in *reality*—there is nothing which is not the very *Substance* of "that Subtle Being of which this whole Universe is composed".

But *in appearance*, *i. e.*, in our consciousness, *things* appear to be individual and separate. The trouble with man is that he has lost the consciousness of his spiritual divine nature, albeit he is painfully struggling back to that consciousness. It is a consciousness which he possessed before his "Fall". It is the loss of it which constitutes the "Fall". As that fine Theosophist Jacob Böhme says, it has "faded" with his fall into physical generation. But thereby hangs an esoteric anthropology which is far beyond anything that modern science can disclose, or that traditional theology can accept. Yet it is plainly there in the Bible when you are "instructed". And not in the Bible me-

rely, but in the writings and sayings of mystics and initiates in all ages. It is the ancient Wisdom Religion or Theosophy.

The historical Jesus, then, we say, was a man like unto ourselves, but one who had realised his divine nature in a supreme degree. And so for us, if we call ourselves Christians, it would be in the sense that we endeavour to do the same thing, and take Christ as our example. Religion (*re-ligio*) is not the worship of or dependence on a man-made concept of a transcendental personal Being, but it is the effort to attain to an ever increasing consciousness of our own inner and essentially divine nature in its unity with the ultimate Cosmic Principle—about which all human speculation in terms of the formal mind is futile. As we attain to that fuller consciousness of unity our powers for action in this world increase, even to the extent of so-called miracle; though anything of that nature consciously performed is merely a deeper knowledge of natural law. Spirit is omnipotent, and can accomplish "miracles" of healing as well as in other directions.

How immensely it would simplify all our "Christianity" if this were universally recognised. Is it not in fact the *Gospel* of the future: "Christ in you"? But theology stands in the way with its doctrines of the Trinity, the Virgin

Birth, the Atonement on the Cross, the physical Resurrection, and what not: all derived from the acceptance of the literal narrative from *Genesis* to *Revelation*.

All these theological concepts were formulated at a time and in a community when knowledge and concepts of the Cosmos and of Man's nature were exceedingly primitive. They survive to-day, but are exceedingly in question, and, indeed, are rapidly being overpassed. They certainly cannot survive for many more generations notwithstanding our modern "Fundamentalists".

And with a reformed Christianity there may possibly be the chance of a reformed world, and an end to crime and war.

Finally, and as regards other religions, we may take to heart the words of Krishna in *Bhagavad-Gita*, where he speaks also as the *Logos*, the universal or cosmic active spiritual principle.

"In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein."

Call it Christ or Krishna, which you will; but it is the *Cosmic Spiritual Principle* which is the innermost nature of everyone of us—did we but realise it in some practical degree.

A general recognition of this would mean an end to all religious strifes and hatreds.

WILLIAM KINGSLAND

THE PATH

A ZOROASTRIAN VIEW

[Dr. Sir Jivanji Jamshedji Modi is the well-known author of books and brochures too numerous to mention. The following simple presentation will interest all Parsis and those others who are not familiar with Zoroastrian view-points.—EDS.]

The English word "path" is *patha* or *pathan* in the Avesta (Sans. *panthan* पन्थन, Germ. *pfad*). It comes from the Avesta root "path," Sans. "path" पथ् to go. *Pathma* is another similar word in the Avesta for "path". From this word comes the Avesta word *pathmainya* which, besides meaning path, "road," or "way" has come to mean "provisions (to be carried for the road.)" Like the English word "door," which is Avesta *dvara*, it has taken a religious signification, meaning "the path leading to righteousness". The word *pantan* is the basic form of *pathan*.

There is an Avesta saying, mentioned in the colophons of several old manuscripts, which signifies vividly the religious signification of the word. It says: "*Aêvô pantáo yô ashahê. Vîspê anyaeshâm apantâm.*" i.e. "There is only one path viz. of *Asha* (righteousness). All other paths are no paths."

Different religions have different words, expressive of the different principal guiding characteristic of the teachings of those religions. They may be called the watch-words of those religions. For example, Love is such a word for Christianity, Beauty for the

ancient religion of the Greeks. So, for Zoroastrianism, we have *Asha*. It is one of the few technical words of Zoroastrianism which cannot be exactly rendered into any other language. It corresponds to Sanskrit *rta* रता of the Hindu writings. The English word "right" comes close to this *rta*, this *asha* of the Avesta. So *Asha* is Righteousness—righteousness in thoughts, words and deeds. Hence the above saying that "Righteousness is the only path. Others are no paths."

Now a path leads us somewhere. Where is the *path of righteousness* expected to lead us? It leads us to happiness in this world, to happiness in the next world. It is the path of, and to, salvation. As said by Dr. Haug, the moral philosophy of Zoroaster "was moving in the triad of thought, word and deed."* As said by Prof. Harlez, the notion of "virtue" (virtue) sums itself up in that of *asha*. According to the Vendidad, *asha* or righteousness is practised by the preservation of good thoughts, good words and good deeds (*humata, hukhta, hvarshta*). A dialogue in a Pahlavi Book of Advice (*pand-nâmeh*)† thus presents to us the importance of this

* Haug's Essays on the Parsees, 2nd ed. p. 309.

† *Ganj-i-Shâyagân*, Dastur Dr. Peshotan's Text 2-7.

triad which lead to the path of Asha.

Q. Who is the most fortunate or happy man in this world?

Ans. He who is the most innocent.

Q. Who is the most innocent man in the world?

Ans. He who walks in the *path* of God.

Q. Which is the path of God and which that of the devil?

Ans. Virtue is the path of God and vice that of the devil.

Q. What constitutes virtue and what vice?

Ans. Good thoughts, good words and good deeds constitute virtue; and evil thoughts, evil words and evil deeds constitute vice.

Q. What constitute good thoughts, good words and good deeds and what constitute evil thoughts, evil words and evil deeds?

Ans. Honesty, Charity and Truthfulness constitute good thoughts, good words and good deeds; and dishonesty, want of Charity and falsehood constitute evil thoughts, evil words and evil deeds.

The Pahlavi *Viraf-nameh* gives an instructive and inspiring message regarding the only true path, the path of righteousness. Ahura Mazda says to Ardâi Virâf, the Iranian Dante, the Iranian St. Adamnain:

"O Ardâi Viraf! tell the Mazdayasnans of the world that there is only one path and that (is the path) of Righteousness, which has come down from old for religious-minded people. The others are no paths. You follow that only path of Righteousness. Never turn away from it in prosperity or in adversity or in any other circumstance. Practise good thoughts, good words and good deeds. . . . Follow the path of virtue and shun that of vice. Be informed of this, that your cattle will be reduced to dust, that your horses will be reduced to dust, your gold and silver will be reduced to dust, the bodies of men will be reduced to dust. (But) that man will not be reduced to dust who will praise Righteousness and do righteous acts of meritoriousness."

Work or industry helps righteousness. It leads one to the path of righteousness. Want of industry leads to misery. An Avesta maxim says: "*Nôit érézi-jyoi frajyâitish, nôit fshuyantê dregvanç, pairî*" i.e. "No harm comes to the honest and to the

diligent, (even when) living among the evil-minded." Here, we see that Industry is associated with Righteousness as saving one, even when surrounded by evil-minded persons. Both, one's honesty and diligence, act, as it were, as one's saviours. The Pahlavi version of the above Avesta maxim puts the signification in clearer words when it says: "No disaster (occurs) unto him who lives aright, nor unto him who is diligent." We learn from the *Vendidad* that Zoroastrianism elevates Work to the position of Worship. It advocates very strongly the cause of agriculture, which, in ancient Iran, served as a typical industry. So, Gibbon (*Decline and Fall of Roman Empire*. Edition of 1845 Vol. I p. 124) very properly speaks of the Iranian teaching of the advocacy of agriculture as "a wise and benevolent maxim".

The Avesta goes to the length of saying that the spread of agriculture is the spread of religion itself. We read the following dialogue:

O Holy Creator of the Material world! Wherein lies the spread of Mazdayasnian religion? In the plentiful sowing of the corn. He who sows corn, sows Holiness. He (thereby) causes the spread of the Mazdayasnian religion, as it were, with hundredfold acts of Yaçna recitals. Where grows corn, there, the Daêvas or evil (influences) are destroyed.

Here, we see that the work of agriculture is raised to the position of reciting prayers. Agriculture, as the archetype, the type of types, of all good work, is raised to the level of Worship. "Laborare est orare" is a maxim of the Avesta. We are reminded of another Latin proverb, "servire est

regnare" (to serve is to reign). Whenever and wherever you have to serve, serve well, serve with all your heart. Such service is no service in the ordinary sense of the word, but it is equivalent to reigning, or ruling. "Do your work well and you are not a *servant* but a ruler." According to the *Vendidad* (Chap. IV), when you owe a duty to somebody, and you do not do that duty, you rob the person to whom duty is due, of something that is due to him.

However poor the nature of work, whatever it be, one must work with honesty, energy and diligence. There is no reason to be ashamed of one's poverty. Ruskin puts it very beautifully. The nature of your work must matter little. How you do it matters much. Goethe in his *Parsinameh* or *Buch des Parsen* (Book of the Parsees), represents an old ancient Iranian as making his "testament of the Old Persian faith". The testator asks his Persians even the poorest of the poor, to have courage and self-respect, and to look to their work—of however low sort it may be—with a kind of consolation that the result of work, however poor, will, if well done, serve a Higher purpose. He says to a poor wood-cutter or wood-carrier and to a poor labourer who collects cotton from fields: "If you carry wood do it joyfully; for you carry the seed of the early sun. If you pluck *pumbah* (cotton) you may confidently say: This will be made into a wick and bear the Holy." (Vide my Paper

on *Goethe's Parsinameh* in my Asiatic Papers, Part II p. 144). What Goethe means to say is this: The followers of the old Persian faith were asked to look on their work, however low and humble, with self-respect and dignity, taking it, that all good work goes to or adds to the Glory of God. A poor wood-carrier while carrying wood may elevate his spirit with the inspiring thought that the wood he carries or cuts has in it the seed of the Sun the great Luminary of the earth. If we carry on Goethe's idea further, we may say that a wood-cutter or wood-carrier may be inspired with the thought that, poor though his work was, the result of that work *i.e.* the wood which he cut or carried, was in the end to cook the food of a royal personage as well as that of a peasant, or that it was to burn on the high altar of a sanctuary where stood a king or peasant for worship. The labourer who plucks cotton-flowers is to take a solacing and inspiring thought, that however poor his work may be, the result of that work, *viz.* the cotton that he plucked, will go to illuminate the lamp of a great holy sanctuary.

A Pahlavi writer gives, as it were, a concrete instance of how Work serves the purpose of Worship. A Parsee is asked to say his prayers three times during the day; (a) in the early morning, (b) at noon, and (c) in the afternoon at 3 o'clock. Now, it is said there, that it is not incumbent on a good housewife to say these three pray-

ers. If she diligently attends to her domestic duties and busies herself in that work, her work is like worship.

In the *Ganj-i-Shâyagân*, the Sun himself is represented as giving a message at the above three periods of the day, to the people of the world to be alert on the path of duty. (a) The early morning (Hâvan gah) message is: Be busy (tokhshâk) in virtuous deeds; (b) the mid-day message is: "Do not forget the duties of a married life; (c) the afternoon message is: Repent for acts of omission of duty, if any. This teaching means: "Read duty in your prayers of the three periods of the day." It is well said that "Prayer is a self-preaching sermon."

Heaven is the abode of happiness or Bliss and one goes there by his good work. According to

the Vendidad (XVIII 26-27) the fire of the family-hearth when kindled in the early morning by a good diligent housewife, blesses the family, saying: "May Cattle increase in thy house. May thy progeny increase. May thy mind be active. May thy life be active. For all the nights that thou mayest happen to live (*i.e.* for all thy life) may thou live in the pleasure of a happy life." Even the earth blesses the workers and curses the idlers (Vend. III 25-29). The result of one's action increases with interest. One's good deeds do good, not only to the present generation, but even to future generations. The standard of the sense of duty must be high. Duty, when done well, brings happiness; duty neglected brings misery. One's kunashna, kerdâr, (karma) deeds have lasting effects.

JIVANJI JAMSHEDJI MODI

THE COLOUR BAR

[H. S. L. Polak, is now prominently identified with the cause of the coloured races for which he has worked for some thirty years. He was with Mr. Gandhi in South Africa from 1904 to 1910, and during the time he was out of England from 1903 to 1917 touched East Africa and several times visited India where he last was in 1928. He writes on the subject he has made his own.

He is chairman of the Executive Committee of the newly-formed Joint Council for the Promotion of Understanding between White and Coloured Persons in England, honorary secretary of the Indian Overseas Association, and the London representative of the Imperial Indian Overseas Citizenship Association. He has represented East African Indians on various occasions; and expects to be in close touch with East Africans in connection with the forthcoming Joint Select Committee of Parliament on Social Union in East Africa.

On this subject THE ARYAN PATH has already published contributions from Lord Olivier, J. D. Beresford, "Explorer" and others.—EDS.]

The complex, difficult and dangerous problems associated with race and colour have probably, from very early times, produced friction and separateness among groups of people. There are to be found a number of old references to these problems, which doubtless baffled those who, in ancient times, sought solutions and found them, as we do occasionally to-day, in domination and destruction, where they were not discovered in intermarriage and miscegenation.

In our time, race and colour problems have become the more acute and difficult of solution as a materialist concept of life has spread among the nations—and especially the Western nations—and rapid means of transport have brought masses of people, at different levels of civilisation or of economic development into closer contact with each other, before they were ethically prepared for the more intimate association. This unpreparedness

has upset the delicate balance of human relations, and has resulted in an artificial and unstable equilibrium of forces, brought about by temporary tutelage, exploitation, and imperialist adventures of different kinds. Speedier means of intercourse have resulted in unsettlement, instability, spiritual unrest and political discontent. The dominated have sought to displace the dominant, the exploited to expel the exploiters, the so-called inferiors to assert their equality with the so-called superiors. The friction and separateness have thus become more accentuated and obvious. Sensitive people of both groups have become more aware of the difficulties thrown up by an increasing race and colour consciousness, and are seeking for means by which the friction may be removed and the separateness converted into a collaboration of individuals, groups and races.

The first thing has been to

recognise the fact of the existence of these problems, and even that, in some places, they have, in recent years, become more widespread and disturbing. In England, for example, the realisation of the colour-bar has resulted in the setting up of a Joint Council for the promotion of a better understanding between the native white inhabitants and the coloured people who are, either temporarily or permanently, resident among them. In hotels, restaurants, flats and boarding-houses, it has been found increasingly difficult to obtain suitable accommodation for coloured visitors, however distinguished. Untenable excuses for refusing it are being analysed and an attempt is being made to rationalise the fear and prejudice upon which the refusal is often based. In the Universities, colleges, Inns of Court and hospitals, similar impediments are found and have to be overcome. In social life, contacts are apparently less easily made than of yore, and an endeavour is being made to examine into the nature of this most unpleasant and undesirable feature and to provide a remedy, if possible.

It is interesting to study and try to understand the causes to which some observers attribute the growth of race and colour prejudices in England. In the first place, though not, perhaps, the most important, is the missionary influence. *It is not unnatural that Christian missionaries should have emphasised the spiritual*

darkness of the barbarous and semi-barbarous tribes among whom their lot has been cast, or stressed the differences of outlook and practice and the weaknesses of the votaries of the great non-Christian faiths among whom they have pursued their vocation. And so barbarism and degraded practices have become popularly ascribed to people of colour who have come to England from time to time for purposes of business, study, professional occupation, or merely as visitors. The criticism among the uninformed—and they are the majority of the population—has been indiscriminating, and idolatry and polygamy, disease and dirt, not to speak of more unmentionable things, have been associated in the public mind with the coloured representatives of the most ancient alien cultures.

Another adverse influence has been the return to England, during the last two generations, of white administrators and their families from India, and their settlement upon retirement in certain semi-fashionable suburbs in London, and in various parts of rural England, especially in the warmer South-Coast towns. There they bring into general circulation the imperialist prejudices that belong to an older era of Indian administration, and that have become the more hardly crystallised as nationalist assertiveness and resentment of foreign domination in India have become more vocally manifest. The challenge to white supremacy has but too often produced a bitterness and a

vindictiveness on the part of the retired bureaucrat or business-man that find their target in the sensitive Indian student or other visitor from the East who seeks admission to institutions and social quarters in this country that would enable him to understand our ways and customs, and would help him to acquire that balance of knowledge and judgment that should assist him, in his turn, to place racial relations in a truer human perspective.

Yet another influence making for bad blood between the races has been the great influx of visitors from America and from the Dominions, during recent years. The anti-Negro bias of the former and the "white" race-cult of the latter have done much to increase racial tension, and such instances as the refusal of entertainment, even in the best hostelries in London, to such great Negro artists as Paul Robeson and Roland Hayes may be directly attributed to these factors. Associated with the American and Dominion influence, too, is the effect, in the University of Oxford, of the presence of the Rhodes scholars from overseas upon academic opinion; whilst the retired Anglo-Indian official who has settled in the University centres, where he not infrequently occupies a position of importance, sometimes helps to create prejudice by circulating, in private, if not in public, doubts as to the fundamental equality of capacity or character on the part of Indians.

On the part of the British,

there is an objection to the encouragement of the more intimate side of social intercourse, on the score of difference of cultural values, religion, or social custom, which would render undesirable those relations of the sexes that would ordinarily lead to intermarriage. On the side of the visitors, the prejudice is accentuated by an ignorance of the habits of the country, a crudeness of outlook, an unfamiliarity with the ways of thought of the average citizen, a frequent tendency to draw disparaging conclusions based upon a superficial apprehension of the manners and customs of the strangers among whom they have come to reside, and a readiness to contrast them unfavourably (and audibly) with the more familiar ones of the homeland. In the case of Indians, there has been a growing national consciousness that has often expressed itself in language and conduct of a kind that have, in their turn, offended against the canons of good taste and the obligations of the hospitality that they as guests, have accepted. In most cases, on both sides, instances of friction resulting in bitterness attributed (not always truly) to racial ill-will, would have been avoided with a modicum of imagination, common-sense and good manners.

Economic competition in professions and occupations plays its part, too, in the estrangement of people. At the ports, there are occasional racial riots, due to resentment on the part of the white seamen against the coloured men

whom they suspect of underbidding them for employment. Such cases as these are likely to occur especially when, as now, unemployment is widespread. Curiously enough, complaints from the coloured doctors, of racial prejudice among their clientele, are infrequent, due probably to the fact that, where economic competition is absent, the working classes, among whom most of these doctors ordinarily practise, do not readily react to colour-prejudice; from which one draws the conclusion that this strange aberration is largely a matter of class, and is most frequently evidenced among the classes that are being dispossessed of a monopoly or a vested interest which has given them heretofore a position of privilege or advantage that is now being challenged and endangered.

It is difficult to see where the remedy lies, though, to some extent, the solution is to be found in the turn of events themselves. As the coloured peoples' assertion of rights in their own country becomes recognised and they obtain the management of their own affairs, it is likely that the reactions upon their representatives in England will grow more favourable and that friendlier relations, founded on equality of status and a readier perception of mutual

dependence, will be developed. It is certainly less probable that discourtesy and prejudice will survive, in some circles, at least, where they now are not uncommon, when it is more clearly realised that self-governing communities and groups are happier and more amenable than those that are ruled and whose affairs are administered for them by alien people, who can never escape from the suspicion that they are not altogether disinterested, but have private ends of their own to serve at the same time. The self-governed, too, will be the less prone to self-assertion and aggressiveness, as their energies are more fully and profitably engaged in the management of their own affairs, and their virtues and qualities are allowed to speak for themselves. And when racial tension is thus relaxed by the removal of these preoccupations on either side, there is the greater likelihood of the disappearance of the colour-bar, the establishment of mutual esteem among the races, and the more general recognition of the special contribution to the common treasury of human culture that each can make, when putting forth its own best and most constructive and spontaneous effort.

Hy. S. L. POLAK

TWO CONCEPTIONS OF GOD*

WITHOUT OR WITHIN?

[Edmond Holmes, the venerable educator, derives great inspiration from the Upanishads, as his article in THE ARYAN PATH for September 1930 showed. In this essay he examines the root cause of the wrong conception of deity held by the Western world. Aristotle, who struck a *new* path in philosophy, rejecting his master Plato and the Pythagorean school in which he was brought up, succeeded in confounding issues, confusing generations of scholars and misleading the Western world for over 2000 years. In this first instalment our author surveys the argument and defines the concept put forward by Aristotle—a concept which he finds unsatisfying. In his concluding instalment, to appear next month, he shows how the Upanishadic conception of Deity satisfies both the intellect and the heart.—EDS.]

Whatever else we may mean by the word God, we mean what is intrinsically real, real in its own right. Where is such reality to be found? In self or outside self? In the inner or in the outer world? In the mind that knows or in the objects of its knowledge?

Man does not begin by asking himself this question. He begins by looking out upon the world around him, the world of his sense-experience, and assuming that it is as real as it seems to be. This on the one hand. But on the other hand he affirms his belief in his own reality by peopling the world around him with invisible spirits, replicas of his own invisible self. This tendency on his part is known as *animism*, a word which is sometimes used as a term of contempt and reproach. But what's in a name? The animistic stage in man's development is one of profound significance, which holds in itself the potentialities of two widely divergent conceptions of God.

Let us see what these are. There comes a time when man begins to reflect on his experiences and his instinctive assumptions. Then a question arises which he cannot help asking himself: Is the visible and tangible world—with or without the spirits that people it (for these may or may not have died a natural death)—real in its own right, or does it depend for its reality on some power, some source of being, beyond itself? In his attempts to answer this question, he may allow his animistic instinct to transcend itself in an outward or in an inward direction. He may pass on from belief in a multitude of "nature spirits" to belief in one Supreme Spirit—a *magnified and glorified replica of himself*—the maker, preserver and ruler of the universe whom he will worship henceforth as the Most High God. But this magnified and glorified replica of himself will be entirely outside himself, for it will be separated from him by the world of his

*The writer of this essay desires to thank Dr. W. D. Ross, Provost of Oriel College, Oxford, for permission, freely given, to include in it extracts from his learned and valuable work, *Aristotle*, without a careful study of which the essay could not have been written.

normal experience, the world of "Nature," the creation of the Supernatural God. Or he may end his exploration of the world around him by rejecting as invalid all its claims, whether natural or supernatural, to intrinsic reality, and turning back from it to the exploration of his own inner life. Or, once more, he may end as he began—but with the difference that he has now outgrown his animism—by assuming that the outward and visible world is as real as it seems to be, and that there is no higher reality outside it or beyond it.

With the last of these three conceptions of reality we need not concern ourselves, for it is atheistic and does not pretend to be anything else. Let us, then, compare the two conceptions of reality which lead up to the rival conceptions of God. Let us begin with the conception which is characteristic of Western thought. *The Western mind, in its quest of ultimate reality, looks outward, not inward.* This will, I think, be generally admitted. It has led the human race in the investigation of the material world, and the analysis and interpretation of physical phenomena. And the deities whom it has taken seriously have all been supernatural beings, separated from man by the whole breadth of Nature, "distinct really and in essence" from him and his world. The Western mind owes the outward trend of its thought and its vision, in no small measure,

to the influence of Greek philosophy in general and of Aristotle's philosophy in particular. For the Greek, as a thinker and as a liver of life, looked outward, not inward. And Aristotle, in his attitude towards the world in which he found himself, was a typical Greek; the many-sided intellectual curiosity which was characteristic of the Greek mind having reached in him its maximum of intensity, and the Greek intellect its highest level of vigour and efficiency.

As a thinker Aristotle was as great as it is possible for a man to be who is neither a poet nor a mystic and who ignores the occult and the supernormal. He faced the master problems of existence and strove, by dint of sheer hard thinking, to solve them and their subsidiary problems *within the limits of the normal man's normal experience.* Had his own experience, had the range of human experiences—even of sense-experience—of his day, been commensurate with his intellectual power, he might have gone far in his attempt to "understand the universe".

How far did he go? He was a logician first and foremost. Before he could begin to think he had to forge for himself an instrument of thinking.* He therefore studied the procedure of human thought, marked out its central tendencies, and formulated the laws which, in his judgment, ought to govern it. In doing this he limited the range of his own

*"Logic is in Aristotle's view a study preliminary to science and Philosophy." *Aristotle* by Dr. W. D. Ross.

thought, and imposed on himself disabilities for what was really the main work of his life—the observation and study and interpretation of “Nature”. Also, he predetermined, in part at least, the issue of his metaphysical speculation, from which he may be said to have borrowed in advance the fundamental “Laws of Thought” which dominated his logic.

It was as a physicist (in the widest sense of the word) and more especially as a biologist, that Aristotle was truly great. For him “the universe around us,” the universe which man looks out upon, and looks into and thinks about, was intrinsically real,—and alone real, for there was nothing outside it or beyond it.* The self, the soul, the inner life of man, was of interest to him because it too belonged to the environing world. Self-exploration, in the mystic sense of the word, was not for him. Self-contemplation was for God, not for man. As a physicist, Aristotle was chiefly interested in the phenomena of life; and psychology, as he understood the word, was in the main a branch of biology. There was soul-life, of a kind, in plants; soul-life, of a higher kind, in the lower animals; and soul-life, of a still higher kind, in man. But what made the soul-life of man higher than that of the lower animals and of himself as a rational animal, was the presence in it of an element which was more than “physical,” which be-

longed to a world, the study and interpretation of which were the function of that highest branch of philosophy which Aristotle called “First Philosophy” or Metaphysics. But that world, the world of Pure Form, was an outer, not an inner world. In virtue of his “active reason” man belonged to it, just as in virtue of his body and his “nutritive,” his “sensitive” and his “passively reasonable” souls, he belonged to the world of Matter and Form. But the life of the Beings that were wholly immaterial,—the life of the “Intelligences” that moved the planetary spheres, and (above all) of God, “the Prime Mover,”—was inconceivably remote from the life of man.

I have said that as a physicist, and especially as a biologist, Aristotle was truly great. But he was great in spite of his logic, not because of it. To start thinking with a ready-made framework of thought leads to the undervaluing and the consequent misinterpreting of experience, whether observational or experimental; leads to undue reliance on one’s own instinctive assumptions and implicit theories; and leads at last to the *a priori* interpretation—one might almost say construction—of the Universe.

But Aristotle, the physicist, did not undervalue experience. He was a close, a patient and an intelligent observer, and a careful collector and cautious interpreter of the evidence of others. Both as an observer and as an inter-

* When I say that for Aristotle the outer world was alone real, I mean that there was no return on his part, in his quest of ultimate reality, to the inner life of man.

preter he was guided by the conviction that there is a meaning, an objective purpose, in all the ways and works of Nature; and when he was dealing with complex things, and especially with the phenomena of life and growth, he "studied the parts in the light of the whole, instead of treating the whole as merely the sum of its parts." In his conception of Nature as "innate impulse to movement," and his consequent recognition of grades of being through the antithesis of potentiality and actuality, he provided an antidote (the efficacy of which he did not fully realize) to the dualism of his own logic, and an effective disproof of the uncompromisingly static and dualistic philosophy of the Eleatics, and he prepared the way for the philosophy of Becoming and the scientific doctrine of evolution. Says Dr. Ross:

In biology, whether we have regard to his powers of observation, his collation of the evidence of other observers, or his theoretical discussion, he was far ahead of his time; he was indeed the greatest of ancient biologists; and the greatest of modern biologists could say of him "Linnaeus and Cuvier have been my gods, though in very different ways, but they were mere schoolboys to old Aristotle."

This is high praise. But there is another side to the picture of Aristotle as a scientific investigator of Nature. "The bulk of Aristotle's *Physics*," says Dr. Ross, "is what we should call metaphysics. It is not an inductive inquiry into natural law, but an *a priori* analysis of material things and the events that befall them." This sentence sets one thinking. Dowered to the full with the curiosity of the true scientist, supremely

great as an observer of Nature, and as a collector and collator of the observations of others, Aristotle fettered himself, as an interpreter of Nature, by this too ready acceptance as authoritative of the laws of thought which he had formulated as a logician, laws which reflected, in part at least, an inevitably imperfect insight into the central tendencies of the world which surrounded him. And this was not all. It was as a metaphysical logician, not as a biologist, that Aristotle dominated thought in the Middle Ages, with the result that he, one of the boldest and greatest of scientific explorers, was doomed, by some strange irony of Fate, to arrest for centuries the progress of physical science.

But it is with Aristotle as a metaphysician, and more especially as a theologian, that I am now concerned. What did Aristotle mean by metaphysics? "Is a single supreme science of metaphysics possible—a synoptic science which shall study the nature not of this or that reality but of the real as such, and deduce the detailed nature of the universe from some central principle?" Dr. Ross tells us that Aristotle asked himself this question and answered it in the affirmative. But what did he mean by "the real as such"? He saw in the universe "three orders of entity,—those which have separate substantial existence but are subject to change, those which are free from change but exist only as distinguishable aspects of concrete realities, and

those which have separate existence and are free from change. These are studied by three distinct sciences—physics, mathematics and theology or metaphysics." "The true nature of being is exhibited in that which is both substantial and unchangeable." This is "the real as such".

But what did Aristotle mean by "substantial"? The idea of *substance* plays a leading part in his philosophy. What is substance? "That which is not asserted of a subject, but of which everything else is asserted." "A qualityless substance is as impossible as a quality which does not presuppose a substance." Here substance is thought of as "the individual concrete thing". But sometimes it is "thought of, not as the concrete thing but as the *essential nature*. And this double meaning pervades the whole of Aristotle's treatment of substance."

Let us for the moment think of substance as "the individual concrete thing". The world around us is full of such substances. But they are all subject to change. Movement is of the essence of Nature; and movement implies change. Material or "sensible" things are therefore all subject to change.* Is there any reality which is both substantial and unchangeable? "Universals" such as "being" and "unity" are unchangeable; but they are not substances. "They exist as characteristics of individual concrete things." The objects of

mathematics are not substances. "They are free from change but exist only as distinguishable aspects of concrete realities." But there are entities which are non-sensible, and therefore unchangeable, and also substantially real. These are: (1) God, the unmoved mover of the world. (2) The intelligences which move the planetary spheres. (3) The active element in human reason. These are substantial and unchangeable. Is this all that we can say about them? No. "*Form* exists separate and unchangeable in each of them." They are made (so to speak) of *pure form*.

But *form* is the antithesis of *matter*; and the physical world is the world of matter and form. It is clear, then, that, for a fuller understanding of Aristotle's metaphysical philosophy, we must study his *Physics*, the bulk of which, as we have seen, "is what we should call metaphysics." How did Aristotle conceive of the world which surrounded him, the world of sense-experience? He assumed that "sense-perception proper, free from any admixture of association or interpretation, is infallible". The world is full of individual concrete things which are all substances and all as real as they seem to be. This "naively realistic" assumption applies to man as well as to the rest of the outward and visible world. "Soul and body are not two substances, but inseparable elements in a single substance." The soul

* There is one passage in which the heavenly bodies are spoken of as *sensible and eternal*. But this seems to be a divergence from the main movement of Aristotle's speculative thought.

is not thought of "as a pure spiritual being to which its body is as much a part of the outside world as other physical things." "A notion, like that of Descartes, that the existence of the soul is the first certainty and the existence of matter a later inference, would have struck Aristotle as absurd. The whole self, soul and body alike, is something given and not questioned."* So too is the physical world, to which soul and body belong.

The outward and visible world is the real world, and man himself, who looks out upon it and contemplates it and tries to understand it, belongs to it. There is indeed an element in him which lifts him above it, just as there is an element in it which lifts it above itself. But for the moment we must think of man as belonging to the world which surrounds him, and of that world as compounded (so to speak) of *matter* and *form*.

Matter and form: these words explain themselves. They are antithetical and therefore correlative terms: Each of them has its meaning in and through its opposition to, or contrast with, the other, and neither can survive the disappearance of the other. Strictly speaking, there is no matter without form, and no form without matter. The conception of *pure form*, to which, as we shall see, Aristotle was driven by

what Dr. Ross calls his "naïve realism"—his search for the "real as such" *outside himself*—was illogical; and it introduced an element of confusion into his metaphysical system of thought. Says Dr. Ross:

Matter, is not for Aristotle a certain kind of thing, as we speak of matter in opposition to mind. It is a purely relative term—relative to form. It is the materials of a thing as opposed to the structure that holds them together, the determinable as opposed to the determinant. And the distinction of matter and form may be drawn at many different levels within the concrete thing. In the realm of art, iron, which is the finished product of the smelter, is matter for the founder Prime matter never exists apart; the elements (earth, air, fire and water) are the simplest physical things, and within them the distinction of matter and form can only be made by an abstraction of thought.

Closely akin to the antithesis of matter and form is that of *potentiality* and *actuality*. These "form the leading features of Aristotle's metaphysics. The two antitheses are closely connected, but, broadly speaking, in the one the world is being regarded statically, as it is at a moment of its history, and in the other dynamically, as it is in process of change." In the second antithesis, as in the first, the terms used are correlative, each of them being dependent for its meaning on its opposition to the other; and just as iron, which is a *formal* product for the smelter, is matter for the founder, so what is actual relatively to A may be potential relatively to B.

The antithesis of potentiality and actuality is more significant

* Does human personality survive death? What answer would Aristotle have given to this question? "Soul and body are inseparable elements in a single substance"; and that substance does not survive death. This is clear; but the "active reason" which has somehow or other been added to man's body-and-soul, being "pure form," is eternal. What becomes of it when the body and soul die, is left obscure. That its continuance involves anything like personal immortality is doubtful, to say the least.

than that of matter and form; partly because the world to which it introduces us, "being regarded dynamically," is infinitely self-transcendent (for the actual is in the last resort the *ideal*), which the world of matter and form is not; partly, because it is in itself the nucleus of a higher logic than that with which Aristotle fettered himself and his disciples in all ages,—the logic of Becoming, as opposed to the logic of Being. If I do not say more about this ever fruitful antithesis the reason is that it bears less directly than does the antithesis of matter and form on Aristotle's conception of God.

It is through a strangely fantastic chain of reasoning that Aristotle works his way to his conception of God. Says Dr. Ross:

In book XI of the *Metaphysics* we find him arguing for the existence of a God so remote from popular religious ideas that no element of accommodation to the intelligence or the prejudices of his audience is to be suspected; and arguing from principles that are deep-seated in his metaphysics. The argument may be set out as follows. Substances are the first of existing things. Therefore if all substances are perishable, all things are perishable. But there are two things which are imperishable, change and time. These cannot have come into being and cannot cease to be, since that would mean that there was a time before time was, or that there will be a time after time has ceased. And change must be equally continuous with time, since time is, if not identical with change, a concomitant of it. Now the only continuous change is change of place, and the only continuous change of place is circular motion. There must therefore be an eternal circular motion.

To produce eternal motion there must be eternal substance . . . This eternal substance must be capable of causing motion It must not only have this power but exercise it. Its essence must be not power but activity, for otherwise it would be possible for it not to exercise this power, and change would not be eternal i. e. necessarily everlasting. It must be immaterial since it must be eternal.

This result is confirmed by experience, which shows that there is something that moves with an unceasing circular motion, viz. the starry heavens. There must be something that moves it. Now that which moves and is moved is an intermediate with which we cannot rest content; there must be something which moves without being moved. And the unmoved mover to which experience points must be the eternal, substantial, purely actual being whose existence has already been proved.

Now, how can anything cause motion without being moved? The physical causation of movement implies the mutual contact of mover and moved, and therefore a reaction of the moved on the mover. The unmoved mover must therefore cause motion in a non-physical way, by being an object of desire."

This unmoved or prime mover—God, as we may now call Him—"is not in space".

Is God "the final cause, or the efficient cause as well, of change?"

God is the efficient cause by being the final cause, but in no other way. Yet He is the final cause not in the sense of being something that never is but always is to be. He is an ever-living being whose influence radiates through the universe in such wise that everything that happens depends on Him. He moves directly the "first heaven," i. e. He causes the daily rotation of the stars round the earth. Since He moves by inspiring love and desire, it seems to be implied that the 'first heaven' has soul. And this is confirmed by statements elsewhere that the heavenly bodies are living beings The movements of the heavenly bodies are due to the 'intelligences'. These, too move 'as ends'; i. e. they move by being desired and loved. Their relation to the first mover is not specified; but since the first mover is the ruler of the universe, 'that on which the heaven and the whole of nature depend' we must suppose that it moves the intelligences as to the object of their desire and love. The detail of the system is somewhat obscure, but we must probably think of each heavenly sphere as a unity of soul and body desiring and loving its corresponding 'intelligence'.

We may now turn to Aristotle's account of the prime mover itself. Physical activity being excluded by its immaterial nature, he ascribes to it only mental activity, and only that kind of mental activity which owes nothing to the body, viz. knowledge; and only that kind of knowledge which involves no process, no transition from premises to conclusion, but is direct and intuitive

"Now knowledge, when not dependent, as in man, on sense and imagination, must be of that which is best; and that which is

best is" the prime mover itself, is "God". The object of God's knowledge is therefore God Himself.

It has been contended by some of Aristotle's commentators that, since all things other than God owe their being entirely to God, God's self-knowledge must be at the same time a knowledge of all other things. Says Dr. Ross:

This is a possible and a fruitful line of thought, but it is not that which Aristotle adopts. For him that God should know Himself and that he should know other things are alternatives, and in affirming the first alternative he implicitly denies the second. Indeed he denies explicitly much that the second would involve; he denies to God all knowledge of evil and all transition from one object of thought to another. The result of the wish to exclude from the divine life any relation to evil and any 'shades of turning' is the impossible and barren ideal of a knowledge with no object but itself.

God, then, as conceived by Aristotle, has a knowledge which is not knowledge of the universe, and an influence on the universe which does not flow from His knowledge. He has not created the world. For Aristotle matter is ungenerated, eternal; he expressly argues against a creation of the world The 'intelligences' appear to be independently existing uncreated beings and there are passages in which the eternal pre-existence of 'reason' is clearly maintained.

Nor is God to be identified with Providence. It is true that "one of the most conspicuous

features of Aristotle's view of the universe is his thoroughgoing teleology. . . . Does he mean that the structure and history of the universe is the fulfilment of a divine plan?" There are passages in which he seems to ascribe "to God a general ordering of the universe". "But it is remarkable how little trace there is of this way of thinking, if we discount passages where Aristotle is probably accommodating himself to common opinions; he never uses the word 'providence' of God, as Socrates and Plato had done; he has no serious belief in divine rewards and punishments; he has no interest as Plato has in justifying the ways of God to man." His teleology is not theistic. "In the works which express his maturer views adaptation is usually ascribed to the unconscious teleology of nature rather than to the working out of a divine plan."

This is an unsatisfactory conception of God. It cannot satisfy either the heart or the head.

EDMOND HOLMES

The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit, the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. —H. P. BLAVATSKY (*The Secret Doctrine*, I. 280.)

THE PHENOMENA OF SPIRITUALISM

[J. D. Beresford has written a most interesting article, and its chief value lies in his earnest attempt to explain logically the main springs of the variety of spiritualistic phenomena. The prevailing race tendency is to "seek a sign" instead of an explanation. The article rightly endeavours to stress the *understanding* of what is seen or heard. The third object of the Theosophical Movement is "The investigation of the unexplained *laws* of nature and the psychical *powers latent in man*."—EDS.]

The enquirer who sets out to investigate the subject of spiritualism is liable to suffer one of two misadventures. The first is absorption. Many of the phenomena he will meet with are of a kind that are inexplicable by the physical laws of cause and effect with which he has been familiar all his life. He will, for instance, hear voices that seem to him to speak in the phrases and even sometimes in the very tones of dead friends and relatives. He will see heavy objects moved without any apparent physical agency. He will see matter produced from the body of a medium, matter so ethereal and subtle that it can at the will of some mysterious operator be built into the semblance of human forms (take shape temporarily, for instance, as a perfect model of a human hand complete in every detail), and then be withdrawn again almost instantly into its source of origin.

The effect of such phenomena on certain minds is to carry complete conviction. Scientists, eminent writers, sensible, well-informed men and women of various degrees have been so deeply impressed by these exhibitions of what from a materialist

standpoint can only be called miracles, that they have conceded the whole spiritualist position and publicly acknowledged their belief that the workers of these wonders were the spirits of the dead. No other agency seems to them possible, and the wish to believe being a dominant factor—for they take these wonders as a sure proof of personal immortality—they either shut their eyes to the awful discrepancies involved in many of the phenomena or seek to account for them by the building up of various ingenious theories, rather in the manner of the old mathematicians who sought to account for the real or apparent movements of sun, moon, planets and stars on the supposition that the earth was a fixed centre about which the visible universe revolved.

The second misadventure is of another kind. It consists in a complete denial of the validity of the phenomena. Spiritualistic mediums have often been found cheating, and those enquirers who are determined not to believe, find their chief support in the affirmation that all the effects are fraudulently produced. In face of the evidence it appears almost incredible that any genuine in-

investigator could attribute all the phenomena to this source; and such attribution in many cases must imply a belief in human ingenuity that passes all the bounds of probability. But the human mind is capable of believing in any absurdity if the inner will to believe is sufficiently dominant—a fact of which Jesus showed himself fully aware when he said: "If they believe not Moses and the Prophets, neither will they believe though one rose from the dead." We have, in fact, in this and many other connections, to face that wonderful faculty of human reason, by which it is able to rationalise a complete system of deductions from almost any set of premises that are not in obvious contradiction one with another.

My own escape from both these misadventures may be attributed to a characteristic, and it may be somewhat unusual, habit of mind. As readers of my earlier articles in *THE ARYAN PATH* will have realised, I have from a comparatively early age attempted in all my approaches to such a subject as this to keep my mind as free as may be from prejudice and prepossession. And although, when I first became deeply interested in psychical research after reading—nearly thirty years ago—F. W. H. Myers's *Human Personality*, I had an inner wish to believe the contention that certain spiritualistic phenomena at least, were due to the fully conscious spirits of the recent dead, I was never convinced. There were times when I was able temporarily to persuade

myself that this was the only hypothesis that would cover all the facts, but sooner or later I was always reconfronted with some glaring improbability that set me doubting again.

For example, my reason, or possibly some inner stirring of old knowledge, definitely refused to accept the various accounts of life in the "beyond" that have been pictured at various times by spiritualistic mediums and writers. Some of them seemed to me to have some element of truth in them. I remember being impressed by a little known book entitled *Gone West* by J. S. M. Ward published in 1917, an account of spirit life in which I found passages here and there that satisfied my sense of truth. But the bulk of this literature, such as Sir Oliver Lodge's *Raymond*, Miss Estelle Stead's messages from the supposed spirit of her father set out in *The Blue Island*, or, most recently, the Rev. Vale Owen's descriptions of life in the Spirit-land, among many others, completely failed to convince me. The very obvious discrepancies between one account and the next, might be accounted for. What repelled me was the fundamental silliness that characterised all these communications, the lack of what I regarded as true spiritual values. I honestly tried to make allowances for these failings, but could only arrive at the conclusion that the agents behind these messages, whether discarnate spirits or the subconscious minds of the mediums involved, were on a very low plane

of spiritual and intellectual development.

On the other side, my reading tended more and more to convince me that a reasonably high proportion of spiritualistic phenomena must be genuine.

(I must underline the fact that my knowledge was all derived from the literature of the subject, since I had a strong intuitional aversion from attending séances or coming into personal touch with "mediums".)

I found, for example, evidence that I consider to be above dispute, concerning the production of that strange material I referred to in my opening paragraph, now known as ectoplasm or teleplasm. The experiments of Von Schrenck-Notzing in Paris, those of Dr. Crawford with the Goligher family in Belfast,* and, within the past few months, the production of ectoplasm under stringent test conditions at the College of Psychic Science in Queen's Gate, London, a report of which I have had from an absolutely trustworthy source, these accounts among others appear to me as irrefutable evidence. Moreover, they confirm one another in important particulars such as the essential conditions, the mediums' reactions, and the nature and functions of the exuded plasma.

Finally, in this connection, I find it unreasonable to suppose that certain persistent beliefs of humanity can rest on no founda-

tions other than those of superstition and imagination. The Irishman's belief in fairies, the evidence of Indian Fakir magic, the well authenticated stories of African Ju-jus, the witness of folklore, and, I may add, that of the Bible, form a body of testimony that, taken with the material I have submitted in this article, must convince the unprejudiced mind of the necessity for seeking some explanation outside the realm of what is known to science as "natural law".

Now, speaking from the point of view of the intellectualist, what is demanded in this case as in any other problem submitted to the intelligence only, is some hypothesis that will cover *all* the facts, and, other things being equal, the simpler hypothesis must be given preference over the more complicated. For just as one finally authenticated instance is sufficient to establish a case, such as, for instance, the case for an extra-human agency, so, also, one undeniable exception is sufficient to disprove a hypothesis however well-founded otherwise. And what I have now to ask is whether there is any explanation that will account for all the phenomena of modern spiritualism?

(Before answering that question, however, I feel constrained to make some explanation of my own attitude, since it is essential for readers of this article to realize that although I find Theosophy

*This, despite the subsequent report of E. E. Fournier d'Albe. (Watkins 1922), since I still find it incredible that Dr. Crawford could have been consistently deceived throughout his long series of experiments with this family. See W. T. Crawford's three books published by Watkins in 1916, 1919 and 1921.

the most far-reaching, the most deeply founded and the most convincing creed that is known to us, I am not writing this as a professed Theosophist, nor am I appealing, in the first instance, to those who have finally subscribed to Theosophist doctrines. In what follows, therefore, it must be clearly understood that while I acknowledge and adopt the explanations put forward by Madame Blavatsky nearly fifty years ago, I do so on intellectual grounds only, and address, in the first place, those who are in my own position.)

Let me begin by saying that I have been unable to accept any materialistic explanation of the facts. I can understand the attitude of those scientists who say that since the existence of spirits is not susceptible of proof by laboratory methods, they prefer to leave the whole question alone; but I find it difficult to understand how those trained in logic and method can still assert that all the phenomena of spiritualism can be accounted for by cheating, illusion and telepathy. I have no space to argue the point here, but mere commonsense alone would urge me to reject a tortuous, strained and finally inconsistent theory which, even so, does not cover all the facts.

But, having assumed that many if not most of the phenomena in question, are due to an extra-terrestrial agency, we have still to decide its nature. Madame Blavatsky in that astounding work of inner knowledge and erudition *Isis Unveiled*, examines at some length in Chapter IX of the first volume, the evidence for the existence of elementary spirits, and indicates a class of "elementals

proper," to which may be attributed a proportion of the effects common in spiritualistic séances. She writes:

The most solid of these bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognised by the inner, or clairvoyant vision. They not only exist, and can live all in ether, but can handle and direct it for the production of physical effects More than this; they can so condense it as to make themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memories [conscious or subconscious] of the persons present.

Now even if this statement were unsupported by authority drawn from credible sources, I should be willing to accept it, provisionally, for the simple reason that it does cover all the facts known to me in relation to the lower manifestations such as poltergeist phenomena, the production of ectoplasm, and all the more foolish demonstrations of the séance room. With regard more particularly to the ectoplasm, this passage, written nearly thirty years before the experiments of von Schrenck in Paris, covers so far as I can see the whole ground. In these sittings, carried on under the strictest test conditions, some very remarkable but in many cases very puzzling results were obtained and extensively photographed. All of these could be satisfactorily accounted for on the simple and inclusive theory here quoted from the works of Madame Blavatsky, who in this

case was writing long before the event (1877) so far as modern research in this direction was concerned.

We are perhaps on less sure ground when we come to that now large body of communications collected from automatic writing, from messages spoken by an entranced medium, and from various other sources. Some of this material evidences a strong, although somewhat simple, ethical tendency which I should hesitate to attribute to the hypocritical pranks of an elemental. Moreover, there is abundant testimony to the reception of veridical messages concerning the details of the earth life of the person whose spirit is assumed to be communicating, some of them almost beyond the reach of explanation by telepathy between living minds—a theory that, in any case, has been overstrained to the point of absurdity.

Madame Blavatsky does not, however, deny the possibility of such communications coming from the spirits of the dead. Many of them she says, are "human disembodied spirits" (Vol. 1. p. 67), going on to add that "whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose." Nevertheless, it should be noted in this connection that she insists in many places that "*pure* spirits will not and *cannot* show themselves objectively"

(Vol II. p. 595); and the whole tendency of her writing goes to show that the true self, (the ego or the soul) is not, save in exceedingly rare cases, concerned in these messages from the dead.

Is it not, in any case, far more likely that they come from another entity the existence of which has for many years seemed to me probable on *a priori* grounds. In the course of our lives we build up a simulacrum which passes in the world as our *personal* individuality. In part this represents a collection of physical and mental habits which in the majority of cases becomes so firmly established that after middle-age we are unable to alter them in any considerable particular. For the rest it consists of the thoughts and desires that have been chiefly instrumental in modelling the image of what we regard as our personal character. And since after physical death, this shell will persist for a time without change, it is reasonable that it should retain those interests which have given it shape; and that the nature of its communications, whenever such are possible, should be of precisely that nature which we find in the records of spiritualistic literature. Such entities would find no sudden illumination after bodily death, acquire no new knowledge. They would hanker after such physical comforts as those described by Raymond Lodge and many others. They would, under examination, seek to invent accounts of the spiritual world, just as a child will describe the adventures

of its imagination in preference to the imperfectly realised details of its physical circumstances. In short, if we carefully examine the literature of the subject we shall find a complete and satisfying concordance between the nature of spirit messages and that which we should reasonably expect from such a source.

Space does not permit me to elaborate this general explanation of the phenomena of spiritualism in the present article, but for me, at least, it has solved a host of

difficulties, chief among them that inherent silliness which is characteristic of the body of spirit communications. For the rest, I must refer readers of *THE ARYAN PATH*, whether professed Theosophists or not, to that astounding book *Isis Unveiled*, in which they will find a reasoned analysis not only of those phenomena which had been obtained fifty years ago but many anticipations of others of which there was no modern record when the work in question was written.

J. D. BERESFORD

To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the "Divine Revelations" of Andrew Jackson Davies. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul and the blind but active powers at work within those regions which are yet unexplored by science. . . . The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. . . . Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest.—*The Theosophist* (of H. P. BLAVATSKY), October 1879.

THE SPIRIT OF INDIAN MUSIC

[**Leona C. Grugan** who acquired her fine technique at the piano early in life under Teresa Carreño, has been rendering silent service for many years to the Cause of Music in the City of New York. As a teacher she uses the element of synthesis underlying the different arts, and teaches music not only through the instrument, but also through drawing, poetry and dancing.—EDS.]

There is an ever growing tendency among modern thinkers to turn back to the soul-inspiring philosophies of the early Aryans for inspiration and guidance. This tendency is noticeable among a certain class of Western artists, who are beginning to turn toward the art of the ancient East for an expression of philosophical ideals upon which the art of the future may be reared.

To the casual observer, a study of these ancient art-forms may appear of little value; to some it may seem that a return to the ideals embodied in them would be retrogression rather than advancement. But when we dispassionately examine the materialistic trend of modern art, the general neglect of inner meanings and the vain squandering of artistic power for the sake of material reward, it becomes apparent that something must be done if art is to assume its rightful function and achieve its noble destiny.

Every Western student who makes a serious attempt to understand the art of the East helps to forge a link in that chain of mutual understanding and appreciation which is destined to unite the East and the West. That chain seems very fragile to the Western musician when he listens for the

first time to the music of the East. He finds it as difficult to appreciate the beauty of a pure melodic line unsupported by a rich harmonic background as it would be to contemplate the beauty of a cloud detached from its surrounding atmosphere of sky and sunlight. His ear, accustomed to the crude progressions of the tempered scale, becomes perplexed when it attempts to subdivide these tones into infinitesimal intervals. His rhythmical sense, trained to respond to strongly accented, regularly recurring pulsations, becomes confused when confronted with several subtly opposing rhythms. But when he becomes more familiar with Eastern airs, and learns *how* to listen to them, he finds their lack of harmony more than compensated by their smoother flow of melody, and discovers in their elusive intervals and sinuous rhythms a delicacy of suggestion and a depth of meaning not always found in the more virile music of his own land. As Pierre Loti says, speaking of these fine-spun Eastern airs:

They convey to us the extreme sensitiveness of a humanity which has drifted far away from us during the course of centuries, but of one which is not radically different from ours.

The musical scale of the Hindus

comprises seven tones, which are subdivided into 22 smaller tones, called *srutis*. From the *srutis* were formed the three *Gramas*. The term *Grāma* has gradually fallen into disuse, to be replaced by the word *Rāga*, which implies a succession of notes so arranged as to awaken a certain sentiment or feeling. The *Rāgas* constitute the basis of Hindu melody and in the Hindustani method they are divided into six "male" *Rāgas*, each of which has five or six "wives" or *Rāginis*, while their "children" are called *Putras*. The possibilities contained in this charming musical "family" are of course without number.

One distinctive feature of Indian music is found in the use of "grace notes," one Sanskrit authority claiming that "a melody devoid of embellishment is like a moonless night, a river without water, or a creeper without flowers". The constant use of *portamento* also strikes the Western listener, and when he learns that the interval, or space *between* the notes, is of greater importance than the note itself, he ceases to wonder why European music sounds "full of holes" to the Oriental.

The rhythm of Indian music is very complicated, Sarngadeva specifying 120 categories. Accent is practically ignored, contrast being sought in the *quality*, rather than the quantity of tone. The Western musician listens for the beat on the bar, while in India the phrase is considered as the metrical unit. Therefore, in listening to Indian music, it is best to pay

attention to the phrasing and ignore the pulsation.

By reason of its mobile nature, music is peculiarly adapted to the expression of the emotions, and of all the arts is the one best fitted to translate the feelings of one race to another. But, in order to appreciate these feelings, we must first understand the *ideas* which lie behind them. All differences in human expression may be traced in their final analysis to the ideas which underlie the innermost faith of the human soul. As the beginnings of music, in East and West alike, are closely interwoven with religion, a consideration of the religious ideals of the ancient Indians may serve to explain some of the differences between the music of the East and West.

The religion of the ancient East was extremely philosophical in character, being based upon the teachings of highly evolved individuals who transmitted their doctrines in unbroken continuity from one generation to another. This same line of transmission is claimed for Indian music. Brahmā, it is said, first taught the art to the sage Bharata, who communicated his knowledge to the Rishis, whence it has descended through successive generations of masters and disciples. Thus the true art-music of India appears as a direct descendant of the music of the ancient schools, clothed in traditions which the true Indian artist strives to keep pure and undefiled.

Like the Pythagoreans, who claimed the Deity (or Logos) as

the Source of Harmony, and declared that the construction of the universe followed the laws of musical proportion, the Indian artist turns to the Deity to find the Source from which music sprang. As the *Vishnu Purana* says: "All songs are a part of Him who wears a form of Sound." But this Deity is not a personal God, but a universal Principle, and one of the first things to strike the Western musician is the impersonality and universality of the subject matter of Indian music.

The performance of a piece of Indian music is translated by Dr. Ananda Coomeraswamy in terms of its universal application. The Tambura, which plays before, during, and after the melody, is compared to the "Timeless Absolute" which exists before the world comes into being, continues during the whole period of manifestation, and is not destroyed even after the universe has ceased to exist. The melody of Indian music is likened to the ceaseless movement of Nature which emerges from its primal Source and returns to it again at the close of the cycle, while the Harmony existing between the rhythmical Background and the intricate Pattern of the melody is compared to the union of spirit and matter.

The Vedas are said to possess a dual meaning—one expressed in the literal sense of the words, the other indicated by the intonation and the metre. Sound possesses a tremendous power, if applied

with knowledge; and in the proper chanting of the sacred texts there lies a potency which, to the average musician, would appear magical.

In the episode of the Mahabharata known as the *Bhagavad-Gita*, Krishna alludes to Himself as the *Sama-Veda*, or the Veda of Song. This statement contains a reference to the power of sound to make matter move and change in response to its action,—a fact which formed the basis of many of the experiments of the German physicist Ernst Chladni during the early years of last century. Krishna also identifies Himself with *Gayatri* among the metres, and calls Himself *Narada*, who is said to have been the inventor of the Vina, or Indian lute.

It thus appears that the Indian people should possess a knowledge of the power of sound and rhythm as their natural heritage. Although much of this knowledge seems to have been lost, remnants are still to be found in the chanting of their sacred texts and in their method of teaching children to spell by chanting and to recite mathematical formulae by the singing of verses.

The relationship between colour and sound seems also to have been known to these ancient peoples. In the Vedas the words "sound" and "light" are always closely associated, and the Sanskrit verbal root *ARC* is used to denote two meanings—"to sing" and "to shine". Raja Sir Sourindro Tagore refers to this relationship in his works on Indian music, and also groups the seven tones to corres-

pond with the four Indian castes. This grouping, he says, furnishes the key to the combination which should be resorted to in setting a piece to harmony, while the arrangement of colours furnishes an important guide in the arrangement of chords.

With such a background as this, it is not surprising to find a veneration for music in India which is not always apparent in Western lands. The true Indian musician considers his art a sacred calling, and dedicates his life to it. Knowing that his performance will reflect his own inner state, he strives to keep his life pure and above reproach. This close connection between the artistic and the moral life may seem strange to the Western musician, who finds few indications of such ideas among his own contemporaries. In India the opinion prevails that no voluptuous or luxury-loving person could possibly become a good musician, and the Indian pandits define the rules and conditions of musicianship in terms of *morality*. For, it is claimed, if one would learn the *science* of music, he must first understand and practise the *spiritual ideals* which lie at the root of his art.

Many attempts have been made to render Indian music more intelligible to the European ear by translating it into the music-lan-

guage of the West. Although the motive prompting such efforts has been a noble one, the results achieved are far from satisfactory. The Western musician must realize that the subtle intricacies of Eastern music cannot be confined within the limits of the tempered scale. The piano is absolutely unsuited to the performance of the *Ragas*, and all attempts to harmonize these lovely Indian airs can only result in their disfigurement.

If Indian music is to be understood and appreciated, it must be approached as it *is*. The Western musician who wishes to listen to it intelligently must seek to recover his lost sense of pure intonation and be willing to forget all implied harmonies. If he desires to *understand* it, he must learn to know the soul of the Indian people; for, as Yeats has said, "Indian music is not an art, it is life itself!"

The time is not far distant when more will be demanded of music than the expression of purely personal emotions. When this time arrives, the musician will be obliged to awaken purer, higher and more spiritual emotions in himself if he hopes to be worthy of his calling. And in this period of spiritual awakening, the music of ancient India will have an important part to play.

LEONA C. GRUGAN

THE GROUND OF BROTHERHOOD

[Robert Sencourt has come into greater prominence since we published his article "The British in India" in our April number, because of his *Life of Empress Eugenie*.

In this thoughtful essay, the full depth of which is appreciated when re-read, he searches after a principle of universal relationship. Interdependence is the very order of Nature, in which man participates—in a few things knowingly, but in most unconsciously to himself. The Theosophical Movement of every era proclaims the fact of Brotherhood, because its Great Founders have the conscious realization of it, and this fact They desire to teach to mankind. An intellectual recognition has to precede a spiritual realization; the former is immediately possible to man, the latter follows, transforming him into an Immortal God. Between the two is the link of practice, of application in life, of that which the mind perceives. Dwelling on such ideas as are contained in this essay the human mind loses its narrowness and expands itself; only as the mind's sympathies towards its environment grow do those higher ethical principles founded on Impersonality become our guides.

—Eds.]

" . . . make the earth
One brotherhood. . . ."
—Shelley. *Prometheus Un-*
bound, II, ii, 95.

I

Since invention captured the air, the swiftness with which steam and electric traction shortened space has hastened again the commerce of ideas. The exchanges of the nineteenth century led to material wealth: the exchanges of the twentieth mean fuller impacts between philosophies and modes of life. But the nineteenth century, and the range of its organisations, led to concrete imperialisms in which a wider organism was strengthened only to clash with another. It created brotherhoods which were majestic enough to be more menacing each to each and so to the unity of the world. It had no sense of universal order. It forgot even that "the dust of the

rose petal belongs to the heart of the seller of perfumes".

National organisation, heedless of the complex exchange by which it grew strong, hurried to the disaster of obstinate crash. The war into which the nations hurled themselves came at the moment when the vibrations of the air were made by Science the messengers of men. But the new commerce, though it deals rather with words than with gross merchandise and aims at providing diversion rather than comfort, has no more given us order than the old. There is still but a small stock of wisdom. A clash and medley of ideas is added to the growth of nationalism: and in this confusion of impacts we feel in new ways *the danger of proximity without unity*. The brotherhoods that had been formed have become less certain of themselves. And unless

there is a principle which gives them among themselves a universal relation, imperial brotherhoods are obviously a threat to the wide exchanges by which we live.

What the war has made obvious with regard to empires, a still fiercer disintegration may do with regard to brotherhoods of attitude towards life, which means massed minds in action, minds guided by philosophies true or false, or huddled together aimlessly like the atoms of wandering stars in agglomerations of stupidity.

Universal brotherhood, which means the wise family partnership of all men in a great charity, can be attained only where there is a general acceptance of certain principles of order. Unity is the order of variety. It can be widely effective only when wisdom is sure of governing intricacies.

Evermore the simpler essence lower lies,
More complex is more perfect, owing more
Discourse more widely wise.

This acceptance of order, not only as the accompaniment, but as the means and the defence of freedom, was one of which Milton wrote with great eloquence in his *Essay on Church Government*.

Discipline is not only the removal of disorder; but if any visible shape can be given to divine things, the very visible shape and image of virtue, whereby she is not only seen in the regular gestures and motions of her heavenly paces as she walks, but also makes the harmony of her voice audible to mortal ears. Yea the angels themselves . . . are distinguished and quaternioned into their celestial principedoms and satrapies, according as God himself has writ his imperial decrees through the great provinces of Heaven.

II

But discipline, like the very word order itself, implies something of constraint. On the other hand the thought of that blessed unity, which is the very end of love, is the consummation of man's highest freedom. Love is spontaneous and magnetic. The blood leaps at the magic of its earliest human lure, and in its spiritual irradiation the adventure of romance is lasting. By it life is at first enhanced, and from this interrelation in joy, new relations with separate existences are procreated that, in Milton's words, "our happiness may out itself in a thousand vagancies of glory and delight". Such is the process of all life, and of all thought. The universe is arranged in a series of magnetic attractions vibrating each in its own ether which may or may not interpenetrate the world of sense. Each kind continues life by this consummation of attractions within itself, beyond which it cannot procreate.

And as this generative communion is life, so also is it thought. Shelley, on a summer day in Italy, watching the glitter of the sunlight thrown upward from water into ivy, and seeing the bees busy with its bloom, said that from these the poet could create forms more real not merely than the bees but than living man himself. The mind attaining through the senses to an apprehension of that intellectual reality which informs the world of sense, apprehends exterior things

within itself, and, by giving them a sense expression of its own, conceives them in a new creative act which manifests to the outward world "the shapes that haunt thought's wildernesses".

So by the spontaneous movement of philosophy and mysticism man passes from the unities of the sense to those of the spirit. He sees that through thought, which taking names from things perceived by the senses to speak of unseen realities, he is himself in a central place between, or rather combining, the seen and the unseen. He traces the magnetism upwards through all the orders of being, until it passes from thought into that diviner ether which is to thought darkness as well as light. He attains to wonder beyond wonder; he sees eternity as a ring of pure and endless light

. . . in which the world
And all her train were hurled.

To the Neoplatonist, Dionysius and to Plotinus, the eternal seemed dark though excessive bright; but Dante, like Vaughan, conveyed his sense of it in images of air, light and fire, till with the words of touch, sight or breath he has given us a vision of the ultimate reality as again a ring—or rather as a sort of fiery arc—in which the three dominant colours, like rainbow from rainbow, seem to intermingle their reflected and interpenetrating rays.

Such is the fount and centre of all unity. All that had enduring or even temporary reality, and all the modes of being, were both contained in their intrinsic

virtue in this mystic ring; and yet throughout an hierarchic and subordinate order, each was allowed also a distinct being and activity, as partakers, and in a sense agents, of the final reality, which was not only the beginning, and the end, but also the means and measure of existence. All were fused and ordered into unity with the Divine Essence:—

I saw in its abysmal deep immerst
Together in one volume bound with love
What is throughout the universe disperst.

III

Such is the high secret of order, both among things visible and those invisible. Love which is, in Aristotle's words, the moving power of the universe is no blind or chance attraction. It is a hierarchy of attractions as complete, as ordered, as salutary as the force of gravitation which draws the ripe walnut to earth, which holds the moon in our sky, and which populates the remote heaven of astronomy with the circling planets of many solar systems stretching out beyond all reach of our devices into a distance "at which even soaring fancy staggers".

But we have no need to go so far: to learn through knowledge how to unite ourselves with what we know; to do so with that glow of the heart by which the will is melted to a quicksilver activity, and so to know love; to love with the wisdom which keeps the passionate impulse in harmony with truth and law: this in itself is to be initiated into the wisdom and

spirit of the universe. It is a partaking of the life which is the light of men.

It is the function of fulfilled love to create the family. The family, therefore, must not be confused with the dominant magnetic creative attraction of love, but it is the harmonious order of a new creation which results from love. Love, said Dionysius, is "the power which tends towards making natures one". It is, wrote Shelley, in the *Defence of Poetry*, "a giving out of our nature and an identification of ourselves with the beautiful which exists in thought, action, or person not our own". It is a coming together of two strange existences in an exquisite surprise. But in this romantic sense, the harmony of the family knows little of mutual love. Brothers are diverse expressions of a unity which means different things at different times and in different ways because it is the combination of loaded and even varying complexities.

Brotherhood can never attain the salutary magic of romantic love: it can never attain the same fruitful consummation. It has another function: out of a common lot and long fellowship, it works through interaction. It is the relation of elder and younger: of protection and learning: and it has the differences in likeness which ask—if seldom for romance—for faithfulness, for comradeship, for understanding, for loyalty. It is a means of adjustment to the world. It gives an easy, at times, a boisterous, in-

terplay of experience and criticism, and by it new unities spread out from a joint interest and affection.

Brotherhood is, therefore, a word that one applies with particular ease to nations which have a common origin, such as those different parts of the British Empire which are populated by the British race; and in fact to the whole English-speaking world. There is criticism, there is often misunderstanding: but there is throughout a brotherly sense of loyalty, based on something common which is treasured. It applies, perhaps still more closely, to the Spanish republics of the Americas. It applies even to the Latin nations of Europe, all closely modelled on the same civilization, the same law, the same language, and retaining the same religion. It applies in a certain sense obviously to all nations which have inherited a particular religion. And it is not too much to say, that it applies to all nations who have developed from a common race; and finally to all nations whatsoever, because all alike inherit the dignity of the human race. In these days when, as we began by saying, commerce is a matter of complex interdependence, and when this means also a new fullness of sharing knowledge, ideas, and modes of life, the common dignity has a new immediacy of meaning and a new range.

But it is plain that except when race and culture is very close, it is not so much a relation of in-

dependent comradeship as the surprising exchange of different but assimilable wealths which lead to a new fruitfulness in unity. The word brotherhood, therefore, is not in itself enough for the order of universal concord and peace; because there is so much that partakes more of the nature of romance and charity. There is, therefore, a double interdependence in the world to-day: firstly that of divers and independent kindreds, working towards their end in give and take with one another: secondly the more vital interdependence, the mutual relation of heart and mind, the need of mutual surprise, the creative interplay of inward principles of life, between nations and races which began by having little in common with one another.

IV

Yet though this is the richer of the two kinds of mutual dependence, it will in itself avail little, unless it takes to itself also the ideal of brotherhood. For the origin of brotherly love, the root of family strength, is the fact of a common origin which is accepted also as authority.

Commerce, like balance, is excellent, but exchange and moderation will neither have nor offer security against chaos, unless there is a principle of order. Such a principle of order, being authoritative, must belong to the higher life which is the life of thought,

and to that magnetism of thought itself which is the love awakened by delight in intellectual beauty. When the perception of beauty means such joy to the heart that the will is brought to guide the whole trend of life towards unity with what is beautiful, then interdependence is enriched into a planetary and rhythmical system of life. Its vibrant radiance of mutual relation is charm.

Charm is the secret which makes
Art of the poet divine.

Love is the secret of charm.

There are some personalities who have on the one side so clear a view of common principle, and on the other in warmth of heart so strong a power of charm, that in their presence barriers dissolve. Instinctively, they

... hope till hope creates
From its own wreck the thing it contemplates.

In them the power of the hero and the saint symbolises and exerts both mutual trust and the dignity of order. It is in these spirits, whether they live from history as a motive power in to-day's events, or whether they live among us in the flesh, that we move away from chaos, and even friction, to that concord of mutually dependent lives in the order of charity in which the whole family of heaven and earth can alone find their at-one-ment. For that unity is a hierarchy of love, ordered in all things and sure.

ROBERT SENCOURT

IDEALS IN BUSINESS

[**Charles Dernier** is a keen business man of America, which implies that he has ideals and some philosophy of action. It is a marked feature of American business life, and contrasts favourably with that of other countries, that there is a growing idealism and that a desire for genuine co-operation is in evidence. The American business man has a peculiar civic sense which we hope will also come to birth in Europe and especially in India. The Vaishyas of old were great benefactors of the State, and the reintroduction of the old world ideal of business as service of the community is one of the crying needs of this civilization in which the lust for money is so rampant.—EDS.]

"If it is not for the good of the public it is not for the good of business." This is the motto of the Chamber of Commerce of the United States, which stands to-day as one of the foremost examples of an industrial and commercial nation. However defective this motto is from the standpoint of pure altruism, it is significant, in this day of the ascendancy of trade, with the Vaishya or merchant caste at the helm. It bespeaks a practical recognition of community of interest, which represents at least a step in the direction of Brotherhood.

The failure to grasp earlier the close tie between the interests of business and the common good has been responsible for many of the difficulties that have followed in the wake of the industrial revolution—the avoidable hazards workers have had to face, the long hours and unsanitary conditions, low wages, night work, and the labour of children.

The conscience of "big business" has been slow to stir except as improved conditions were seen as promising concrete returns in heightened efficiency and improved morale. Unless labour was

able, because of scarcity of workers or through efficient organization, to bring pressure to bear upon employers, its plea for adequate wages went long unheeded. The United States, however, has had a convincing large-scale demonstration in recent years that a high wage level, albeit reluctantly conceded, by raising the purchasing power of the masses, increases the home market and redounds to the general advantage of industry and trade. How far genuine solicitude for the public good motivates the new attitude of business is perhaps open to question, but not the fact that its stand on this point has changed.

In line with its motto, the same national Chamber of Commerce took as the theme of its last annual meeting, "The Growing Responsibilities of Business". None can challenge the appropriateness of the theme, but the recognition by business of those responsibilities generally has not grown apace with them. Humanitarians outside the ranks of business have brought about many of the changes for the better that have been effected.

The question of adequate com-

pensation is only one phase of it. There has been increasing pressure to shorten working-hours, especially of women and children, and even to abolish child labour, to improve working conditions, and to reduce industrial hazards to a minimum. The experiments in numerous countries with various forms of social insurance, to safeguard the working class against financial distress due to sickness, accident, unemployment, and old age, are all indications of the quickening of the social conscience and the obedience of business to its behests.

The motto of the foremost trade body in the United States accords ill with the practice of many in that and other countries. The most obvious implication of that motto is that the public good must be consulted in every case and the decision made in accordance with what is believed to be conducive to it. Its general acceptance would rule out, automatically, all sharp practice and double dealing, eliminate exorbitant profits, and establish an honest value at an honest price as the invariable basis for trade.

It must be granted that many industries are making a determined effort to eliminate all trade practices conceded to be unfair. There are many accepted policies of business not in this class, the ultimate public benefit from which remains to be demonstrated. It is questionable, for instance, whether the public good is served by business whetting, by skilful advertising or high pressure salesmanship, the desire for goods beyond

the purchaser's means, and then encouraging him to mortgage his future by buying on open credit or the instalment plan. Hundreds of millions are spent each year for such advertising, and the volume of credit purchases mounts to hitherto undreamed-of heights, but whether the benefit to the public from the resulting stimulus to production outweighs the harm done there is no serious attempt to determine.

There are doubtless other countries which recognize, no less than the United States, the responsibilities of business to the State and the Community, but the world at large is far from accepting the motto of the United States Chamber of Commerce, unless "the public" is very narrowly defined. The interest of business in the public weal tends to stop at least at the borders of the country.

That it may not safely do so is apparent from the increasingly important part played by the commercial interests of the several nations in stirring up international rivalries which too often culminate in armed conflict. The history of modern imperialism, despite its cant about the public good, is largely the record of the selfish commercial ambitions of the empire-seeking powers.

None disputes the right of any country to set up trade barriers to foster artificially industries which could not thrive within its borders in free competition with the products of other regions; but the good sought is obviously not that of the world at large. At best,

the nation indirectly benefits—at worst, but a favoured section or group.

It is the good of the individual nation alone or a section of it that is considered when citizens are urged to use home products to the exclusion of those of foreign lands. It is not primarily from prejudice against other countries but simply lack of the international viewpoint and inability to visualize the situation and needs of a distant country and weigh dispassionately its interests against their own.

"Enlightened self-interest" is acclaimed as the formula for individual success which will benefit the community as well. Applied to the nation, the fact that war does not pay is the strongest argument the Pacifists can muster, in our materialistic civilization.

Once business is convinced that war represents an economic waste, with no compensating economic gain, even to the victors, commercial interest as well as the common good will be seen to dictate the maintenance of peace.

Let us not, however, fall into sophistry and, focusing attention on the word "enlightened," ignore the remainder of the formula, nor fancy that any amount of enlightenment can transform self-interest—a euphemism for selfishness—into altruism *pur sang*. Only when industries and nations whole-heartedly adopt and apply the slogan "Each for all, and all for each," will the public good become in all sincerity the criterion of business and of national policy.

CHARLES DERNIER

What is this about "the soldier not being free"? [Referring to the dilemma of an F. T. S. soldier in the army, presented to her.] Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly by *every duty*.

—H. P. Blavatsky (*The Path*, Vol VII, p. 122)

RENASCENT INDIA

[This is the third of the series of articles, each independent in itself, written by Dr. N. B. Parulekar who has been on an extensive tour in India to study the hidden springs of the coming Indian Renaissance.

The previous two articles were "The Educated Exploit, The Illiterate Build" and "Cross Roads—Secular and Spiritual".

Next month will appear "India—Where East Meets West".—EDS.]

COMMUNAL RIOTS—THE UNDERWORLD IN INDIA

The lion and the lamb may drink at the same fountain but not the Hindu and the Moslem. Such is the impression created by thousands of sign boards on railroad stations in North India directing the two communities to separate places for drinking water, for tea and for refreshments. The segregation, however, is not so complete as it appears. The first and second class passengers walk into the first or second class refreshment rooms, or use the luxurious dining cars wherein food and drink is not labelled for Hindu or Moslem; there it is served on the basis of quality and cost instead of community or caste. These are used by upper class Hindus and Moslems indiscriminately without apparently violating each other's religious susceptibilities. Why then should Indian legislators, lawyers, many of the so-called leaders, travelling in the first or second class, have been instrumental in sustaining religious prohibitions primarily for the poor? Why do they want to provide caste regulations for others, which they themselves feel far too

clean, too shrewd and superior to observe? If instead of signs that separate, clean water, tea and wholesome food were provided with the sign "for all," it would then be seen where the third class travellers would turn. Why are not the people given the chance to educate themselves? I have seen similar boards marking out different locations for the coloured and for the white in southern sections of the United States of America. But the Hindu-Moslem discrimination at railway stations surpasses them, because it has not even the element of colour in it. More than 90 per cent Moslems are of the same race as the Hindus and all show the same pigmentation of skin. What then is back of it?

The question presented itself in another way. This time the scene is laid in Lahore. Just as Punjab is the land of five rivers so Lahore, its capital, is the city of five religions. There the Hindu, the Sikh, the Arya, the Moslem, and the Christian are thrown together as probably in no other city in India. Stepping into the local Y.M.C.A.

one finds the billiard room and the bridge tables crowded with young men in short coats, smart trousers, and expensive neckties, giving the impression that one is in England or on the Continent and not in a province of poverty and political distress. Among them are represented all the five religions and the "Y" authorities are proud of the menagerie. They are glad to collect under one roof young men of diverse religious persuasions who care not at all for their caste or community differences and join each other in fun, pleasure, and partaking of food. It is possible to recognise from among them the future Civil Service men, barristers, legislators, municipal mayors, and men who would collect votes and write communal memoranda. But it is not so easy to understand just what takes them later to bigotry and communal partisanship.

Another section of the city, far from this social pleasantries, cultivated cleanliness, and imported fashion, is inhabited by the toiling majority, sweating for one meal a day, crowded in alleys within alleys and living in hovels more fit for vermin than for human beings. I had to walk, sickened by the nauseating stench, through heaps of dirt, slumbering dogs, and open drainage running criss-cross on the road. Rickety children without clothes were playing as though they belonged to nobody. I passed by butchers' shops where heaps of flies fed themselves on suspended meat, shops where men spat and drank, and grocery

stores selling poison and food in the form of rotten eggs, spoiled fruits, and stale vegetables. Occasionally one had to make room for a creaking cart dragged by panting men, whose day's labour could hardly earn for them a bowlful of rice. In the heart of such an environment was located the house of the man with whom I wanted to discuss. He was reputed to be a leader of his community and I was advised not to miss seeing him.

His arguments I had heard many times before repeated almost verbatim. In fact the questions and answers touching Hindu-Moslem relations have been crystallised into a kind of catechism, couched in impenetrable phrases. But what was new to me and struck me as utterly incomprehensible was the scale of values in the mind of such a man. He lived in a locality where street cleaning was a primary necessity of life and political privileges could hardly benefit a people unless shown applicable to relieve the surrounding misery. Are Hindus and Moslems worse enemies of one another than filth, poverty, ignorance, epidemics and abject political slavery? William James proposed a moral equivalent for war. How can these apparently educated men think of civil war when human life is pressed to its lowest ebb and so much can be done through co-operation?

"Is there any religious issue back of Hindu-Moslem riots?" I asked, and the uniform answer was, "Not at all." Among those who shared

this view was a Maulana of Ajmere, proprietor in part of the Holy Shrine, which to Indian Moslems is sacred next only to Mecca, a leader of the Ahmedia movement, a president of a Moslem University, the Moslem Home Member of a provincial government, and a leading advocate, who is a descendant of the priests of the Mogul Empire. On the other hand they uniformly told me that those who are instigating the riots are not all religious. They mostly come from the educated class, nurtured in non-sectarian schools, good mixers in "Y" programmes, and turned out of universities certified as having received a liberal education. On the other hand the humble village folk still continue to call respected neighbours of other communities as uncle, grandfather, brother, and so on, *i.e.*, in terms, of family relationship. Hindu and Moslem ask each other's counsel, share each other's sorrows, attend marriage festivals as well as funeral processions. But to the educated exploiter all are simply voters in a political machine where power and profits can be had for those who know how to divide and dominate. Naturally he does not care if his co-religionists continue to live in squalor, ignorance, and starvation.

"The M. A.s are fighting and the poor are following," exclaimed the seventy-year old Moslem Home Member of the United Provinces, where riots are more frequent than in other parts of India. Analysed into its elements, much of the communal strife,

i. e., the most frightful part of it, dissolves itself into rivalry among small groups of the educated for bread and butter or a standard of living as much above it as possible. Owing to centuries of foreign rule mixed with indigenous autocracies India has had the misfortune of government posts carrying with them all the public prestige. During the British administration in particular the few higher offices open to the Indians are coupled with extravagant salaries in excess of those in the U. S. A. or England. These are looked upon as an anchorage by the educated ambitious. Moreover, with the advent of Swaraj or self-government, more of these posts hitherto occupied by the Britishers will be thrown open to the native candidates. A scramble for these is in progress *from now on*, and a class of people are anxious to whip up communal feelings to get as many posts as possible reserved under communal auspices, but in reality for themselves and relatives. On the other hand the sons of farmers and far off villagers who make up almost 90 per cent of the country's population, Hindu or Moslem, have as remote a chance of aspiring to any one of these as to the White House in Washington.

The same is true in professions and trades in affected places. A Hindu lawyer would condemn Hindu clients for going to a Moslem lawyer, apparently on the ground of religion, though in his heart of hearts he desires business more than religion. Merchants

would like to insure trade, contractors to secure deals and office holders to patronise their own relations in the name of their community. Even under such circumstances men do not buy or sell on the basis of religion but on purely economic considerations. A very important Moslem advocate told me in Cawnpore that 85 per cent of his clients were Hindus. People do not call a doctor because he is a Moslem but because he knows his job. However, to a losing man any excuse is good enough. The greatest among them is the money lender, who though he himself remains casteless, colourless, and creedless like the capital he deals with, yet nevertheless accounts for more trouble between the Hindus and Moslems than all the so-called religious issues of processions before the mosques and temples put together. For example, the total rural indebtedness of the province of Behar and Orissa according to the Banking Enquiry Committee Report 1929-30 "may be put at 1550 million rupees" while the money value of the total land produce is around 1200 million rupees, which means that even if the entire crop of a year is sold and given away to the money-lender there will be still left an indebtedness of 350 million rupees. The Marwari and the Pathan, representing Hindu and Moslem, charge the same high interest irrespective of religion, ranging from 30 to 150 per cent. Money is dearer to them than religion and they are clever enough to uti-

lize religious pretexts to promote business. The men who are dispossessed of their lands and have had to liquidate all their property to pay off the debt migrate to cities and are ready enough to play with fire when trouble starts. The sins of the usurers are laid on their religions. *To my mind the really bigoted and religious fanatic is far less dangerous than these cool calculating money lenders, in fanning communal troubles and keeping them burning.* The Pathans are bordermen from the hilly sides of Afghanistan, who make a roaring business with small cash and a big stick or knife to compel the debtors to pay. They are their own court and collectors. These half-savage, half-civilized men are spreading into cities from where they percolate into rural areas for their work of daylight plunder. One of them started a Hindu-Moslem riot in Bombay by forcibly taking away the wife of a mill hand as part of his unpaid interest.

The government is the largest single employer of clerical labour. Year after year universities turn out young men by thousands who are fit for no other job except to teach or to add figures. A government official told me that for ten posts ranging from 300 to 500 rupees he received 10,000 applications. That there is no exaggeration in this can be checked up by the following. An Official Committee appointed to inquire into the unemployment among the educated middle classes in Madras Presidency asked the Superintend-

ing Engineer, Mettur Project, to insert a test advertisement in the newspapers for a clerk's post of Rs. 35 per month, with the result that 666 applications were received. Afraid of this educated unemployment, the Government is playing into the hands of communal leaders by agreeing to take in men not on the basis of merit but merely because they are members of certain communities. The man who wants to exploit for his own advancement is doubly rewarded in promoting separative elements in religions. He can bargain with the alien government on the one hand, who want to enlist allies at a time when national forces are against them. Then, on the other hand, he hopes to please his respective electorate, which again is separate for the Hindu and the Moslem, by demanding concessions and a few posts for the educated unemployed multitude. He thinks he gains both ways by the simple trick of pretending to be a hundred percenter for his particular religious group. He does not care if the administration of the country be demoralised by a policy of patronage and men get their heads broken in wild riots. Never was so much premium put on a man for working against his nation.

Political advance has given additional prospects to the educated trouble maker. He sees new vistas of unlimited power open up. If one can secure votes not so much by educating the voter as by stirring him up; not by national service but by holding out pros-

pects of communal gains; not on account of personal merit but by simply belonging to a community, he is sure to do it, the latter being easier than the former. The records of the communal leaders show therefore that in real national service and large-scale selfless work they are either nowhere or only occupy a remote place. With foreign power entrenched within and anxious to hold on to the last; with partial democratic institutions introduced in a spirit of fear, suspicion, and suppressed hostility; with no corresponding democratic education; and last but not least with a type of educated unemployed whose struggle is for power and economic betterment, there is little wonder if Hindu-Moslem troubles should show a rising curve symmetrical with the so-called political reforms.

What I have so far described refers to a class of men who do the planning and hope to profit by it most; we may call them the brains. The muscles however are supplied by another set who are neither Hindu nor Moslem but are products of an entirely different process. With the advent of machines there have sprung up in the country fresh cities like Bombay, Calcutta, Karachi; old ones like Cawnpore have expanded considerably, under the pressure of commerce and manufacture and technique on Western lines. The process has not failed to breed large numbers of Gundas (loafers), Badmashes (gangsters), similar to those in Chicago, New York and other cities in America and

Europe, playing precisely the same rôle. *The underworld in India has grown to an appreciable size.* It recognises no religion except that of recklessness, runs brothels, opium dens, and can be hired to do any dirty job. It is no accident that the Hindu-Moslem troubles are frequent in those cities where this element is known to have gathered considerable power. At the end of March 1931 there broke out Hindu-Moslem riots in Cawnpore, a commercial and manufacturing centre in Northern India. Nearly 500 people were killed and some 2000 homes and shops were burnt or otherwise damaged. Before the subsequent Enquiry Commission, Mr. Barron, the British City Magistrate of Cawnpore, gave as his opinion that both the intensiveness and the extent of the riots were due to the badmashe (gang) element, which revelled in chaos and loot. Murder and arson were also partly resorted to by miscreants to cover up their tracks. The officer further testified that the problem of gangsters in Cawnpore was a serious one. They enjoyed the protection of rich and influential people who used them for their own ends. Even after the riots, men arrested on charges of murder and arson had found no difficulty in lodging cash securities of Rs. 30,000 for bail and in one instance an Honorary Magistrate had stood surety for a notoriously bad character.

In other words Hindu-Moslem troubles result when profiteers and gangmen have a chance to get

together. There is a pretty well worked out riot line in the country. It is not so much prominent in places known to be sacred either to the Hindus or Moslems, where religious fanaticism may be expected to be most rampant, but includes mostly commercial centres and a few select cities containing lawless elements. The ordinary citizen has to submit to them because he is completely taken by surprise. He does not know just what incident may be seized on by the rowdies and turned into an opportunity for daylight murder, arson, and loot. In 1928 a riot broke out in Cawnpore. For forty days shops remained closed, business was paralysed, and citizens were afraid to step out unguarded for fear of being butchered. More than 200-300 persons were injured, many were killed, mosques and temples were demolished, considerable property was looted and destroyed in broad daylight. And all this started because of an altercation between a Moslem woodcutter and a Hindu schoolmaster over a matter of a few annas. If a truly religious war were to break out in this country the havoc would be appalling. There are 70 million Moslems spread out in the whole of India, living as neighbours with some 220 million Hindus. Sometimes just a handful of followers of one religion are living in a far-off village wherein the majority are of another faith. Ninety per cent of the population live in rural areas. There are no barriers and no policemen; no threat of law could hope to cope

effectively with lawlessness, and no amount of constitutional safeguards could secure peace if the adherents of one religion wanted to exterminate those of another. The rural communities live however practically undisturbed, and the trouble occurs in the urban population which is only ten per cent of the entire population. Now if we add the populations of the cities in disturbance it will amount to a fraction of the 10 per cent city population, and even in those troubled places the men who do engineer riots and actively participate in them are a still smaller fraction of the peaceful citizens. The Hindu-Moslem troubles are therefore highly localised, and more of a menace to civic life in certain cities than to any religion or its followers. That is why the number of deaths from such riots in the whole of India during the last 20 years is smaller than that caused by automobiles in the U. S. A. in one year.

Two more questions remain: What is the attitude of the British, and what is going to be the future of this problem? Though it is undeniable that as an alien government the British are forced to play one community against another in politics, administration, in efforts to lobby legislators and to postpone their day of departure from India as far as possible, I do not believe that the Government as a whole has any hand in these matters. A good deal however depends upon the local police and the inefficiency or indifference of British police officers in charge of

a particular centre. Before the recent Enquiry Committee of Cawnpore came witness after witness testifying how the police remained indifferent and how they encouraged the violent elements to devastate and destroy on a much larger scale than they could ever have dared. Four British military officers, including the commanding officer, alleged that the police were not working. Babu Vikramjitsingh, Mayor of the City and a member of the Provincial Legislative Council, said that the police were "only playing the part of spectators, while rioting was going on". The Commissioner of the Division, the Mayor, and a Moslem leader, Hafiz Mohammad Sadique, going together on a round, actually saw "looting going on and people coming in and rushing away with booty and an armed guard was standing at some distance." The fire brigade chief described at length the activity of that body. He testified to the utter inactivity of the police. He saw the whole bazaar was a mass of flame. He saw the police pickets on the main road, and when he asked them what the orders were they replied, "No orders." Mr. R. T. Gavin Jones, Managing Director of Cawnpore Chemical Works, Ltd., a British concern, and a delegate to the Round Table Conference, said before the committee: "Hundreds of homes had been burnt down and many more Mohallas (residential sections) had been practically destroyed. Hundreds of people had been slaughtered and yet only a few

shots had been fired to protect the people. I believe I am right in saying that not a single policeman was injured." Mr. Sale, the District Magistrate reported that during one day 49 corpses and 215 injured persons were received in hospital (the riots went on for four days) and 8 arrests were made. Many responsible citizens stated before the Committee that the British Police Commissioner and other police authorities when asked to save the people and property said, "Let the Congress men do it," or "Get your leaders to help you. We cannot do anything." I am only giving excerpts from the *official* Enquiry Committee's proceedings. There is a Congress Enquiry Committee going on. Nevertheless it is sufficient to indicate that local British authorities can do or leave undone a great deal.

The future? The picture is dark but not as hopeless as the interested paint it to be. Under existing circumstances and for some time to come, there may be riots in a limited number of cities, and a temporary dislocation of peace and order in limited tracts of land. But any talk of civil war, internecine struggle, etc. is merely a bluff. The communal leaders have had an unchallenged field so far because the Congress and the Nationalists refused to stand for elections, thus participating in the Government but pursue a policy of non-co-operation until their demand for self-government is conceded. But when this cleansing force enters into Government ma-

chinery there may begin to operate a check on the activities of self-seeking elements. Already they are thrown on the defensive. The nation carried out its programme of civil disobedience quite regardless of their co-operation which they put at first at a very high price and thought was so essential. Then the demand for separate electorate and communal representation for the Moslem is being attacked from within—the Nationalist Moslem Conference condemned them at its recent session at Lucknow. Maulana Shaukat Ali, the leader of the Moslem hundred percenters was greeted with black flags and shouts of "Go Back," at Lahore which is the capital of the Punjab where Moslems are in a majority over Hindus and Sikhs put together. These leaders have practically little following in Peshawar and the Frontier Province, which is 80 per cent Moslem, because there Gandhi and the Congress predominate.

But what is impossible to minimise is the rise of a Gang World in Indian cities and a likely control of city life through it by self-seeking elements in society, irrespective of the Hindu, Moslem, Sikh or Christian religions. The roots of the so-called Hindu-Moslem riots have been laid bare during the past year of upheaval in India as never before, and the peril of a religious war is definitely exploded. The country however faces a new element, disruptive of civic life, in the form of gangsters and an underworld not heretofore known in the country. The Thugs appear-

ed in India during the transition from the Mogul and Maharatta Empire to the British Empire. Now a similar situation has arisen when once again governments are changing. In the transition from foreign rule to Swaraj or self-government another class of criminals, Gundas and Badmashes or gangmen are cropping up. Moreover, the passage is not simply from government to government. An old medieval system existing for centuries is crumbling before a new order, a fifteenth century economic world is being battered down and replaced by twentieth century industrialism and commercialism; populations are shifting, men are being forced out of old jobs and waiting for new ones; in short the country is passing at

present through an eventful period of history when civilisations, governments, institutions, and life itself are undergoing enormous changes. During the interval it is but natural that there should be men without moorings and small groups of profiteers without principles trying to control the reins of growing urban life. How long they may continue to disturb peace and authority is to be decided in future. What is evident is that the Moslem Mullah or the Brahmin priest are alike spectators and sufferers and have no control over the situation. There are greater forces operating and the troubles generally described as Hindu-Moslem riots are more civic than religious.

N. B. PARULEKAR

AN INDIAN RISHI TO HIS BRITISH CORRESPONDENT.

There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law.—MAHATMA M.

IN THE WORLD OF BOOKS

Equality. By R. H. TAWNEY (Allen and Unwin, London. 7s. 6d. net.)

In this remarkable book, worthy of one who has long been known as the most humane of English social thinkers, Mr. Tawney puts forward, with equal eloquence and clarity, the one decisive argument in favour of the effort to secure social and economic equality for all men within a nation. There are two sides from which this question can be approached, and from one of which it must be approached, if it is approached at all. The ideal norm of equality can be looked at either by those who are below it, or those who are above: and in a large and general way it may be said that most of those below desire to have more possessions, and most of those above refuse to have less. The struggle, thus regarded, is purely materialistic: defence of the possessors and aggression of the dispossessed. But in England and America the simple nature of the struggle is obscured by the false philosophy of 19th century "liberalism". It is still almost instinctive in the rich man of business to regard the accumulation of wealth as a moral achievement. Nor is this instinct in the possessing classes alone. Mr. Tawney says truly:

The leaders of the working-class movement . . . denounce, and rightly, the injustices of capitalism; but they do not always realize that capitalism is maintained, not only by capitalists, but by those who, like many of themselves, would be capitalists if they could, and that the injustices survive, not so much because the rich exploit the poor, as because the poor in their hearts admire the rich.

That is, if anything, an understatement. Few symptoms are more disquieting than the fact that any English newspaper which wishes to be popular and to achieve the maximum of circulation must devote large space to the imbecile activities of the idle rich. Mr. Tawney himself remarks bitterly on "the proletarian snobbery which inspires the British working-class with a tenderly

wistful interest in the racuous doings of the upper ten thousand".

The worship of wealth, for its own sake, is indeed a national characteristic of the English. (They have other, and more worthy, national characteristics.) And the consequence is that the average member of the Labour movement, or indeed the average Labour leader, has much more in common with its direct adversary in the materialistic struggle—the rich man who defends, by hook or crook, his wealth and its privileges—than he has with Mr. Tawney.

For, fundamentally, Mr. Tawney's concern is with the things of the spirit and the spiritual man. What he desires, at the bottom of his heart, is that all men should have the opportunity of leading the spiritual life. And since this underlying love of his fellow-men is genuine, he is not led away by *the specious and satanic doctrine that because spiritual ends are utterly distinct from material ends, therefore the spiritual man must be indifferent to the material conditions of his fellows.* Mr. Tawney knows that *the truly spiritual life is a full life*, and that the sickly child and the hungry man are debarred from it. Starvation is not an apprenticeship to asceticism, as various well-fed ecclesiastics would persuade themselves and others. To go without sunlight, or the country-side, or good food throughout one's childhood is not at all the same as eating only fish in Lent. Mr. Tawney is quite proof against these diabolical equivocations. He demands some measure of material equality among men as a necessary means to their spiritual advancement. He is in calm and reasoned, but profound and passionate revolt against men's continued tolerance of a system which condemns the majority of a people to a complete pre-occupation with material cares.

Again, he is under no delusion. He knows that veritable equality can never

be attained among men, and that it would be destructive of life if it were. There is a diversity of gifts, and on that everlasting diversity life itself depends. It is simply in order that these diverse gifts, these manifold and unique potentialities in men, may be unfolded, that he urges us to seek the maximum of equality where it can be attained. Yet, in the last resort, even this he would not have us seek for its own sake alone, but chiefly for ours. He is calling upon us to be spiritual men: to approach the whole vast question of modern social and economic conditions in the industrial West in the spirit of indifference to our own material situation, and therefore of disinterested concern with the material conditions of others less fortunate than ourselves. It is the old profound appeal of *Noblesse oblige*, transposed entirely into the spiritual order. It is an appeal to those who have attained some measure of spiritual freedom to do their part that others also may be enabled to attain, or at least may not be disabled from attaining, a spiritual freedom like their own: and it is, in reality, a challenge to them also. If you claim to have attained spiritual freedom, says Mr. Tawney, in effect, here is your chance to prove it.

I leave aside, deliberately, in this brief account of Mr. Tawney's book, all his acute analysis of the modern economic situation, and his masterly description of the processes by which it came into being. It is so terribly easy to seize on detail as an excuse for glancing aside the impact of an appeal like Mr. Tawney's. I have not read a single review of it in the English press which gave an honest account of its vital argument; and even when I attempted to do so myself, and declared myself wholly in favour of the abolition of educational privilege which Mr. Tawney rightly puts foremost among his practical measures, I was deluged with criticisms on the ground that educational uniformity is a bad thing, or even that education itself was a bad thing.

Such criticism is completely irrelevant. So long as the material prizes and the social privileges in a nation are largely reserved for those who have undergone one particular kind of education, from which the majority of children are debarred, so long must we press for the abolition of that educational privilege. Not because we believe in educational uniformity, or because we believe in "education," still less because we believe that the material prizes and the social privileges are goods worthy to be aimed at; but because we believe that only by the determination to eradicate actual privilege, as far as may be, can we gradually bring into being among the mass of mankind a larger portion of the humane understanding and the spiritual vision which sees that material advantages are truly irrelevant to the advancement of the adult human soul. But they *are* relevant to the growth of the child. When the child has become a man, healthy and free, so far as it is in human power to secure it health and freedom, then we may leave him to acquire his own wisdom. If he knows as a young man that he need not *fear* for the well-being of the children he brings into the world, nor must he slave to secure them privileges which no longer exist, then he may be free to live and to learn from life. To achieve this security for the child, this freedom from fear for the man, we must eradicate the prejudices and change the hearts of the privileged in our Western civilization. It is a specifically Western problem. It *looks* material; Mr. Tawney demonstrates to all but the wilfully blind that it is, as all vital problems are, spiritual to the core. By conquering fears in ourselves, we ultimately conquer them in the souls of others: by freeing ourselves from the chains of materialism, we free our brothers. That is, at bottom, Mr. Tawney's message. But he calls upon us to show our freedom not in words only, but in deed.

JOHN MIDDLETON MURRY

After Two Thousand Years. A Dialogue between Plato and a Modern Young Man. By G. LOWES DICKINSON. (Allen and Unwin, London, 6s.)

It is by now almost an impertinence to praise Mr. Lowes Dickinson's style; much more important judges than the present reviewer have enthusiastically celebrated its limpidity and its chiselled perfection. No living English author can offer to imitate a Platonic dialogue with less presumption, for the spirit of the Master has clearly breathed a benediction upon the disciple. It is a great deal to say that we feel the "Plato" of this dialogue with a Modern Young Man to be the real Plato—no doubt in one of his lighter moods—but one cannot say less; if the aphorism "Truth cannot shock me and error may be refuted" is one of Mr. Dickinson's coinage and not a reminiscence unknown to this reviewer from Plato himself, it is a peculiarly felicitous attempt to create a Platonic dictum, and it is not the only one in this fascinating little book.

A fascinating book—but not a particularly cheering one. For as the Modern Young Man, meeting the shade of Plato in the Elysian fields, seeks to interest him in the problems of our own time, it quickly appears that nothing has improved much since the days when Socrates and his "modern young men" debated the problems of Athens and the future of Hellenic civilisation. English "democracy" is no more satisfactory than Athenian "democracy"; we are still at a loss for intelligent governors; wealth still seems as badly distributed—though we fancy Plato might have cross-examined a little more closely Mr. Dickinson's (or is it simply the "Modern Young Man's") rather facile acceptance of the Socialist brief against private property and enterprise. War is more destructive than Plato in an age of spearmen and rowing-galleys could have credited; the population problem more menacing, and not to be solved with the simple callousness of the Greeks in

getting rid of superfluous infants; religion, after attempting during the dominance of the medieval church to put into force some of Plato's favourite ideals, has emerged damaged in prestige and just as much discredited, apparently, by modern science as the myths of the Greek gods were discredited by the primitive science of Thales, Heracleitus and Anaxagoras.

Indeed, so far from having solved the problems that tasked Plato in his day, our age, it seems, is abandoning some of the chief of them as insoluble. The Modern Young Man is inclined to think that "the higher Goods might well be sacrificed if the masses could have a sufficiency of the lower ones—an instructive glimpse into the goal of equalitarianism!—and he is highly sceptical of the value of faith in religion and in immortality.

If by the end of the debate Plato can do no more than exhort him to nourish his faith and his ideals despite all discouragements, it may be because both Plato and the Young Man still place their trust so heavily in argument and the attainment of clear ideas. Yet the modern speaker in the dialogue has an inkling of something more profound. He points out how the behaviour of the animal creation, its herds and communities, shows that "common standards are earlier and more natural than individualistic self-interest," and he suggests that the Ideal—that which gives us our standards of value despite the promptings of egoism,—is "something embedded somehow, in the beginning, deep within primitive life, like a chrysalis lying enchanted in its cocoon". In other words (and far less eloquent than those Mr. Dickinson could find) the dialogue may be the least effective way of discovering the immanent Divine upon union with which depend the vitality and happiness of individuals and societies. *The secrets of Life are discerned by living it deeply; the argumentative intellect only chips the surface.*

D. L. MURRAY

The Golden Phoenix: Essays on Chinese Art and Culture. By MRS. ALFRED WINGATE. (Herbert Jenkins Ltd., London, 7s. 6d.)

There are many elements of interest in this book which will make it attractive to the general reader. The ten essays of which it consists treat of a wide variety of subjects—so wide, indeed, that only a scholar of the first rank could do justice to them all. This, unfortunately, Mrs. Wingate is not. She has a good sense of style, and writes very well so long as she knows what she is writing about. Her enthusiasm for Chinese culture is great, and evidently sincere; she has read widely, though perhaps too carelessly; and she certainly has the gift of making her subject interesting. But a book of this sort is too ambitious a venture for one who is entirely ignorant of the Chinese language, and is therefore at the mercy of other writers and translators, good, bad or indifferent. The result is that the author is apt to flounder in a mere morass of words. Thus, we are told that the "transcendental but earthly spirit" of the Koei dragon [*i.e.* *k'uei*], "as opposed to the heavenly spirit or that of mid-space, appeared in terrifying shape on the earliest bronzes." The meaning of this is obscure. On another page, a number of sayings in inverted commas are attributed to Lao Tzu, though they do not appear in the *Tao Té Ching*, the only collection of his sayings recognized as genuine. The same is true of the "dictum of Sun-tzu, the author of *The Art of War*: An army is necessary to inspire respect." This does not occur in Sun Tzu's work, nor indeed is it an utterance of such profundity as to make it worth quoting.

Mrs. Wingate has a good deal to say about Chinese religion, but little that inspires confidence in the soundness of her studies. The ancestral tablet, she says, "is in no sense the abode of the spirit". On the contrary, it is worshipped precisely because the spirit of the deceased ancestor is supposed to reside in it. Again, "according to the Confucian: Heaven is the peace of a heart free of passion. Hell is the trouble of a heart filled with

remorse." Furthermore, the Taoist asks nothing better than that "whatever pains he could imagine should eternally be inflicted on his enemies".—These statements are unfounded, and introduce Western ideas which are quite alien to the Chinese. "Heaven" and "hell" would have no meaning to a Confucianist. Lao Tzu said, "Requite injury with kindness"; and eternal punishment is a conception which seems to be peculiar to Christian theologians. Buddhism fares no better: the Bodhisattva Avalokiteśvara is identified with Amitābha Buddha, while the modern worship of T'ien Hou (Queen of Heaven) is confused with that of Kuan Yin. And from Mrs. Wingate's remarks on Hīnayāna and Mahāyāna it is evident she has no clear idea of the meaning of these terms.

The number of serious mistakes is too great to be dealt with in detail, but here are a few:—

P. 83, 87. The Socialist Minister Wang An-shih is placed in the 9th instead of the 11th century.

P. 107. "No living elephants were actually brought to China till the 12th century A.D." Now, it is known from the *Tso Chuan* that elephants were used in battle as early as 506 B.C., and there is also a record of tame elephants having been presented to the Chinese Court in 121 B.C.

P. 117. "The faculty of thought, which the Chinese rather beautifully call to produce seed." This is a piece of false etymology.

P. 151. Marco Polo is said never to have been at "Li-ngan (a mistake for Lin-an) Fu, the present Hangchow." Yet he distinctly tells us that he saw the city with his own eyes, and (according to the Ramusian version) visited it frequently.

P. 166. "The Chinese engraved or painted word was first derived from a pictograph representing a concept rather than a fact." The author probably meant "ideograph"; but even so the statement shows a strange confusion of ideas.

P. 167. The invention of paper is placed in the 2nd or 1st century B.C., while books are said not to have

been written in ink till early in the Christian era. The case is just the other way about. Ink was used at a very early date for writing on wooden tablets, whereas paper does not appear until much later; and there is no reason to doubt the Chinese tradition that it was invented by the eunuch Ts'ai Lun who died in A.D. 114.

"In A.D. 930 appeared the first printed book, achieved with blocks and movable type of baked clay." The earliest block-

print, to be seen at the British Museum, is dated 868. Movable types were not invented until two centuries later.

P. 179. "The lady Yang Kuei" is a truncated form which must sound funny to a Chinese ear. The second word should be *Kuei-fei*, which means an Imperial concubine of the second rank. Her death, by the way, was not self-inflicted. She was executed during her flight with the Emperor by a mutinous mob of soldiers.

LIONEL GILES

Edward Carpenter, In Appreciation. Edited by GILBERT BEITH (Allen and Unwin, London. 7s. 6d.)

Edward Carpenter provided by his life and work the most significant prophecy of what may be; and by his death the most illuminating proof of what is. No man perhaps save Rabindranath Tagore has done more in his life to bring East and West together. When he died not one single obituary, as far as I know, made any allusion to his metaphysical contribution, and concentrated solely upon his socialistic activities.

No one should dream of belittling those activities—nor any man's socialistic activities, if they are sincere. No sacrifice is too great nor work too hard in order to bring about an equal distribution of opportunity for all. But is it not extraordinary that so few realise that while socialistic work is going on, and indeed before new social values can become active, the individuals must have changed the values in themselves? The capitalist system is the expression of the fact that everyone thinks in terms of money and more money. If we are dissatisfied with the result we must change our values; we must not be thinking of the motor car we want to buy during our socialistic committee meeting. We must change ourselves. When a sufficient number of people have done that then we can begin to use the systems of organisation which men like Mr. G. D. H. Cole have prepared.

These platitudinous thoughts would be inexcusable were it not for the fact that

the West has not yet decided to act upon them. They are supposed to be too vague for serious men. It is apposite to recall here that Mr. Cole said in these columns last January that he had no interest in them—"no interest in the East"—he put it. Yet his candid mind would have a use for them if he knew there was something practical involved; he would have a use for them if he did not imagine that Gandhi's line of thought is Eastern—for the difficulty about Gandhi is that he is a giant of moral-political action and a confused thinker whose mentality, so far from being typically Eastern, shapes itself after Tolstoy and Ruskin). He would have a use for them if he knew that the East offers *an applied science of inner growth*.

Edward Carpenter, though a leader of the great Victorian social rebellion, never forgot this. He returns to it again in *The Art of Creation*, in *Pagan and Christian Creeds*, in *A Visit to A Gnani*, and in his lectures on the Upanishads. In these books he addressed himself to the task of examining the position of our present stage of consciousness, of prophesying the higher stage it may reach (personally witnessed to in his *Towards Democracy*), and of emphasising the steps which we must take in order to bring it about. For he belonged to the school of modern philosophers who are of the opinion that Man has one inch of Free Will which finds expression in the capacity to take part in the act of creation. From now onwards we are

to be no longer in the hands of God but can become God's hands.

The science of inner growth. What is the first step suggested by Edward Carpenter in his *Visit to A Gnani*, and elsewhere? To master our own thoughts. If we can do that it will be the thin end of the wedge by which we will overcome our slavery to the whirlwind of non-purposeful, disconnected thought-desires. And how can we do that? By practising every day (even if only for a few minutes) a concentration of the mind upon *one* object or *one* thought or upon nothing.

We try it. We are appalled at what happens. Within the compass of ten minutes, so far from having concentrated upon one thing, we have thought of a tea-party, an ambition, a book, a joke, a hatred, a theatre, a love, an enmity, a hope, a problem, a regret, a solution, a memory, a need. We stand afar off lamenting the appalling pageant. It is hopeless. We give it up.

But we must not give it up, urged Edward Carpenter. We must fail, for years if necessary, until we succeed. "Who is there who can make muddy water clear?" asked Laotse. It is impossible we think. Until we hear the answer—"If you *leave it alone* it will become clear of itself." It was that splendid answer Carpenter never forgot. To be the prey of any thought!—

This is an absurd position for man the heir of all the ages to be in, hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake; no two opinions. The thing is obvious, clear, and unmistakable. It should be as easy to expel an obnoxious thought from your mind as to shake a stone out of your shoe; and until a man can do that it is just nonsense to talk about his ascendancy over Nature and all the rest of it. He is a mere slave and a prey to the bat-winged phantoms that flit through the corridors of his own brain.

If we cannot do that, if we cannot take the first step, how can we be called

practical men? Only when we have taken steps towards inner growth can we claim to have forsaken the realms of illusion and fantasy and to have become men of action and result: then only can our socialistic activities bring about not just reform, but also, what has never yet happened in history—Progress. Then only will we work towards democracy.

Since Carpenter's prime there has been much appreciation of the East. There have been many words written—and even some understanding. And East and West have met with a crash on the political plane. But how many have used the applied science of inner growth provided by the East? If we, brilliant slaves, took the hint the final result might be something better than East or West have done alone. But we have still to ask how soon, if ever, Edward Carpenter will cease to be a prophet of the future and become a symbol of the present.

This book can hardly be said to answer that question. But the fact that it has been compiled is significant enough. The importance of Carpenter is somehow or other felt and we in the West are unwilling to let him die. Hardly any of the contributors show understanding as regards his written work, but it is interesting that each either says openly or hints—*he changed me*. Instinctively they realise that they could say nothing more important than that he could fecundate inner growth. And the end of the book has a chapter by Mr. Raymond Unwin which is more encouraging than any other. He puts his finger on the key of religion and quotes the best passage in the best and wisest poem of the sage:—

Have faith. If that which rules the universe were alien to your soul, then nothing could mend your state—there were nothing left but to fold your hands and be damned everlastingly.

But since it is not so—why what can you wish for more?—all things are given into your hands.

J. S. COLLIS

The Indian and Christian Miracles of Walking on the Water. By NORMAN BROWN (The Open Court Publishing Co., London & Chicago. \$ 2.)

This is a very welcome publication. It examines the "miracle" of walking on the water, and the learned author ascribes its origin to India saying that the story of Jesus "is possibly a reflection of the story of the Buddha's conversion of the Kasyapas"; and that "much stronger is the case for an Indian origin of the legend concerning Peter which may convincingly be derived from a story of which one example is the introduction to Jataka 190".

To the Theosophical student the value of the book is twofold. Every

time the claim for a unique miracle breaks down, the human mind is bound to accept the Theosophical fundamental that there are no miracles, therefore enquiring intellects will seek its rationale. So the second service which this volume renders is in the natural enquiry which would ensue about the *modus operandi* of this abnormal phenomenon. The book mentions different ways adopted in producing it, such as levitation, by persuading a god to make the waters shallow, etc. But what are our modern scientists going to say? Will they assert that all these examples are but evidences of religious superstition? And will the intelligent man in the street blindly accept the dictum?

S. B.

My Host the Hindu. By MURIEL LESTER. (Williams & Norgate, Ltd. London. 5s.)

There is in this age of hustle an incessant craving by the public who live on their nerves, for news, sensational or otherwise, which gives an admirable opportunity for a hasty writer or a conscienceless critic, to make a rapid tour of any country and write a book. Hence travel books are often superficial or biased. Coming to India, a sightseer travels between Peshawar and Pondicherry, between Chittagong and Quetta, between Trivandrum and Kinchingunga, contacting only the web of the Indian railway system. He sees much, but understands little, forgetting that there is as great a gulf between seeing and understanding, as there is between book knowledge and soul culture. Although hundreds of westerners go to India, their tourist methods do not give them any opportunity to assimilate the facts of Indian history, religion, philosophy and culture. The author of "*My Host the Hindu*" is, however, exceptional in this respect.

Miss Muriel Lester, whose name is familiar to readers of THE ARYAN PATH as one engaged in the service of the betterment of the poor in East London, recounts her impressions of India during

her visit in the winter 1926-27. In her pen picture of Mr. Gandhi, whose guest she was, she brings out the fact that he "disallows violence and when things went wrong punished himself instead of the culprit". She tells how he has refused "riches, honours and luxury and chooses to live on the minimum of necessities, considering himself actually in debt to the peasant and the coolie," how he "calls on all he meets to give themselves to the service of the poor," and how he tries to abolish the evils of drinking and untouchability. Miss Lester was also the guest of Dr. Tagore, the poet, and was much impressed by his high ideals, and the perfect freedom and simplicity of his school *Shantiniketan*. Her catholicity of view enabled her to avail herself of every opportunity—to contact real India, as her accounts of "a student of the mystics" and "Hindu villages" show.

My Host the Hindu is not a panegyric of India, but an unbiased presentation of the life of Indians, their customs, religion and culture. The author does not spare her criticism on the many evils and abuses—opium, drinking and untouchability—extant in the country, but the book is not melodramatic. It reveals how India is shaking off many of her evil customs and is beginning to stand up for the old Aryan Ideals.

D.

Mysticism in the Bhagavad-Gita. By MAHENDRANATH SIRCAR, M. A., PH. D. (Longmans Green & Co., Calcutta.)

The author is of course right in pointing out that men holding different philosophic or social view-points read in the *Gita* their own cherished opinions. This proves, perhaps as nothing else does, the real eclectic nature of the *Gita*. In this volume the author's learning as well as his own independent reflection find expression, and there are numerous ideas worthy of praise, *i. e.*, are worth the readers' while to ponder over. The myst-

icism described is more that of the psyche in man than of the Spirit, and the method of discipline examined at some length pertains more to the hatha yoga system than to the superior Raja-Vidya, the kingly science which is guhya, secret. The student of Theosophy will perceive several of his own teachings, while unfortunately he will also detect, here and there, pseudo-theosophic tenets. There is much of value in the book as a theoretical presentation, but the ardent aspirant, looking for practical advice, will close it with a sense of some disappointment.

S. B.

The Antiquity of Hindu Medicine and Civilisation. By D. CHOWRY MUTHU, M. D. (Baillière, Tindall and Cox, London. 3s. 6d.)

Slowly but surely the knowledge of the Aryans of antiquity is gaining recognition. Dr. Muthu shows how Ancient India attained signal and outstanding success in the domains of science, art and philosophy. As to the antiquity of medicine our author depicts in a brief but illuminating way how in Vedic times healers were divided into three classes, surgeons, physicians and magic doctors, and the existence of sound knowledge among them in "surgery, midwifery, medicine, therapeutics and child management". Further, they were well acquainted with the three humours of the body—"Vayu, nerve force; Pitta, metabolism and heat production; and Kälpa which presides over heat regulation and mucous and glandular secretions." But we have understood that there are four kinds of humours connected with the work of the four types of Elementals or Devatas of earth, water, air and fire? He sketches the achievements of the ancients in the Epic period (2500-600 B. C.) when they "reached the zenith of their glory," introducing the reader to the famous physician Charaka, and the great surgeon Susruta. We are also given a bird's-eye view of the famous medical schools of the Universities of Taxila and Nalanda,

in the Buddhistic period (600 B. C.—600 A. D.). It is of interest to note how from these earliest times down to recent years (1600 A. D.) the use of anæsthetics, a considerable knowledge of the anatomical and physiological processes, the elaborate and precise instructions for attending the sick, were common knowledge among the healing practitioners.

In the second part of the book Dr. Muthu shows the drift of the Aryan civilisation from the North to the South of India and westwards to Europe. Modern archæologists may dispute the authentic remark of our author that "India is the cradle of civilisation," but the facts are too many to refute the contention. Students of *Isis Unveiled* will recall in this connection H. P. Blavatsky's statements that Egypt received her laws, arts and sciences from pre-Vedic India from whence she was colonized during the dynasty of Soma Vanśa, and that Greece also derived her inspiration from India and Egypt.

The glory of the splendid civilisation of ancient India was due to the realisation by her people, that first, "man is a spiritual being" and that progress comes from within without. To use Dr. Muthu's words: "To them the material was the *maya* and the spiritual was real. And in that reality they saw further and deeper and achieved more than it would have been possible for the West."

B. Sc.

Myths and Legends of Flowers, Trees, Fruits and Plants. By C. M. SKINNER. (Lippincott, London. 12s. 6d.)

Mr. Skinner has undertaken an impossible task in endeavouring to compress within one volume the myths and legends of flowers, trees, fruits and plants. Yet his work is of unusual appeal, and includes a large and varied selection of the innumerable fables and superstitions connected with vegetation. But he has not sufficiently emphasised the importance of plants in religious symbolism. In vain we search his pages for light upon "the mysteries of wheat," so prominent in the allegorical ritual of ancient Egypt, since Isis revealed to mortals that Divine Seed, (*Secret Doctrine* Vol. II. 374) which, personified in Osiris, symbolised the Resurrection, and, in later centuries, as the Bread of Life, represented the Christ.

We also fail to find that key to the interpretation of arboreal legends offered by Madame Blavatsky. "Throughout all Asia Minor," she wrote, "the Initiates were called the 'trees of Righteousness,' and the cedars of Lebanon as also were some kings of Israel. So were the great adepts in India, but only the adepts of the left hand." (*S. D.* II, 494-

95.) "Jesus is called 'the tree of Life,' as also all the adepts of the good Law, while those of the *left* Path are referred to as the 'withering trees'. John the Baptist speaks of 'the axe' which 'is laid to the root of the trees' (Matth. III, 10); and the king of Assyria's armies are called *trees* (Isaiah, X. 19)" —*S. D.*, II. 496.

We are disappointed again when we look to Mr. Skinner for an interpretive account of what he himself describes as "one of the first figures in the leading cosmogonies"—the "Tree of life guarded by a serpent," and once more Mme. Blavatsky provides the missing explanation. From her we learn that in antiquity a Tree was the universal "Symbol for Sacred and Secret Knowledge," whilst the Serpent represents the Wisdom that guards it (*S. D.*, I, 128-9). She devotes a whole chapter to "Tree and Serpent and Crocodile Worship" which should be considered in this connection (*S. D.* I. 403-11).

It would be easy to point out many more such omissions, but those who do not probe too deeply will be able to pass some happy hours in the company of this pleasant book.

M. OLDFIELD HOWEY

Rudi Schneider: A Scientific Examination of His Mediumship. By HARRY PRICE. (Methuen & Co., Ltd., London. 10s. 6d. net.)

Modern Psychic Mysteries: Mille-simo Castle. By GWENDOLYN KELLEY HACK, with preface by Professor E. Bozzano. (Rider & Co., London. 18s. net.)

Materialization, levitation, apports, voices, knowledge of personal affairs, prophecies and transportation of the medium—the phenomena recorded in one or other, or both, of these works are along lines more or less familiar to every student of psychical research. For fifty or more years continuously, there has been an ever increasing number of phenomena, so Mr. Harry Price's confession of "our present state of ignorance of the laws

that *must* govern phenomena" is all the more interesting.

The so-much discussed Rudi Schneider séances attracted attention in many countries because the manifestations took place under test conditions controlled by electrical apparatus, and in the presence of such scientific investigators as Dr. William Brown, Mr. C. E. M. Joad, Prof. Nils von Hofsten of Sweden, Prof. A. M. Low, Dr. Eugene Osty and Dr. David Efron of Paris, Prof. A. F. C. Pollard and Dr. F. C. S. Schiller, to cite but a few of the many who attended at various times. Apparently, only Lord Rayleigh inhibited phenomena. What is the result?

We have discovered that the phenomena are *real* and can be produced to order—surely a conclusion of paramount importance. As to

the *causation* of the manifestations, that can be determined only after many more experiments with many more mediums. But we have succeeded in adding our quota to the fund of general knowledge of the subject, and it is only by the piling up of data, obtained under conditions which are beyond valid criticism, that we shall ever arrive at the truth which underlies psychic phenomena. The question whether these manifestations prove survival or whether they are merely the outward and visible signs of some natural law will be settled only in the laboratory by scientific means. (*Rudi Schneider*, P. 219.)

Mrs. Hack has made her volume bulky by incorporating in it contemporaneous articles on the psychic investigations at the medieval castle of Millesimo, the home of the Marquis Carlo Centurione Scotto. She also gives numerous quotations from books which support her view.

In both the books under review, the reader is made aware how tedious and, what is worse, how dangerous séances may be. There is so much repetition of the same kind of thing.

That low "spirits" are present is brought out again and again in Mrs. Hack's book, and Olga in *Rudi Schneider* is obviously no spiritual entity as witness her love of approbation, her wilfulness, her sulks, and her determination to have her own way. After many séances and "confidential talks" Mr. Price declares: "I—and I am speaking for myself only—have discovered no evidence that she is a spirit." (216)

These phenomena in Italy and England afford evidence of the unvarying position of the Theosophist, whether in the days of Iamblichus or our own, that masquerading entities who desire vicarious life and can obtain it by vampirising medium and sitters, are but soulless spooks. Other "spirits" may be those who have been deprived of the physical body before the term of their "natural life" was ended, and who therefore are in no subjective state—suicides, executed murderers and the like, in a word, elementaries.

It is a significant point that the dearly-loved son, Vittorio, whose death caused the Marquis Centurione to turn to spiritism, never "manifested" in his own home though he is said to have com-

municated in London and New York. "Pure spirits will not and cannot show themselves objectively; those that do are not pure spirits, but elementary and impure." (*Isis Unveiled*, Vol. II, 595.) Is this not the explanation why this young aviator, no earth-bound entity to judge from reports of his life, never manifested in his own home where he surely would otherwise have appeared?

Are we to accept the evidence given that Napoleon, Rabelais, and Victor Hugo manifested at Millesimo Castle? That subtle and elusive something which means individual style in speech or writing, and which certainly marked these men in life, is absent in their so-called after-death communications, as for instance:

Napoleon: Over a hundred years ago, I passed through this place with my army. I inhabited this castle. There was a battle . . . You will find traces of it. . . There are musket balls in the cloisters . . . I present my homage to the Marquis and Marchioness. Good night."—(*Modern Psychic Mysteries* p. 103)

Victor Hugo: "Monsieur le professeur, I wish to speak to you. Do you understand me? I am Victor Hugo. If I speak it is for the good of humanity . . . It is terrible; it is terrible that all these truths are not recognized by the Christian religion. I address myself to you; do what you can to spread the knowledge."—(*Ibid*, p. 132)

Rabelais: "I suffered too much during my life. My brain was in advance of the time in which I lived. . . If I had lived in this century, many people would have understood me"—(*Ibid*, p. 132)

Very different is this staccato style, so similar in the communications, from that of the real men.

Direct voices are claimed to be unusual manifestations at the Italian sittings. *Isis Unveiled* (Vol. I, p. 68) gives a clue on the subject of this phenomenon.

It is clear from the frequent references either to the necessity for sitting together to gather power, or inability to bring about manifestations owing to waning power, that phenomena are accomplished only at the expense of the nervous strength of medium and sitters. The depletion of the medium's strength is often referred to. Without an understanding of loosely controlled nervous

systems, manifestations will never be understood. Dr. Francis Gerry Fairfield, writing as long ago as 1877 in the *Library Table* (quoted in *Isis Unveiled*, Vol. II, 595), describes the effect of the "application of the poles of a horse-shoe magnet to the apparition of a hand which caused it to waver perceptibly and threw the medium into violent convulsions—pretty positive evidence that the force concerned in the phenomenon was generated in his own nervous system". In this connection we may notice the stress laid in both books under review (but which they do not explain) on the necessity of no light or a dim red light during a séance. Mr. W. Q. Judge pointed out some forty years ago that light causes constant agitation and alteration in the magnetism of a room, so dimness is requisite, otherwise the astral substance is disturbed in a violent manner and astral projection rendered difficult if not impossible. As for the many "caresses" recorded at the Italian sittings, these "feathery touches" were also explained by Mr. Judge as "caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wisp images." (*The Path*, Dec. 1890.) The more passive the sitters, the more successful the séance.

Pseudopods, in to-day's terminology, were explained by Madame Blavatsky in *Isis Unveiled* (II, 595). They are either the extrusion of the medium's inner or astral limbs, or made of materials from the combined aural emanations of all persons present.

We are told that there must be free interchange of conversation or music, before sittings can be successful. A formal, stiff and dignified atmosphere, "heavy" in Mr. Price's word, and the presence of a man apparently with

marked views like Lord Rayleigh, suffice to inhibit phenomena.

What is the explanation of icy breezes so perceptible at Millesimo Castle but also noted at many other sittings? Just as warm wind must rise and cold air rush in to take its place, so when the nervous systems of sitters are more or less disorganized the fiery nature of the spirit departs and the cold vapour of the lower astral takes possession.

As regards levitation and apports, the phenomena are too well authenticated to be any longer denied. Spiritism, however, has never been able to account for them. Again we may turn to *Isis Unveiled* (I, 497).

Mrs. Hack furnishes the explanation of the passage of apports through sealed and locked doors, namely that inert matter is disintegrated, passed through walls and recombined. But this however, cannot account, as she says, for what is given by her as the most remarkable phenomenon of the Millesimo Castle series, the disappearance of the medium, the Marquis Centurione, from a securely blocked room, his absence for some three hours and the discovery of him after much search some distance away asleep on hay in a stable. Living animal organisms cannot be disintegrated and reintegrated. (*Isis Unveiled*, Vol. II, 589) Perhaps the explanation of how Apollonius of Tyana vanished suddenly before thousands of people to "reappear" an hour later in the grotto of Puteoli (*Isis Unveiled*; Vol. II, 597) may hide the clue of this phenomenon which is not the same but similar in character.

Such a book as *Rudi Schneider* adds convincingly, and one like *Modern Psychic Mysteries* interestingly, to records of undoubted phenomena: but for the explanations which every thinking mind seeks, it is necessary to look not to the future as modern investigators hold but to the past. All these things were known and understood in far-off days.

M. T.

CORRESPONDENCE

REINCARNATION

[In a note appended to Mr. M. A. Venkata Rao's article "The Doctrine of Karma and Kant's Postulates of Morality" (ARYAN PATH, May 1931) it was shown how in Kant we had an example of "a soul who unconsciously to himself remembered and expressed knowledge acquired in previous lives without perceiving the Law of Reincarnation". So he had to find "a way of progress through Free Will to Immortality by creating a God while all he needed was a perception of the doctrine of Reincarnation". Below we print a defence of Reincarnation, but one which bases itself on the concept of a Personal God. Philosophically and logically this is an impossibility, since Reincarnation and Karma are rooted in impersonality. But it is interesting and instructive to see the attempt at such reconciliation of the irreconcilable, by a mind which is convinced of the justice of Reincarnation, but which cannot divest itself of the bugbear of a Personal God.—EDS.]

The theory of reincarnation in its most general form asserts that the human ego exists both before and after death and is periodically re-born on earth, until, having exhausted the whole range of experience that earthly life can give, it becomes "a pillar in the temple of God and goes no more out". In some systems of thought the self is regarded as a development of an original unit of consciousness that passes through all the stages of the mineral, vegetable, and animal kingdoms, and, after completing the cycle of its human evolution, goes on to still higher levels of life. But this conception is not necessarily implied by the doctrine of reincarnation which may be restricted to the human world only, applying merely to the development from the lowest to the highest type of man. There are considerable differences in the way the details of the doctrine are interpreted by its various exponents; thus *e. g.*, there is no consensus of opinion as to the length of the interval between any two incarnations or as to the manner in which that interval is spent—though it seems to be generally agreed that most of it is a period of blissful rest.

Reincarnation has been taught by various religions and schools of mysticism

since time immemorial, and if the prevalence of a belief is an argument in favour of its truth, the doctrine of re-birth certainly has good credentials. At all times too there have been men who claimed to remember their past lives, and said that anyone could do so after undergoing a certain training. But a great number of people who have no direct evidence of reincarnation and who doubt the authority of others, believe the theory to be true because it makes the world intelligible and satisfies their sense of justice.

Now it is only on the basis of certain metaphysical assumptions that the reasonableness of a theory may be taken as an argument in favour of its truth. If the world is essentially irrational and hostile to man, there are no grounds for expecting it to satisfy our spiritual demands; but if it comes from God and is adapted for the realisation of values, we are right in looking for meaning and system in the incoherent medley of facts and in being prejudiced in favour of theories that help us to do so. The theory of reincarnation justifies the ways of God to man, and this is its strongest claim on our attention.

Those who believe in God as the source of all existence and all value have to face the question of the apparent triumph of evil over good, and of the consequent futility of our striving after perfection. Moral evil, illness, pain, old age, death, and the final victory of the blind forces of nature over the highest achievements of the human spirit are hard to reconcile with Divine goodness and wisdom if the individual is annihilated when his physical body dies. True, if our trust in God is deep enough we feel that, whatever happens, He knows best, and in a life of religious experience the problem of evil loses its sting; but it cannot be ignored, if only for the sake of those who are baffled by it.

It is generally supposed that the hypothesis of personal immortality meets

the case, but this depends upon the way immortality is conceived. If it be believed that after death man may be sentenced by God to everlasting torments, the problem becomes far more formidable than on the assumption that death is the end; and the supposition of a "general amnesty" and eternal bliss for all, makes moral effort seem pointless. The only reasonable conception of immortality is one which allows for the development of the soul after death—but then this is the cardinal principle of the reincarnation theory. If one assumes the idea of spiritual growth, one may as well adopt a hypothesis that makes the facts of life intelligible. Immortality without pre-existence and rebirth does not explain why our opportunities in this life are hampered by circumstances over which we have no control; why, if life on earth is necessary for our evolution, some die no sooner than they are born; why there is such striking inequality in men's natural endowment, why, if each soul is created afresh at conception, does God create congenital idiots, criminals and all those who are a curse to themselves and to others?

The answer given by the reincarnation theory is that our character and destiny are determined by ourselves and not by the arbitrary will of the Creator; our handicaps in this life are the result of mistakes made by us in the past, and it rests with us, by making the best of our present incarnation, to build up a better future for ourselves. Each human self, working like all else in nature, by the method of trial and error, gropes its way through a long series of lives to its ideal destination—to being that which it ought to be as a member of the Kingdom of God. Every human soul is unique and individual, but the full development of the ideal aspect of its individuality needs time, and effort, and experience, which one life on earth fails to supply. The hypothesis of many lives, with intervals of rest that enable the soul to assimilate the impressions gathered on earth, does away with the inequality of opportunity that is so glaring an injustice of this life and allows everyone a chance of growing

"unto the measure of the stature of the fulness of Christ".

In the last resort, theoretical arguments for reincarnation amount to saying that it must be true because otherwise life would be too stupid and cruel—and obviously this consideration can only be convincing to those who acknowledge the existence of a just and merciful God; since if there is no God, there is no reason why life should not be stupid and cruel. But those who deny the existence of God because they cannot reconcile it with the facts of pain, evil and death, would do well to consider reincarnation as a working hypothesis, for it would help them to see each individual life as part of the harmonious pattern of the life of the universe.

London NATALIE DUDDINGTON

THE LORD OF THE THIRUPATHI HILLS

I was at a post office a little time ago when a certain money order was rejected. The man who had wanted to send it took it back with a puzzled look and gave it to me to discover what was wrong with it. A glance at the name and address of the payee explained to me why it was not accepted for transmission, though it was not clear to me whether such refusal was a gesture of philosophical despair, or merely an observance of post office Regulations, on the part of the postal clerk. On the money order form was written: "Pay rupees six only to the God Venkatachalapathi of Thirupathi." In the coupon there was: "Remitting six rupees as per my humble promise when I was ill."

This incident at first appealed to me for its apparent absurdity. But on deeper reflection, I began to doubt if it was really so absurd. I began to realize that it was a wonderful revelation of an attitude. I felt, here was possibly an approach to God which is denied to those who are less "unsophisticated". Might this not be interpreted as the manifestation of a mystic mood?

To the Indians, especially to the South Indians, Sri Venkatachalapathi, the God of Thirupathi, is no abstract conception. He is a living presence; as real, access-

ible, as a father is to a child. He is the Guardian Deity of almost every home in South India, whether it is the home of a Vaishnavite or a Saivite, a Brahmin or a non-Brahmin, a rich man or a poor man. In every crisis in life, it is the name of Sri Venkatachalapathi that first comes to one's lips as one closes the eyes in prayer for help. Whenever a vow is made to him a piece of cloth is dipped in saffron and a knot is tied with a small gold or silver coin in it. (This coin is later taken to Thirupathi and dropped into the God's money-box there.) This knotted piece of cloth may be considered as a bond or a reminder. Open any family box in South India and in some dark corner of it will be found at least some dozen of these yellow knotted pieces of cloth.

The receptacle for gifts to the God in the Thirupathi temple is a wonder. It is about six feet in height with a wide mouth at the top. Not a minute passes but some pilgrim or other comes and drops his promised offerings into it. These may be anything: a handful of coins, a tuft of hair (the most common offering), jewels, etc., etc. Every two or three hours the receptacle is emptied in the middle of a safe-room before a Panchayat. The heap is sorted out into coins of various metals and denominations, jewels, articles of gold and silver, and so on. These are appropriated for the temple expenses for the most part. What is left over is auctioned at the end of every year.

Seven hills have to be crossed to reach the temple. It means some four or five hours of steady effort for an adult of average strength. For a couple of rupees carriers can be engaged, but this is resorted to only by old people and children. The majority, whether they feel able or not, prefer to trudge up, trusting in God to support them, fearing neither sun nor rain. Here the rich man and the beggar walk side by side, their eyes shining with piety, and their looks fixed beyond the seventh hill. Every pilgrim feels specially blessed to be going up those steps, touching the dust that millions of other *bhaktas* have trodden. Those

rough-hewn granite steps have become smooth and polished with the tread of pilgrims. There are, too, sounds peculiar to this holy place. They are incessantly coming from far and near and filling the air: the boom of cymbals, the shrill blowing of conch shells, and the ecstatic cry rising from the hearts of the pilgrims struggling up, "Venkatramanaswami! Govinda! Govinda!" Surely my friend of the post office is one of the God's most worthy devotees.

Mysore

R. K. NARAYANASWAMI

ZOROASTRIANISM AND THE SUFIS

In the April issue of THE ARYAN PATH Dr. Margaret Smith has written an article on Al-Hallaj, the Sufi Mystic and Martyr. In that article she says: "One writer tells us that his [Al-Hallaj's] grandfather was a Zoroastrian." The editorial footnote on this statement draws attention to the view held by an Indian esoteric school "that the early centres of Sufi learning received help from Zoroastrian scholars".

In the *Conference of Birds* (A Sufi Allegory) by Mr. R. P. Masani, a Parsi scholar, some relevant information as regards the above topic is to be found. Mr. Masani thinks that the most important link between Zoroastrianism and the Sufis is Neoplatonism. Plotinus and Proclus are two outstanding Neoplatonists who were deeply impressed by the philosophy of Zoroaster. Mr. Masani cites Professor Browne to show how Sufism is more indebted to the school of Plotinus than to any other, and this theory has also been worked out in detail by Dr. Nicholson. Sufism, therefore, must thus ultimately be in debt to the philosophy of Zoroaster. Plotinus and Proclus give us in their writings enough evidence of the Zoroastrian influence on their thought. This evidence together with Professor Browne's conviction that Sufism owes its greatest debt to the school of Plotinus, throws much light on the question of the relationship of Zoroastrianism and Sufism.

Bombay

D. G. V.

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

Modern education aims to offer greater material prosperity which in other words means to create greater selfishness and the craving for greater personal enjoyment. But in ancient India the aim of education was to ensure greater ethical and moral progress.—(*Prabuddha Bharat*)

What's past isn't past. It's alive here in me, in everything I think, or do, or am.—LOUISE K. MABIE (*Saturday Evening Post*)

The present-day city does not fulfil its function as a centre of civilization because it is not itself a civilized thing.—C. B. PURDOM (*Everyman*)

The oriental who comes under the influence of the white man's civilization becomes thereby demoralized.....That European sophistication is bad for the Soul of the East is a simple truth which needs, I think, no demonstration. It confronts the traveller, self-evident, and undeniable, at every turn of the road, from Tokiyo to Mandalay, from Calcutta to Canton. It is equally undeniable, though less conspicuous at close range, in the semi-Westernized type of Oriental which emerges from English and American universities or from the educational establishments of missionary societies.—J. O. P. BLAND (*English Review*)

"Intuition," "Faith" and "Inspiration" untested by reason, had been a most potent factor in perpetuating human ignorance and increasing human misery. They stifled in the past the spirit of free enquiry after Truth. . . . Triumph of blind faith means the reversion to the dark age. If "arrogant" faith, scorning the very idea of independent reason, needs any chastisement, there is no more effective chastisement than the human refusal to submit to its illegitimate guidance.—SWAMI NIKHILANAND (*Modern Review*)

But do not let us imagine that discoveries in the world of the higher mathematics, of physics, or biology are going to remove or even reduce our difficulties on the moral plane. It is not necessary to be a great mathematician to be a saint or even a good citizen. There are simple truths which seem hidden from the high and mighty and revealed to farm labourers and charwomen. I am not despising science. I am only suggesting that moral values, eternal in their quality, transient in their form and application, are the foundation of a country's greatness.

—STANLEY BALDWIN

The honey of the sacred labouring bees is eternally shielded and withdrawn from desecration.—C. F. Schreiber (*Saturday Review of Literature*)

A rickshaw makes social inequalities indecently obvious. Civilisation has produced the internal-combustion engine, which makes it possible to hide the coolie in the chauffeur.—(*The Manchester Guardian*)

ENDS AND SAYINGS

"———ends of verse
And sayings of philosophers."

HUDIBRAS.

As this journal champions the cause of Immemorial Theosophy, re-taught by H. P. Blavatsky some fifty years ago, many are the enquiries it has received about a recent publication which is advertised as her biography. The book was reviewed in our last issue. We do not think it is necessary to answer the falsehoods with which its pages are strewn, especially as they are not even new falsehoods. The foul attacks on H. P. Blavatsky's character, etc., were *all* fortunately repeated by a single great newspaper in her life-time—the *New York Sun*—thus enabling her to sue it for libel. Mr. W. Q. Judge, who followed the legal profession, and who knew Madame Blavatsky most intimately, was in control of the case on her behalf. Lawyers who defended the *Sun* admitted in open court that they were unable to prove the veracity of the charges of immorality with which the newspaper had defamed her. Before judgment could be delivered Madame Blavatsky died and the case lapsed. But the *Sun*, then edited by the famous Charles Dana, showed justice and generosity by withdrawing all its allegations, admitting that it was wrongly informed, and publishing an article by Mr. Judge in its own columns, entitled "The Esoteric She". Both the withdrawal and

the article have just been published in pamphlet form, and copies are available at our office.

—
In regard to all this, there is an important feature to which we would like to draw our readers' attention. THE ARYAN PATH has consistently shown its devotion to the philosophy of Theosophy as taught by H. P. Blavatsky, by emphasizing her *teachings*. It is a striking fact that the logic and cogency of these teachings have never been seriously questioned; nay more, there have been hardly any attacks on the ideas and views presented in her books. Abuse and attacks have been hurled at her, but those indulging in them have shown singular ignorance of her philosophy. The attackers are verily in a dilemma when they are challenged to examine those old-world teachings. They cannot overthrow the ideas, proving them to be false; and they are not strong enough, in heart and mind, to give up their own cherished beliefs on religion, their own habits and ways of life which Theosophy proves to be incorrect and even questionable. It is difficult to appreciate the personality of H. P. Blavatsky without evaluating her teachings, and so the earnest student of Theosophy must show patience and forbearance towards those who, for

their own reasons, choose to play the coward's game of abusing a dead personage without examining what *lives* as an heirloom, *viz.*, the truths taught and the facts held out. H. P. B.'s work cannot help gaining ground and obtaining an ever-wider hearing among those who seek truth so that they may live pure, sacrificing and inspiring lives.

Any student of the magazines and press of the western hemisphere these last few years must have observed how bitter experience is forcing upon the minds of the day, the interdependence of the world and the necessity of learning the solidarity of man. In July 1930, this tendency was marked in Great Britain and in America. The Inter-Parliamentary Union in its meetings at Westminster in September of that year exhibited a huge relief map of Europe with solid tariff-walls barring off each country, more eloquent of the evils of this form of unbrotherliness than any torrent of words. More recently, leading economists have been inculcating it unconsciously in discussions about the evils of "the gold standard" and the ills of our sick world. And now Mr. Harold Cox in *The Sunday Times* of May 17th, commenting on "World Trade," the journal of the International Chamber of Commerce, writes:

...all the nations of the world are dependent on the prosperity of one another. For example, the misfortunes of Central Europe, which followed the war, reduced their purchasing power of English

and German cotton goods, and that in turn led to a reduction in the demand for raw cotton from the United States, with the result that a considerable part of the cotton area in the Southern States had to be abandoned.

He designates the ill as the unfortunate spirit of "economic nationalism" in a day when no country can live to itself, and asks: "How far is it possible to liberate the world from this nationalistic spirit as applied to trade?" To rid ourselves of tariff barriers blocking the trade of the world, would mean that each concentrates on the things that it produces best. He continues:

The value of that principle has been recognised for thousands of years by individual human beings, each man aiming at doing the thing that he thinks he can do best, and trading with his neighbours for the things that he wants. In a well-organized world, nations would apply to one another the same practice that individuals instinctively have adopted.

The inexorable Law of Karma, of which the law of demand and supply is an aspect, is fast producing a crisis all over the world, in facing which humanity must undergo a change of heart, if it is to survive. Multiplication of desires multiplied objects of desire; many things were quickly demanded and Nature supplied through the agency of inventive minds even more than many things. "Ask, and it shall be given you." To-day people are not famishing for lack of food but suffer through over-production and dumping; men and women are clad in rags while bales of cotton, woollen and silk piece-

goods lie unopened; supply is plentiful and demand is pressing, but the link to buy the wherewithal is absent. Sir Jogendra Singh is a practical politician and a reformer of insight. He is minister of agriculture in the important province of the Punjab. After visiting that province, as well as Oudh, he gave it as his considered opinion that "a situation of grave emergency has arisen and requires immediate action". He did not see any scarcity of food, but there was famine in money. The people had had a bumper crop, and would have been full of rejoicing, had there been an adequate supply of money. Put side by side with the above quotation of Mr. Harold Cox the further views of Sir Jogendra Singh:

Famine in money was not produced by any supernatural agency. Rapid communications have linked the world. The volume of trade has enormously increased while the mind of man has not travelled with the same speed to realise the meaning of economic unity and to devise a common measure, giving a correct value to every unit of labour. In the early days commodities were exchanged and measured by the labour involved, that is, in scales which secured uniformity. The currencies of the world now measure labour but the scales do not mete out the same measure. Exchanges are constantly disturbing values.

Among the remedies suggested by Sir Jogendra Singh is to "place an embargo on all imports of non-essential products and learn to do without them"—i.e. to practise some kind of asceticism and to begin to live the simple life.

On a similar note an earnest

appeal is made in a remarkable volume reviewed elsewhere by Mr. Middleton Murry. Mr. R. H. Tawney, the author of the book, makes the old profound appeal of *Noblesse oblige*, transposed entirely into a spiritual order—"by freeing ourselves from the chains of materialism, we free our brothers". It is the same remedy—confine life to essentials.

The question naturally arises—What are non-essential products that we must learn to do without? Mr. Gandhi would produce a very short list of essentials; most leaders of thought would find it more easy to prepare a list of the few non-essentials. Mr. Murry in his review presents ideas which are very Theosophical. Confusion of thought prevails as to what constitutes spiritual life—simple living and high thinking. As evolution proceeds from within without, ideas impressed on and held by the mind, in process of time manifest themselves in resolves and deeds. Ideals shape ideas; ideas formulated lead to resolve and to action. H. P. Blavatsky once wrote of Theosophy:

Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. . . . Theosophy gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect.

THE ARYAN PATH

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

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ALCHEMY OF SOUL

LUCIFER—the spirit of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sandbanks of Life, for Lucifer is the LOGOS in his highest, and the “Adversary” in his lowest aspect—both of which are reflected in our *Ego*.—*The Secret Doctrine*. II. 162.

During this month falls the centenary of H. P. Blavatsky's birth. This Journal has, among its main objects, that of drawing the pertinent attention of the modern world to the teachings recorded in the writings of the greatest Theosophist of 19th-20th century. With the advance of knowledge, many of her ideas rejected by her own generation have been filling important positions in modern thought. Many superstitions, especially the religious ones, for attacking which she was abused, are being now attacked by the pillars of every religious creed. And still there remains a vast body of her instructions waiting their turn for

acceptance, first by the most advanced thinkers and then by the general public. Our pages have already shown how Madame Blavatsky has views and precepts, suggestions and advice, to offer on a vast range of topics, philosophical, religious and scientific.

We can hardly find a better way to celebrate the Centenary than by presenting to our readers a suitable piece of instruction from her voluminous message. We have selected, with a purpose, her article entitled “The Science of Life” from *Lucifer* for November 1887. It deals with a problem of Science, which remains unsolved now as then ; it has a practical, ethical

bearing and embodies truths which all earnest minds will recognize and welcome; lastly, it fulfils another object of THE ARYAN PATH: H. P. Blavatsky was ever keen to show that Theosophy was not her special personal possession or invention; that her teachings were but reverberating echoes of Words of Power chanted by the Fathers of the human race, when it was young; and moreover, that there were other faithful echoes. In this article she trans-

lates the ideas of the great Tolstoi and says how they express facts of pure and genuine Theosophy. It is the duty of every real student of the ancient Wisdom-Religion to look out for and welcome Theosophical echoes in current pronouncements, just as H. P. B. did. To the student of science, of religion, of philosophy it brings a message; those who yearn to live the Higher Life will find in it much food for thought and many hints of a practical nature.

THE SCIENCE OF LIFE

What is Life? Hundreds of the most philosophical minds, scores of learned well-skilled physicians, have asked themselves the question, but to little purpose. The veil thrown over primordial Kosmos and the mysterious beginnings of life upon it, has never been withdrawn to the satisfaction of earnest, honest science. The more the men of official learning try to penetrate through its dark folds, the more intense becomes that darkness, and the less they see, for they are like the treasure-hunter, who went across the wide seas to look for that which lay buried in his own garden.

What is then this Science? Is it biology, or the study of life in its general aspect? No. Is it physiology, or the science of organic function? Neither; for the former leaves the problem as much the riddle of the Sphinx as ever; and the latter is the science of death far more than that of life. Physiology is based upon the study of the different organic

functions and the organs necessary to the manifestations of life, but that which science calls living matter, is, in sober truth, *dead matter*. Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the *whole*, puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the *Science of Life*, but only that of the *appearances* of life. While true philosophy stands Œdipus-like before the Sphinx of life, hardly daring to utter the paradox contained in the answer to the riddle propounded, materialistic science, as arrogant as ever, never doubting its own wisdom for one mo-

ment, biologises itself and many others into the belief that it has solved the awful problem of existence. In truth, however, has it even so much as approached its threshold? It is not, surely, by attempting to deceive itself and the unwary in saying that life is but the result of molecular complexity, that it can ever hope to promote the truth. Is vital force, indeed, only a "phantom," as Du-Bois Reymond calls it? For his taunt that "life," as something independent, is but the *asylum ignorantiae* of those who seek refuge in abstractions, when direct explanation is impossible, applies with far more force and justice to those materialists who would blind people to the reality of facts, by substituting bombast and jaw-breaking words in their place. Have any of the five divisions of the functions of life, so pretentiously named—Archebiosis, Biocrosis, Biodiæresis, Biocænosis and Bioparodosis,* ever helped a Huxley or a Hæckel to probe more fully the mystery of the generations of the humblest ant—let alone of man? Most certainly not. For life, and everything pertaining to it, belongs to the lawful domain of the *metaphysician* and psychologist, and physical science has no claim upon it. "That which hath been, is that which shall be; and that which hath been is named already—and it is known that it is MAN"—is the answer to the riddle of the Sphinx. But "man" here, does not refer to *physical* man—not in its esoteric meaning, at any

rate. Scalpels and microscopes may solve the mystery of the material parts of *the shell of man*: they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the *appearances* of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him. Thus they have ascertained that (1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.

One of such philosophers is now undeniably the great Russian novelist and reformer, Count Lef N. Tolstoi. How near his views are to the esoteric and philosophical teachings of higher Theosophy, will be found on the perusal of a few fragments from a lecture

* Or Life-origination, Life-fusion, Life-division, Life-renewal and Life-transmission.

delivered by him at Moscow before the local Psychological Society. the Count asks his audience to admit, for the sake of argument, *an impossibility*. Says the lecturer:—

A LECTURE AT MOSCOW

BY

L. N. TOLSTOI

Let us grant for a moment that all that which modern science longs to learn of life, it has learnt, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought, and that finally, all this is known, not only to the city student, but to every village schoolboy, as well.

I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? The question—what are the thoughts and feelings I ought to generate in myself and others, remains still, not only unsolved, but even untouched.

Yet it is precisely this question which is the *one* fundamental question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and *mistaking** the part for the whole, called these mani-

festations the integral total of life. . . .

The question inseparable from the idea of life is not *whence* life, but *how one should live* that life: and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query "How are we to live?" appears so simple to man that he esteems it hardly worth his while to touch upon it.

. . . . One must live the best way one can—that's all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine.

The idea of life appears to man in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in

* "Mistaking" is an erroneous term to use. The men of science know but too well that what they teach concerning life is a materialistic fiction contradicted at every step by logic and fact. In this particular question science is abused, and made to serve personal hobbies and a determined policy of crushing in humanity every spiritual aspiration and thought. "Pretending to mistake" would be more correct.—H. P. B.

the blood, it is not in the heart, and it is not in the brain. It is everywhere and it is nowhere. It comes to this: life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought. Now, I have *lived* fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then? have I lived all these years, or have I not? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little, and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the question naturally arises, whence, then, that life which I can trace to nowhere? Now—will I learn. . . . But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly. Therefore, once we have to go in search of the whereabouts of life—if search we have to—then it should be neither in space nor in

time, neither as cause nor effect, but as a something which I cognize within myself as quite independent from Space, time and causality.

That which remains to do now is to study *self*. But how do I cognize life in myself?

This is how I cognize it. I know, to begin with, that I live; and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night. All that lives outside of myself is important in my eyes, but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me*, pleasure.

Meanwhile, something else is bound up with this knowledge in me of my existence. Inseparable from the life I feel, is another cognition allied to it; namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; that all these creatures live for their own objects, which objects are foreign to me; that those creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects, are ready to annihilate me at any moment. But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone life

is represented, a very speedy and inevitable destruction is lying in wait.

It is as if there were two "I's" in man; it is as if they could never live in peace together; it is as if they were eternally struggling, and ever trying to expel each other.

One "I" says, "I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that I may be made comfortable.

The other "I" replies, "The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

Life becomes a dreadful thing after this!

One "I" says, "I only want the gratification of all my wants and desires, and that is why I need the universe."

The other "I" replies, "All animal life lives only for the gratification of its wants and desires. It is the wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle. Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee."

Still worse! life becomes still more dreadful. . . .

But the most terrible of all, that which includes in itself the whole of the foregoing, is that:—

One "I" says, "I want to live, to live for ever."

And that the other "I" replies, "Thou shalt surely, perhaps in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above everything else."

This is the worst of all. . . .

To change this condition is impossible. . . . One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, *my* thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. "To live such life as you feel and see in your past, the life lived by animals and many men too, lived in *that* way, which made you become what you are now—is no longer possible. Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do—for their personal objects; and then those creatures will inevitably destroy you." . . .

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them. . . . But, however far

he places them outside his personality, as his mind gets clearer, none of these objects will satisfy him.

Bismarck, having united Germany, and now ruling Europe—if his reason has only thrown any light upon the results of his activity—must perceive, as much as his own cook does who prepares a dinner that will be devoured in an hour's time, the same unsolved contradiction between the vanity and foolishness of all he has done, and the eternity and reasonableness of that which exists for ever. If they only think of it, each will see as clearly as the other; *firstly*, that the preservation of the integrity of Prince Bismarck's dinner, as well as that of powerful Germany, is solely due: the preservation of the former—to the police, and the preservation of the latter—to the army; and that, so long only as both keep a good watch. Because there are famished people who would willingly eat the dinner, and nations which would fain be as powerful as Germany. Secondly, that neither Prince Bismarck's dinner, nor the might of the German Empire, coincide with the aims and purposes of universal life, but that they are in flagrant contradiction with them. And thirdly, that as he who cooked the dinner, so also the might of Germany, will both very soon die, and that so shall perish, and as soon, both the dinner and Germany. That which shall survive alone is the Universe, which will never give one thought to either dinner or Germany, least of all

to those who have cooked them.

As the intellectual condition of man increases, he comes to the idea that no happiness connected with his personality is an achievement, but only a necessity. Personality is only that incipient state from which begins life, and the ultimate limit of life. . .

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between two limits.

One limit is, an absolute unconcern for the life of the infinite Universe, an energy directed only toward the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to that infinite Universe and all the creatures outside of us.*

The nearer to the first limit, the less life and bliss, the closer to the second, the more life and bliss. Therefore, man is ever moving from one end to the other; *i. e.* he lives. THIS MOTION IS LIFE ITSELF.

And when I speak of life, know

* This is what the Theosophists call "living the life"—in a nut-shell.—H. P. B.

that the idea of it is indissolubly connected in my conceptions with that of *conscious* life. No other life is known to me except conscious life, nor can it be known to anyone else.

We call life, the life of animals, organic life. But this is no life at all, only a certain state or condition of life manifesting to us.

But what is this consciousness or mind, the exigencies of which exclude personality and transfer the energy of man outside of him and into that state which is conceived by us as the blissful state of love?

What is conscious mind? Whatsoever we may be defining, we have to define it with our conscious mind. Therefore, with what shall we define mind?

If we have to define all with our mind, it follows that conscious mind cannot be defined. Yet all of us, we not only know it, but it is the only thing which is given to us to know undeniably. . . .

It is the same law as the law of life, of everything organic, animal or vegetable, with that one difference that we *see* the consummation of an intelligent law in the life of a plant. But the law of conscious mind, to which we are subjected as the tree is subjected to its law, we *see* it not, but fulfil it. . . .

We have settled that life is that which is not our life. It is herein that lies hidden the root of error. Instead of studying that life of which we are conscious within ourselves, absolutely and exclusively—since we can know

of nothing else—in order to study it, we observe that which is devoid of the most important factor and faculty of our life, namely, intelligent consciousness. By so doing, we act as a man who attempts to study an object by its shadow or reflection does.

If we know that substantial particles are subjected during their transformations to the activity of the organism; we know it not because we have observed or studied it, but simply because we possess a certain familiar organism united to us, namely the organism of our animal, which is but too well known to us as the material of our life; *i. e.* that upon which we are called to work and to rule by subjecting it to the law of reason. . . . No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it in his consciousness, knows neither misery, nor death; for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, *just because that conscious mind is the very life itself.* And *Life can never be Death.* . . .

The animal lives an existence of bliss, neither seeing nor know-

ing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious exist-

tence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never be darkness, as there exists—verily there exists for man—only this solitary light which burns within his soul.

We have translated this rather lengthy fragment from the Report of Count Tolstoi's superb lecture, because it reads like the echo of the finest teachings of the universal ethics of true theosophy. His definition of life in its abstract sense, and of the life every earnest theosophist ought to follow, each according to, and in the measure of, his *natural* capacities—is the summary and the Alpha and the Omega of practical psychic, if not spiritual life. There are sentences in the lecture which, to the average theosophist will seem too hazy, and perhaps incomplete. Not one will he find, however, which could be objected to by the most exacting, practical occultist. It may be called a treatise on the Alchemy of Soul. For that "solitary" light in man, which burns for ever, and can never be darkness in its intrinsic nature, though the "animal" outside us may remain blind to it—is that "Light" upon which the Neo Platonists of the Alexandrian school, and after them the Rose-croix and especially the Alche-

mists, have written volumes, though to the present day their true meaning is a dark mystery to most men.

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rose-croix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realisation of the identity of subject and object in the man's inner Ego, that which unites and blends the latter with the universal Soul—which is but the identity of subject and object on a higher plane, or the unknown Deity—all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few *elect* who begin with intuition and end with *quasi*-omniscience. It is the transmutations of the

baser metals—the *animal mass*—into gold and silver, or the philosopher's stone, the development and manifestation of man's higher SELF, which the Count has achieved. The *alcahest* of the inferior Alchemist is the *All-geist*, the all-pervading Divine Spirit of the higher Initiate; for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of the other. Aristotle told it in so many words to his pupil, Alexander: "It is not a stone," he said, of the philosopher's stone. "*It is in every man and in every place*, and at all seasons, and is called the *end* of all philosophers," as the *Vedanta* is the *end* of all philosophies.

To wind up this essay on the *Science of Life*, a few words may be said of the eternal riddle propounded to mortals by the Sphinx. To fail to solve the problem contained in it, was to be doomed to sure death, as the

Sphinx of life devoured the un-intuitional, who would live only in their "animal." He who lives for Self, and only for *Self*, will surely die, as the higher "I" tells the lower "animal" in the Lecture. The riddle has seven keys to it, and the Count opens the mystery with one of the highest. For, as the author on "Hermetic Philosophy" beautifully expressed it: "The real mystery most familiar and, at the same time, most unfamiliar to every man, *into which he must be initiated or perish as an atheist, is himself*. For him is the elixir of life, to quaff which, before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the *epopt*, the true immortality. He may know truth as it really is—*Aletheia*, the breath of God, or Life, the conscious mind in man."

This is "the Alcahest which dissolves all things," and Count Tolstoi has well understood the riddle.

H. P. B.

"The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere)," says a Commentary.

THE PATH OF THE LOVER IN POETRY AND RELIGION

[Prof. D. S. Sarma, M. A., of the Presidency College, Madras, is the author of *A Primer of Hinduism*, *Introduction to the Bhagavad Gita* and *The Gita and Spiritual Life*. His article raises more than one issue, not only of literary interest but of psychological value. It presents an eastern point of view, in making poetry give place to Religion through a natural unfoldment of human love into that rare realization which Bhakti or Devotion vouchsafes.—EDS.]

In the journey of life we generally pass by two luminous landmarks which indicate to us the distance we have traversed.

In our youth the experience of love awakens in us the sleeping sense of beauty. It transfigures our lives and gives us new values. We walk the earth for a time as in a glorious dream seeing one beloved face everywhere. A surprising tenderness takes possession of the heart. And the dull world around us suddenly leaps into a radiant life, shedding all its ugliness and cruelties. No one who has had that vision can ever be disloyal to it. The heart throbs even in one's old age when the memory dwells on this luminous landmark in the distant past. The old fire is burnt out, but it has left an ineffaceable mark on the soul. It is impossible to forget how on a day, when our spirit was young, the scales fell from our eyes and we suddenly became alive to the poetry in life, which gave a new meaning to the poetry in books. It is impossible to forget how once we lay sleepless at nights tracing the features of a radiant face in the silent darkness and how during the day we became a puzzle to our friends. The thousand foolish

things we did then are indelibly imprinted on our memories, while the sober acts of wisdom of other days have apparently left no trace. Love of man or woman penetrates into every crevice of the soul, vivifies every detail of life, and often by the very intensity of its light strikes us blind. Undoubtedly it is the first great landmark of life. But it proves inconstant, for it has put faith in the things of time. The romance of life soon comes to an end, and the dream fades into the light of common day. The eye of the heart is gradually closed amidst routine and hum-drum. The dull world once again rears its head with its uglinesses and cruelties, and we walk through long stretches of our desert way, content with the small things of life, dreary, cynical, unashamed. We begin to laugh at the follies of youth and the dreams of the idealist. We are content to draw around us a few rags of protection against the blasts of life.

It were a tragedy indeed if our journey should end thus and we should mount the funeral pyre, having found no clue to life. It were a tragedy indeed if in our middle age we should not once

again experience a different kind of love and perceive the second great landmark of life. It is only when the sense of religion is awakened in us that all things fall properly into their places and life becomes an ordered whole. Just as, without the experience of the poetry of life, the poetry that we read in books is a meaningless verbiage, so without the experience of religion in the heart, the religion which the church or the temple teaches us, is a meaningless doctrine or ceremonial. Till the Eternal Lover comes into the heart and leaves His footprint there, we wander aimlessly in the world at the mercy of chance and circumstance and the thousand vicissitudes of life. True religion transfigures the world for us, making it a bright and limitless canvas on which we trace the lineaments of the Lord of souls. It brings back to memory all the old experiences of love—but with what a difference, what a consciousness of health and strength and what a sense of coming into our own! It is no longer the make-believe of romance and moonshine, but the certitude of a great experience; no longer the feeling of glorified egotism, but of endless humility and self-surrender. The second experience is not, like the first, of the nature of a fever of the soul, but is its coming of age. It does not ignore, as love does, as poetry too often does, more than half the lot of human life—the dull, drab regions which refuse to be idealised. It takes in the plain as well as the beautiful, the insipid as well

as the sweet. It has no need to throw the facts of life into piquant forms of good and evil. Nor is it content with a passive state of enjoyment. On the other hand, the sense of religion is a silent force calling forth all the activities of the soul and making it adjust itself in pain and suffering to the new light. We may even say that religion starts where poetry leaves off, for its goal is something other than humanity.

Poetry is nothing if it is not human. Its subject-matter is human experience. Its standard of reference is human feeling. From a drinking song to a tragic drama, poetry is the art of expression of any experience of man. A perfect lyric is a perfect expression of any human feeling. It may be a poem of love or of hate. It may express sorrow or joy, jealousy or sympathy. Any genuine unsophisticated feeling of the human heart is a fit theme for lyric poetry. But there are gradations in the kinds of feeling. At one end of the scale we have the feeling that follows the gratification of an appetite, and at the other we have the feeling that follows an act of self-sacrifice. Naturally therefore a song of self-sacrifice has a greater appeal than a song of animal gratification, other things being equal. Similarly a song of love is better poetry than a song of hate, other things being equal. No doubt a perfect hymn of hate is a better work of art than a feeble love poem. But, expression being perfect in both cases, a poem that expresses ex-

alted feelings possessing moral and spiritual values, is superior to a poem that expresses debased feelings.

At the same time there are limits beyond which poetry cannot go with impunity. The purely sub-human and the purely super-human, as they are in themselves without any human reference, are beyond the province of poetry. Poets no doubt explore the animal world and give us beast epics or tales of jungle life. But the animals in these works are either conventional symbols of satire and instruction or are creatures thoroughly humanised and brought up to the level of human sympathy. So also on the other side a poet may create supernatural figures, but he cannot help thoroughly humanising them, if he wants to rouse our interest in them. The sea-nymphs of classical mythology were beautiful women, though they lived in water. They would not live in poetry if they were mere fishy creatures. Similarly angels and spirits in poetry become live figures only when they embody some human trait or feeling. Tears such as angels weep have an irresistible appeal in an epic, only because tears are human and the angel who weeps is after all only the proud human spirit. The want of human interest in Milton's *Paradise* is eloquently pointed out by the late Professor Raleigh.

There are no villages and farms in Eden, no smell of hay, no sheaves of corn, no cottages, no roads, and no trace of that most human of symbols, the thin blue

scarf of smoke rising from a wayside encampment . . .

Not all the dignity of Adam, nor all the beauty of Eve, can make us forget that they are nut-eaters, that they have not the art of cooking, and do not ferment the juice of the grape . . .

We cannot settle down in the midst of this enormous bliss, we wander through the place, open-mouthed with wonder, like country visitors admiring crown-jewels, and then—we long to be at home.

Milton thought that his religious epic had a higher argument than the national epics of Homer and Virgil. He little realised that a poem based on any particular theology could not have the same universal appeal as a poem based on life. His poem interests us precisely when he leaves religious doctrine for the truth of human feeling and experience. When he expatiates on the motives of God in allowing free play to Satan or in creating mankind as a set-off against the losses in heaven, his poem is dull, if not ridiculous. But when he describes Satan rallying his forces to resist once again the will of the Omnipotent tyrant or bursting into tears when he saw the tragic change that had come over his followers, his poem becomes profoundly interesting, for here we have no fanciful doctrine but a page torn from life.

Thus poetry is an expression of human experience. It is a criticism of life. When it is the expression of the poet's individual experience, it is lyrical in character; when it gives the experience of the general humanity through the poet's mind, it is epic in character; and when it gives the

experience of several individuals without any reference to the mind of their creator, it is dramatic in character. As humanity is thus the pith and marrow of all poetry, any poem that moves away from the human position is untrue to itself. That is why hymns are not always the best specimens of poetry. They are either based on a particular theology or they attempt to express an experience which is beyond the categories of thought. They succeed best only when they translate religious experience into one of human feeling and relationship and employ the language of human love or praise. Mysticism, which is the very core of religion, is generally a defect in poetry as it makes the appeal less universal. Poetry is rather of the earth, though not earthy. It may sing of heaven, but that heaven is only a glorified earth, and not the kingdom of God that lies within us.

Therefore let us be clear as to what pure poetry can do for us and has done for us. She has been the great educator of races and nations. She has lifted the human race from the mire of animal appetites and made man come unto his own. She has set ideals of righteousness, beauty and love before infant humanity and made them conscious of their souls. She has made them enjoy the earth, glory in life and take delight in the possessions of the mind. What she has done for the race she does for the individual every day

in the school room or in the lecture hall.

But can poetry save the soul? Can poetry become a substitute for religion? If the aim of life lay within the limits of humanity, if the human spirit could be satisfied with the ideal of a cultured man, we should require no greater teacher than the poet. But we have values higher than the æsthetic, visions more comprehensive than the poetic, and glimpses of a personality infinitely greater than the human. Religion would not be the great force that it is, if it did not minister to a fundamental spiritual need of our nature. It is only those who have a false conception of religion that make it subordinate to poetry. Matthew Arnold wrote:—

There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has materialised itself in the fact, in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it. But for poetry the idea is everything, the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea *is* the fact. The strongest part of our religion is its unconscious poetry.

This great critic does not seem to have realised that for true religion also the idea is everything, the rest is a world, not indeed of illusion, but of evolution. Religion also should attach its emotion to the idea. The idea *is* the fact. And, what is more to the purpose, it is a divine idea and not simply a human idea. We should take particular care to recognise clearly the centre of religion and focus

our attention on that and not be diverted by its various appendages. Religion, for instance, is not merely a matter of ritual and ceremony though these may be living symbols of its idea. It is not merely a matter of doctrine and creed, though these are the logical interpretations of its original experience. It is not even merely a matter of conduct and morality, though these are the partial manifestations of its spirit. If we strip religion of all its outer wrappings of history, theology and ethics, we find at the centre a unique spiritual experience of what the western mystics call "self-naughting," what the Buddhist calls Nirvana and what the *Bhagavad-Gita* simply calls Yoga.

That in which the mind is at rest restrained by the practice of concentration, that in which he beholds the spirit through the mind and rejoices in the spirit;

That in which he knows the boundless joy beyond the reach of the senses and grasped only by the understanding, and that in which when he is established, he never departs from truth;

That on gaining which he feels there is no greater gain, and that in which he abides and is not moved even by the heaviest of afflictions—

Let that be known as Yoga.

The centre of religion is nothing less than the expansion of consciousness beyond the limits of the individual mind so as to embrace that universal consciousness and bliss which we call Deity. It will be observed at once that the core of religion is in a way the very antithesis of the core of poetry. For it is the complete surrender of a separate self, the

repudiation of the human standpoint. And to act thus is obviously to move away from the human position of laughter and tears, of joy and sorrow, of love and hate. It is an attempt to reach a state in which man ceases to be man, and therefore poetry cannot follow him there without ceasing to be poetry. For poetry revels in the antinomies of emotion, while religion tries to transcend them. Poetry conserves all individual values, while religion surrenders them all. Poetry loves the rainbow colours of creation, while religion seeks the pure white radiance of eternity. Poetry lives and moves and has its being amid the many, while religion ascends to the One. Therefore, as an English mystic poet has said, poetry cannot save the soul, but it makes it worth saving. Poetry enriches the treasures of the heart of man, and religion offers them at the feet of God.

There is no real opposition, however, between poetry and religion. In fact there is a wide region common to both, as is shown by the great religious poetry of the world. The lower altitudes of religion afford vast materials for the purposes of the poet. And true religion is only a fulfilment of poetry. The former is the fruit, the latter is the flower. It has been truly said that all art and poetry aspire to the condition of prayer. Already in romantic art we have breaking of barriers between the subject and the object. When the opposition is completely overcome, and when the expand-

ing self becomes one with what it contemplates, the conditions of art are transcended and the heights of religion are reached. The saint in rapt prayer is on a higher level than even the mystic poet who tries in vain to translate his vision of the spiritual world into the language of men.

But poetry is only one of the chambers leading to the central shrine of religion. The secret sanctuary is surrounded on all sides by chambers of various kinds—science, art, scholarship, ethics and philosophy. Every one of these has a door leading to the shrine. When that door is shut, the air in the chamber becomes stifling, the inmates become dazed and their heads become swollen. The latter is a disease which the Renaissance brought in its train in Europe in the fourteenth and fifteenth centuries. And it has been imported into our country during the last fifty or sixty years. It is a disease from which men of the middle ages with all their faults were singularly free. For to them religion was the goal of all kinds of human endeavour. It exerted its influence over all fields of human activity. Their arts and crafts, their sciences and social institutions had an ultimate religious purpose in that they led to the subordination of the self

and not to its glorification. They may have erred in not properly enriching the self before offering it to God. Their religion may have been crudely based on mere authority, but it served as a unifying force to all their activities. Their instinct was profoundly right when they recognised that the ultimate object of life is to surrender it. Hence their civilization was not aimless or chaotic, however thin it may have been. Whereas we in modern times have enriched and glorified the self, but think it too precious to be surrendered. We have gathered the flowers, but, instead of offering them at the shrine of God, have begun to decorate ourselves with them. Hence the civilization of our times is only a heap of glittering fragments with no unity of design or purpose. We have improved our sciences, we have reformed our institutions, we have increased the comforts of life and we have gained swiftness and power. We have also questioned authority, we have compared religions and we have discovered that the true basis of religion is mystic experience. But till we are able to make our expanded religion an abiding influence in all our other separate activities we shall miss the purpose of life.

D. S. SARMA

THE CONCEPT OF IMMORTALITY AS AN ISSUE FOR MODERN PHILOSOPHY

[**"Cratylus"** is the pen name of a distinguished scholar who has wielded his pen effectively since he graduated with honours from Oxford. Our readers' attention may be drawn to an excellent article on "Greek Philosophy as an Antidote to Materialism" which he wrote in our pages in June 1930.

We append a few appropriate extracts which give the Theosophical bearing on the subject generally and on the special points raised in this thought-provoking article.—EDS.]

There is a vital sense in which it may be said that the ultimate question forming the background of every religious, ethical and metaphysical methodology is simply and solely the query whether the human personality is extinguished "like a candle" at death or whether after all, this and all such inconclusive metaphors may be dismissed, and the question of the persistence of spirit discussed upon a plane on which the images offered by the phenomenology of the material universe play no prominent part.

A belief in the paramount importance of the problem of immortality detracts no whit from the force of the fundamental intuition of Plato and Kant as to the unique status of the moral law and the ethical consciousness, or of the application of that intuition in the hands of such a thinker as F. W. Robertson, whose deepest vein of insight lies in the re-affirmation of the Platonic contention that virtue has an irrefragable and prescriptive claim to be chosen in preference to vice irrespectively alike of consequences in this world and of the existence of another.

It merely throws the emphasis and stress of such inferences as can be drawn from the entire argument of these philosophers—and indeed of most other philosophers of the first rank—upon the significant fact that they, starting from the indemonstrable but irresistible fact of the immediacy and ultimacy of the moral judgment, arrived at the conclusion that "life was ashes at the core" unless the spirits of men were in some way to be made perfect and unless our human ignorance of the standard of value inherent in the Idea of the Good was not so absolute as to preclude us from ruling out the idea of extinction as a morally untenable hypothesis.

In other words, the idea of immortality, so far from being in the eyes of these men an intuition parallel to and independent of the fundamental ethical law, became a tenet which had in some wise to be embraced in order to rebut the conception, if not of a "Deus deceptor," at least of a universe in which the potencies of the good were frustrated of their full and effectual realisation. It is by according to this

general consensus of view amongst the men who represent the peaks of human thought the weight which their united authority merits that we obtain the best leverage for the effort to raise our own spirits to the height of the greatest argument with which they can concern themselves. And yet this consideration can justify no facile predisposition to assent to extraneous testimony on however exalted a level. We may yield to authority on the issues of logic and of epistemology,—even in some degree on those of morals: but *every soul that desires to convince itself in very truth as to the basis of its eternal hope must ultimately tread the winepress alone. Alone—though not without assistance*: and it can gauge the measure of its isolation as well as the value of its succedanea by remembering that earth's greatest sons passed through dark rooms in erecting the frail bridge between moral and metaphysical faith. The Platonic Socrates of the *Phaedo*, otherwise serene in the article of death, wrestled powerfully in spirit over the argument of Cebes; Kant, maintaining wistfully that man as he is could not have been made for happiness, laboured long and painfully to bring the concept of eventual blessedness into a consistent relation of ultimate re-union with moral obligation: Robertson himself, the convinced believer, knew long periods of aridity when the metaphysical hope receded and left him clinging desperately to the austere anchorage of the moral

law. Such precedents should suffice to prove, if proof be needed, that the sure and certain hope won so hardly by "the loveliest and the best" can never be *tou tuchontos harpasai*.

"When men the fiend do fight, they conquer not upon such easy terms." It is unprofitable if natural for those who have arrived thus far to ask why the heirs of all the ages should thus have branded upon their consciousness the fact of the gloomy power of the spectres that still have to be laid by the philosopher who would fain believe himself, and others, to be in some sense imperishable. "Haec data poena diu viventibus," and there may be consolation in the thought that the struggle, if it has not lost its agonies, was yet as hard for Plato as for ourselves. We may derive comfort, too, from the fact that the idea of immortality in its essence is still the heritage of simple faith and is attested by a great cloud of such witnesses—a fact that we can appreciate in all its force if we enter into the nature of Kant's tribute to his Mother's memory or into the implications of the beautiful story of Spinoza's reassuring words to his pious landlady "that her faith was a good one and that she should not seek to change it". "Weakness never can be falseness," and the beauty and truth of the conceptions of the humble is not fundamentally impaired by the adventitious admixture of the fickle and the frail. Yet if for us the concepts of picture-thinking have become

impossible, it remains for us to take up the cross in the form in which it is laid upon us; and for those who have advanced to this point the prime necessity is that they should endeavour to clarify their ideas on the central issue of the special sense in which they can conceive of an immortality which saves the concept of the abiding personality. There are infinite gradations, ranging from the idea of the circle of re-birth to be terminated only in absorption in the world-soul to the conception of the instantaneous passage of each individual to timeless existence at bodily death. If it be admitted that the one idea surrenders the concept of personality too utterly and that the other involves too sheer a dichotomy in the categories of spiritual being, it must be regarded as an obligation upon that essence in man which transcends the discursive reason to seek some faith, personal if provisional, which will guide it, so far as guidance may persist, through the blind mazes of this sightless realm. "The way is dim, the current unperceived," but for those who hold with trembling to the central faith of Plato that that which has the essence of Being is essentially informed by intuitive Reason there can be no turning back.

Concerning that element of personal groping after the eternal Idea of Good which must always predominate in such a quest, it would be worse than impertinence for any man to speak save out of the content of his own mystical

experience in so far as it may prove communicable; but in the realm of speculation which these thoughts suggest there is an aspect, subsidiary perhaps but vital in its degree, which entrenches upon the sphere of philosophy properly so denominated. There is, that is to say, inherent in the conception of personal immortality an issue of the first order of importance, ancient, unsolved, and in a sense insoluble, which can nevertheless be frankly canvassed without any profane meddling with inviolable sanctities and which ought, if only in the interests of clear thinking, to receive a greater measure of outspoken and explicit examination than it has yet met with. There is surely no reason to-day, at a time when philosophers of repute can propound theories of negation whose ultimate implications they often seem to realise imperfectly, why others whose radical faith in the spirituality of the universe remains should not deal frankly with the general idea of what is known as palingenesis. The present state of affairs, in which an eschatological conception approved by Plato and Origen is sidetracked in a society that does not hesitate to impugn the very basis of Christian ethics, is no more creditable to our rationality than to our Christianity; and while no attempt can be made here to marshal the arguments for the idea, still less to balance and evaluate them, it is nevertheless not out of place to suggest that the issue is one which the modern world will do well to

envisage faithfully and to discuss with whatever it may possess of metaphysical acumen if it means to enhance or even to preserve its spiritual heritage.

It is only fair to observe that the reasons for diffidence on the part of those best qualified to treat this most difficult of all themes are often creditable to themselves as well as intrinsically cogent. Any attempt to speak out on such a matter is bound to be disturbing to some advanced souls as well as to many persons of simple piety, and in the hands of the superficial or the dogmatic the question is not insusceptible of an arid or quasi-statistical formulation which tends to bring the dignity of the issue into contempt. But difficulties such as these have always proved, and rightly proved, powerless to fetter the march of speculation; and there is no compelling reason why the question of personal immortality should not be handled as reverently in this particular as in any other. The main nerve of the argument has of recent years been exposed by none so boldly as by the famous 'Platonist' Lutoslawski, who has not hesitated to refer to "the monstrous absurdity of the idea that the union of two bodies should create a new soul". No doubt this language, even in its own appropriate setting, may be taken as evidence of the ease with which argument on this theme declines from the requisite altitudes; but it is better to see in Lutoslawski's polemic nothing but a sincere recognition of the

need for presenting frankly a vital and neglected issue. This issue—the question whether the number of monadic existences that theism and philosophy speak of as finite selves is in effect a number increased each moment by the birth of every babe, or whether it represents the infinitely smaller number which a belief in palingenesis would suggest—is one which philosophy has to reckon with. And it has to be said, emphatically, that it is an issue on which the finest thinkers of British philosophy are for the most part mute. It is, indeed, Lutoslawski's contention that there is a conspiracy of silence on this matter based largely on class and professional interests; and, although the doctrine has been treated with great respect by Rashdall and other theologians who do not themselves subscribe to it, the idea cannot be wholly scouted. In any case the fact remains that this conception itself is not canvassed so frankly as its vital importance demands, and that it is not in the interests of philosophy or of the race that so vital an issue should be shelved. Those for whom "simple faith" has become impossible and who yet shrink from materialism "look up and are not fed," so far as the hope of immortality is concerned, by the philosophies of Bradley, McTaggart and Alexander; and they can only be pardoned and pitied if they find no anchorage for their souls. There are, perhaps, three paths only to the summit of the mount of vision—the feeling of personal

union with the dead emphasised by Prince André in *War and Peace*, the belief in ethical teleology, and, thirdly, a study of that concept of the individuality subsisting through each dissolution of the empirical ego which constitutes the philosophic substrate of the doctrine of re-birth. *Behind this conception of re-birth the wisdom of the East is enthroned and Western philosophy can only disregard it to its own detriment.* For Plato, at least in his moments of deepest insight, epistemology, æsthetics and ethics were rooted and grounded in the concept and the cycle of re-birth—as the speculations of the *Meno* and the *Phaedrus* bear witness; and, at the hither end of the time-process,

the conclusions of modern psychology suggest powerfully that the unity of self-consciousness which is the bond between the phenomenal and the transcendental in experience may best be viewed as the abiding individuality persisting and developing through incarnational succession. The problem is that of the *Phaedo*, but in “larger letters”. In that dialogue the soul is maintained to be something more than an analogue of the body which outwears many garments only to perish itself in the end. To palingenesis, the individuality is something divinely more than the personality which outwears many soul-body associations.

CRATYLUS

[Extracts referred to in our introductory note are taken from the writings of H. P. Blavatsky.—EDS.]

Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner. . . .

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS have to pass through the “Circle of Necessity,” rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life . . . it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one’s ears ringing and heart

aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in connection with every evil and undeserved blow, that "*such is the will of God.*"

Dolts and hypocrites! Blasphemers and impious Pharisees, who speak in the same breath of the endless merciful love and care of their God and creator for helpless man, and of that God *scourging the good, the very best of his creatures, bleeding them to death like an insatiable Moloch!* Shall we be answered to this, in Congreve's words:—

"But who shall dare to tax Eternal Justice?" *Logic and simple common sense*, we answer: if we are made to believe in the "original Sin," in *one* life, on this Earth only, for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire (and this whether they are good or bad, says the Predestinarian), why should not every man endowed with reasoning powers condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as—

"Thou great Mysterious Power, who hast *involved*
The pride of human wisdom, *to confound*
The *daring scrutiny* and prove *the faith*
Of thy *presuming* creatures! . . ."

Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. . . .

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities.

—*The Secret Doctrine* II. 302-306.

If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition*; that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may.

—*Isis Unveiled* I. 435.

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God!

In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of "the one that is and was and shall be" at Saïs; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis*—the daughter of the divine voice—responded from the mercy-seat within the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

—*Isis Unveiled*, I. vi-vii.

We Theosophists, therefore, distinguish between this bundle of "experiences," which we call the *false* (because so finite and evanescent) *personality*, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the *true* individuality; and we say that this "Ego" or individuality plays, like an actor, many parts on the stage of life. Let us call every new life on earth of the same *Ego* a *night* on the stage of a theatre. One night the actor, or "Ego," appears as "Macbeth," the next as "Shylock," the third as "Romeo," the fourth as "Hamlet" or "King Lear," and so on, until he has run through the whole cycle of incarnations. The *Ego* begins his life-pilgrimage as a sprite, an "Ariel," or a "Puck"; he plays the part of a *super*, is a soldier, a servant, one of the chorus; rises then to "speaking parts," plays leading rôles, interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the *magician*.

—*The Key to Theosophy* (Indian Ed., pp. 28-29; American Ed., p. 34)

TWO CONCEPTIONS OF GOD

WITHOUT OR WITHIN?

[Edmond Holmes concludes his scholarly survey by presenting the ancient Upanishadic view of Deity—the only logical as well as inspiring concept of God.—EDS.]

We have already seen the unsatisfactory conception of God given by Aristotle. It cannot satisfy either the heart or the head.

It cannot satisfy the heart.

It presents God as the recipient of love and desire from all quarters of the universe and from all the levels of being, and yet as one who, far from returning the love that He receives, is entirely absorbed in self-contemplation. It presents Him, in other words, as the very apotheosis of egoism. The heart, which turns towards God with love and desire, instinctively rejects the theology which presents Him, not as the supreme lover but as the supreme egoist,

As alien, passionless, alone,
Blind to all being but His own.

One of the penalties that man has to pay for looking for God outside himself, is that the whole range of his normal experience interposes itself between him and God, and therefore drives God (so to speak) into an exile from which there is no return.

It cannot satisfy the head.

Its premises are necessarily unsound. It is based on incorrect and inadequate knowledge of the physical world. If you look for ultimate reality in the outward and visible world, you can never,

in your quest of it, get beyond the high-water mark of the physical science of your day; and each fresh advance of science is liable to sweep away the metaphysical sand-castles that you have built. If Aristotle had known as much about "the universe around us" as we know to-day, his metaphysics in general, and his theology in particular, would have been widely different from what they were.

Its method is unsound. Deductive reasoning from arbitrary, not to say fantastic, assumptions is not the way to interpret the universe. When Aristotle passed beyond the range of his own observation of nature, and of the experiences which he collected and collated, he was apt to theorize recklessly and to draw conclusions from his theories for which there was no foundation in fact.

Its philosophy is unsound. Even when examined in the light of its own first principles it is found wanting. God is wholly immaterial. If He were not, He would not be eternal. So Aristotle tells us. But where is pure immateriality to be found? Not in the world of matter and form. Where, then, but in a world of its

own, a world of pure immateriality, a world of *pure form*.^{*} We have seen that for Aristotle there are three orders of being which are wholly immaterial—God, the “intelligences,” and the “active reason” which is somehow or other added to the body and soul of man. These belong to the world of pure form. But is there such a world? Surely not. On Aristotle’s own showing, matter and form are correlative terms. It follows that form which is wholly divorced from matter is as unreal as matter which is wholly divorced from form. Aristotle expressly denies the existence of pure or “prime” matter. The four “elements” are ultimates beyond which the analysis of matter cannot be carried. What right, then, has he to postulate the existence of pure form? To pass from the *antithesis*, the *correlated opposition*, of matter and form to the *dualism* of the world of matter-and-form and a world of pure form is an illogical procedure which involves a complete dislocation of thought. Like all other correlated opposites matter and form vary together in inverse proportion. The purer the form the less material is the matter; but it is by perpetual self-transcendence, not by abrupt abstraction from matter, that form rises towards the level of its own ideal purity; and if it could attain to that level, if it could finally dissociate itself from matter, it would be form no longer. The cancellation of either term in a true

antithesis involves the disappearance of the other. The world of form and matter would have been transcended. *Pure formlessness* would have taken the place of pure form. A world of pure form is as unreal as a mirage or a dream.

As unreal; and as *unsubstantial*. Is Aristotle justified in thinking of pure form as *substance*? No; he is precluded from doing so by his own definition of “substance”. For what is substance? “That which is not asserted of a subject, but of which everything else is asserted.” Now form, whether as “sensible appearance” or as “intelligible structure” is always used predicatively. There must be *something* which appears to our senses; *something* the structure of which we can understand. That something may fitly be spoken of as substance. To speak of either the appearance or the structure as substance is a misuse of language. “Form,” says Dr. Ross when expounding Aristotle’s analysis of becoming, “indicates a such, never a this; a characteristic, never the concrete thing that bears it.” How, then, can form be identified with substance? “The substance is the whole thing, including the qualities, relations, etc. which form its essence.” The “whole thing” is, surely a “this”. The “qualities relations, etc.” constitutes its “such”. It is true that Aristotle “sometimes thinks of substance, not as the concrete individual thing but as the essential nature”

^{*}There is, as we shall presently see, another answer to this question; but it is not one which Aristotle ever thought of giving.

and that "this double meaning pervades his whole treatment of substance". But this is confused thinking. The two meanings are incompatible with one another; and of the two it is the former which conforms to Aristotle's definition of substance and also to reason and common sense. Pure form, then, is not the same as pure substance. If God is pure form we must not think of Him as substance. But if God is not substantially real, what is He?

If God transcends the world of matter and form He must do so as *pure formlessness*, not as pure form. But where is pure formlessness to be found? Where, but in one's own *self*. Pure form cannot be abstracted from the world of matter and form; and the world of matter and form is not the whole of reality. The antithesis of matter and form covers the outward and visible world only. It does not cover the inner world, the formless world, the world of self or spirit. *The supreme antithesis is that of matter and spirit, not of matter and form.* Through the antithesis of matter and spirit, the two worlds, the outer and the inner, come together and become one.

I have said that pure formlessness is to be found in one's own self. Is it not so? Face your own self steadily, and contemplate it for as long as you, who are it, can bear your own gaze. What do you see? Nothing. Absolutely nothing. Not even the ghost of anything. Not even a blank or a void. And what do you *feel* about this no-

thing, this formless object of your contemplation? That it is *real* in the fullest sense of the word, real in a sense which is all its own, real in that it shines by its own light (so to speak) and throws that light on all the other objects of your perception and your thought. The formlessness of what is Real, the Reality of what is formless, is no mere inference from plausible premises. Experience, as unique as it is convincing, bears it out. Form, however near may be its approach to purity, implies limitation—in and through the ensoulment of matter, which is of its essence—and therefore falls short of intrinsic reality. It is not in pure form, but in pure formlessness that there is a final escape from limitation and therefore at last an opening into the world which is real in its own right. And pure formlessness is the differential attribute of the spirit of man. The self which self-consciousness reveals is *seen* to be purely formless and is *felt* to be truly real.

This conclusion opens up a vista to speculative thought, which the Rishis, the sages of Ancient India, to whom we owe the Upanishads, were the first to explore. *The Rishis were not "intellectuals". They were seers, mystics, poets.* They did not reason about God. They had a different way of approach to Him. If you seek for God outside yourself, in the world of matter and form, you must reason about Him. And as verification of your conclusions, of the kind that intellect demands, is obviously impossible, your reason-

ing must depend for its conclusiveness on its logical correctness; in a word, it must be *deductive*. But if deductive reasoning is to be effective you must be quite sure of your premises. In other words, if you are to discover God by deductive reasoning you must deduce Him, as it were, from your own assumptions, which you regard as self-evident truths. The futility of such a procedure does not need to be exposed. If the Rishis did not formally reject it as futile, the reason was that they never thought of it as a possibility. The idea of finding God (as Aristotle did) as the conclusion to an elaborate chain of deductive reasoning, was foreign to their whole outlook on life. In the seclusion of their forests they had mastered, by assiduous practice, an art which is far more difficult than that of the syllogistic logician, the art of meditation, the art of self-exploration, of communing with the mysteries of one's own inner life, of living into one's own depths.

It was there, in their own depths, in the formless immensities of self, that they found the Reality which men call God.

What that subtle being is, of which the whole universe is composed, that is the real, that is the soul, that art thou O Svetaketa!

The light which shines there beyond the heaven, behind all, behind each, in the highest worlds, the highest of all, that is assuredly this light which is here within men.

These are two of many passages in which the sages of the Upanishads express their conviction that the highest reality is within

us, not without. What they say is, in effect, that the real self of the universe is the real (or ideal) self of man; that Brahman and the Atman are one.

But the range of the real self, as this philosophy conceives of it, immeasurably transcends the normal man's normal experience of self. For self is not an "individual concrete thing," but a world, the world of the inner life, the world of formless reality, the world of *spirit*.

John Stuart Mill once said that Bishop Berkeley made "three first rate metaphysical discoveries". The phrase "metaphysical discoveries" has always seemed to me to involve a grotesque misconception of the real meaning and purpose of metaphysics, or at least of philosophy. But if there has ever been such a thing as a "first rate metaphysical discovery," I think we may credit the sages of the Upanishads with having made it when they transformed the quest of ultimate reality from the outer world to the inner life. Not that, in doing so, they wronged or undervalued the outer world. They took nothing away from it. They left it as real as they found it. Deussen, who has nothing but praise for the central conception of the Upanishads, but holds that because they deified the inner life, they regarded the outer world as "pure illusion," has fallen a victim to the current dualistic confusion between the unreal and the non-existent. In the philosophy of the Upanishads the outer world is a real world, but it is not real in its

own right. It owes its reality to spirit, which, formless itself, clothes itself in ever changing form, and which reveals itself to itself, however faintly and fitfully, in the self-conscious spirit of man. Under the guarantee of the percipient self, the material world has its own kind and its own degrees of reality. What is illusory in it is the air of intrinsic reality which it wears and by which we are so readily imposed upon.

This conception of reality has been borne out by the experiences of the great mystics in all ages and of all creeds. These, however much they differ from one another in their professed beliefs, are all agreed, when they find words for their innermost convictions, in holding—often in defiance of the creeds to which they are consciously loyal—that God is the real, and therefore the unattainably ideal, self of man. Among the many utterances in which the faith of their hearts has found tentative expression, there is one which seems to me to go to the very root of the whole matter. "My Me," says St. Catherine of Genoa, "is God, not by mere participation, but by a true transformation of my being." In this brief sentence there is implicit a philosophy, a theology, a vision of an ideal, and a scheme of life.

I have said that the supreme antithesis is that of matter and *spirit*, not of matter and *form*. Spirit and matter—what is ultimate in synthesis and what is ultimate in analysis—are the posi-

tive and the negative poles of existence. Each implies the other. Each exists in and through its contrast with the other. They are correlatives, not alternatives. Wherever there is spirit there is matter. Wherever there is matter there is spirit. Pure spirit has pure matter as its anti-pole. But what is pure spirit, and what is pure matter? The great physicists have not yet arrived at what is ultimate in matter, but they seem to be resolving it, at any rate from one point of view, into radiation, into light. The great mystics, in their seasons of divinest inspiration, have resolved spirit into *love*. Can it be that what light is to the outer reality of the universe, love is to the inner reality? And can it be that love for ever generates light and for ever draws it back to itself? The spatial universe is said to bend back upon itself at long last. May it not be the same with the universe in its totality, the universe as such?

These are questions which flash upon the mind and are content to remain unanswered. There is, however, a point of view from which it is possible to make out a stronger, or at least a more prosaic, case for the ideal coalescence of the two poles of existence. Let us go back to the antithesis of spirit and matter. This antithesis transcends that of form and matter *at both ends*. We have seen that form cannot be thought of as *substance* except through a misinterpretation of the idea and a misuse of the word. Spirit, on

the other hand, through its transcendence of form and its consequent release from limitation, is substantial, in the full and final sense of the word, is in fact the one substance which underlies all appearances on all the levels of being. Matter, as the antithesis of form, does not admit of being analyzed beyond a certain point. There are always *ultimates* in it,—the four elements for Aristotle, atoms for the Epicureans, fiery ether for the Stoics. If there were not such ultimates in matter, it could not be correlated with form. But there is no ultimate element, either as demanded by logic or as yet known to science, in matter as the antithesis of spirit. It is impossible to think of any, even the most tenuous and luminous, even the most purely potential, kind of matter which could not be correlated with spirit; or, in other words, which spirit could not use for purposes of its own. That being so, it is at least permissible to entertain the idea of a circle of being,* in which matter is ever emanating from spirit and returning, through aeons of evolution, to the source whence it came.

In any case, the Indian idea of a God who is the real self of man—immanent, as the life of man's life; transcendent, as his unattainable ideal—is more satisfactory, to say the least, than Aristotle's idea of a God who is separated from us by the whole world of matter and form, and who dwells beyond that world, indifferent to the cosmic life of which He is the mainspring, indifferent to us and our doings, indifferent to our love and desire, absorbed for all eternity in contemplation of Himself.

"Canst thou by searching find out God?" The answer to this question depends on where and how we search. If we search for God outside ourselves, in the world of matter and form, or in some imaginary world or worlds beyond its horizon, we shall never find Him. If we search for Him in ourselves, in the formless and limitless world of self or spirit, we shall find that "we are that which we seek," and that to become what we are is the whole business of life. "My Me is God, not by mere participation but by a true transformation of my being."

EDMOND HOLMES

*If there is such a thing as a circle of being, the antithesis of matter and spirit may be said to cover the whole of it; the antithesis of matter and form, no more than an arc of the circle. The "extremes" of matter and form do *not* "meet".

THE GREEK SKEPTICS

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This article refers to the eastern and especially the Indian influence brought to bear on Greek thought by scholars who had returned with the army of Alexander the Great. Our learned author has not mentioned, however, the influence exerted in the same era by Buddhist missionaries who had travelled westward as far as the shores of the Dead Sea.

The Greek Skeptics were the western heirs of the Indian Charvakas about whom we append a Note from our learned friend "Asiatic".—EDS.]

Greek skepticism has much in common with modern trends of thought.

The Greeks as a nation were much given to discussion. One reason for this was that their religion encouraged freedom of thought more than was the case in other ancient nations. There were no dogmas to confuse the mind and there was no hierarchy, and as long as those who questioned all things, joined occasionally in the public sacrifices to the Gods all was well. There were even temples erected to the Muses which were devoted to discussion. We find therefore a strong tendency to doubt in the earliest period of Greek Philosophy. This habit increased in the time of the Sophists in the latter part of the fifth century B. C. and was emphasized by Socrates himself, the greatest of all Sophists.

Doubt did not however form the platform of a distinct school until the time of Pyrrho of Elis in the fourth century B. C. but subsequently developed in two lines, Pyrrhonism and Academic Skepticism. The latter form had its birth in Plato's Academy in

the third century B. C. The first of these movements may be characterized as Empirical and the second as Speculative Skepticism.

Systematized methods of doubt thus developed strong philosophical tendencies among the ancient Greeks, based on the difficulty of obtaining knowledge of reality, or the nature of things. Greek Skepticism was not denial of any philosophical theory or religious creed, but expressed the spirit of questioning that precedes and inspires all search for knowledge. Definite denial even of the possibility of finding final truth was not included in the skeptical platform, but a spirit of progress was advocated—in the search for ultimate reality. The relative character of the ideas which are accepted as the measure of knowledge was recognized, and in fact relativity of knowledge itself, as thus far found, was accepted.

Pyrrho—the founder of Greek Skepticism was one of the remarkable characters of history. The circumstances of his life greatly promoted his unusual development, for he enjoyed a background of the most extraordinary

period of human endeavour. When Pyrrho first opened his eyes on the Greek world, only a quarter of a century had elapsed since Plato had founded his Academy in a beautiful garden six stadia from Athens, in the romantic spot which still bears his name—a place easy of access from Plato's time, even to the present. Other schools of philosophy were coming into existence. Aristotle opened the Lyceum, when Pyrrho was about thirty years of age, and somewhat later Zeno founded the school of the Stoics in the Painted Porch. It was in those days that Epicurus bought his garden and established his school outside the walls of Athens on the way from the city to the Academy.

Pyrrho, however, did not begin life as a philosopher—far from it. As a young man he was a painter, for it was a period of great bloom in painting as well as in philosophy. In the city of Sicyon, not very far from Elis, there was a school of painting carried on by noted artists, where Pyrrho probably studied, and we are told by a visitor to Elis in the second century A. D. that one of his paintings hung for many years in the gymnasium of his native town.

It was during the lifetime of Pyrrho that the entire Greek world was overturned, and even the thinking of the people changed by Alexander the Great. That remarkable man had a strong influence on Pyrrho himself for, in the army of Alexander, Pyrrho had a friend named Anaxarchus, a man of great popularity and

appealing personality. At his suggestion, probably, Pyrrho was invited to join the band of distinguished men found in the court of Alexander. He sailed away from the Piraeus therefore to join the conqueror on his journey to the East. Far out at sea, glimpses of the new erections of Phidias on the acropolis at Athens must have seemed like a message of farewell, and on his return, the first view of this wonderful vision was his welcome home. In the entourage of Alexander, Pyrrho the young painter, met some of the learned men of his time, and enjoyed as well the use of the library which was always provided for the court.

During the two years that elapsed before the conqueror returned from the far East, Pyrrho changed his life interest from painting to philosophy. Anaxarchus, his close friend, had studied with a follower of Democritus—perhaps the greatest of Greek philosophers—and from him had gained the basic principle of Greek Skepticism, namely, that proof of the nature of reality is not found either through sense perception or through reasoning.

In studying the development of Pyrrho's philosophy the problem also arises of the effect of Indian learning on his theories, for in Pyrrho's teachings we find the earliest well attested instance of Indian influence on Greek philosophy. We are told that in Persia and India Pyrrho associated with Gymnosophists and Magi. It is true that there was much in the

dialectic of early Buddhism to lead to skeptical discussion, for the agnosticism of Buddhism is very strong, yet the agnosticism taught in Buddhism was more positive in character than in the foundation of Pyrrhonism. The latter form was far more closely allied to the teachings of Democritus, than to those of Buddha—however, there was a whole field of Buddhistic teaching that had a strong influence in shaping the philosophy of Pyrrho. For instance Pyrrho taught that happiness is found through emancipation of thought. Unlike the Greeks in general he was indifferent to discussion as well as to earthly goods. Pyrrho taught that truth is silent, and that neither affirmation nor denial leads to certainty. While we cannot therefore deny that the thinking of the far East affected the general character of Pyrrhonism, yet attitudes of mind peculiar to the East were not the chief result of Pyrrho's sojourn in the Court of Alexander: The close companionship of Anaxarchus fixed the fundamental truth of Pyrrhonism in the mind of Pyrrho—namely that absolute knowledge has not yet been found.

The result was the beginning of a tendency in philosophical thinking of startling originality—

In order to be happy one should consider three things—

I. What is the origin of things?

II. What should be our attitude toward things?

III. What would be the result of this attitude?

The reason itself is thus challenged to deal with the problem. The investigation demanded of the Pyrrhonist included research in all lines of thinking—and in later times under new and strange conditions in Athens, Alexandria, Rome and other places their investigation extended to many fields of knowledge including Mathematics, Physics, Medical and Moral Science.

We are not sure that Pyrrho established a separate school, yet the movement started by him was so strong that it never really died out: more than a century later it revived in Alexandria, Athens, Rome, and other parts of the East. This particular form of skeptical teaching was always called Pyrrhonism, and bore the name of its founder till its final downfall in the beginning of the third century A. D. The influence of Pyrrhonism was definitely scientific, for the open-mindedness that was its aim prepared the way for scientific research.

While Pyrrhonism was in abeyance the Academy, the leading school of Philosophy in the history of the world, announced a skeptical platform. This was in the third century B. C., under Arcesilaus, the fifth president after Plato. Although the trend of the skeptical teaching of the Academy was speculative rather than empirical yet in other respects the skepticism of Arcesilaus and his followers was practically identical with that taught by Pyrrho, although the method of approach was different. Academic Skepticism like Pyrrho-

nism maintained that a criterion of truth is impossible but advocated continued search for knowledge. In practical life Arcesilaus recommended seeking "the perfect action," or that which appeals to the reason, as a guiding principle of life.

The second important skeptical leader of the Academy was Carneades, of the second century B. C. He was the greatest orator in the history of the Academy and was appointed leader of the distinguished embassy sent from Athens to Rome on the well-known political mission in 156 B. C. His oration in the Roman Forum had a world-wide significance and the visit of this leading Greek philosopher was the beginning of the interest of the Romans in philosophy. The Greeks, then under the Roman Empire, were suffering from a sense of injustice in regard to a certain Roman mandate. Carneades in his lecture in the Forum at which all the leading Romans of his time were present, Cato the elder at their head, spoke so eloquently on the general theme of justice, that he was urged to speak again the following day. This he did, this time on the theme of abstract justice. He is reported to have said: "If you Romans were just, you would restore to others all that you have taken from them and would yourselves return to your huts."

Carneades, like Arcesilaus, denied that a criterion of truth could be formed, but in practical affairs, he proposed, as the law of life, the

three degrees of probability upon which research in many lines has since been based. He was not definitely interested in science, but the last statement attributed to him before he died has a scientific significance. He said: "Nature which put me together can take me apart again."

Skepticism in the Academy gradually lost its power in the first century B. C. about the time that Pyrrhonism again came into prominence. There was a man in Alexandria named Aenesidemus, in the first century B. C., who formed the bridge between the old and the new Pyrrhonism. He was originally an Academic Skeptic, but when the Academy renounced its skeptical standpoint he turned to Pyrrhonism, then becoming very strong especially in Alexandria. He may be called the prophet of later skepticism, and we find the sources of his authority in the teachings of the Academy, in early Pyrrhonism, and in the Empiric School of Medicine, which had its seat in Alexandria. It is to Aenesidemus that we owe much of our knowledge of skepticism for he was a voluminous writer. He formulated the "Ten Tropes of (Epoche) or suspension of judgment," some of which date back to Pyrrho himself. His greatest work however was "The Eight Arguments against Causality" which have quite a modern ring. He taught that while there is a logical connection between cause and effect in nature as we know it, the idea of causality is after all only a

psychical conception, for science reveals no final truth and no cause in itself.

The leading characteristic of later Pyrrhonism was its connection with medicine and early in our era its influence was far extended, as it was represented in Alexandria, Athens, Rome, Rhodes and other places.

The next to the last leader of this school is perhaps better known to posterity than were the others of the latter part of the second century B. C. His name was Sextus Empiricus, and he lectured on skepticism in many leading centres and wrote voluminous works on the subject. We owe to him much of our knowledge of the history of the Skeptical Movement. His books have not been

without influence on posterity for although he wrote in Greek, his writings were translated into Latin at some period of the Middle Ages, and are found in both Greek and Latin in all European collections of books. He had a strong influence on the awakening in philosophy which took place during the Italian and French Renaissance, and Montaigne in the sixteenth century A. D. inscribed numerous quotations from Sextus Empiricus on the walls of his wonderful study in the tower in his home.

There was but one president of the Pyrrhonic school after Sextus Empiricus, for the skeptical movement was soon after submerged in the rapid rise of positive systems of thinking.

MARY MILLS PATRICK

CHARVAKAS

A NOTE ON THE ABOVE

The Skeptics are the Lokayatas of Greece. These latter are better known as the Charvakas. Charvaka was a Rakshasha—an Atlantean. His school began with logic, arguing for the sake of clearing minds so that true perceptions might be obtained; it ended by becoming an institute of Nastikas—Nihilists, Negators of everything. Its members preached a far-reaching Materialism, compared to which your modern genus is weak. They were more

thorough-going in their practice of their doctrines.

Philosophical Nihilism is the shadow of Theo-Sophia, Divine Wisdom. The well known six schools posit the Reality behind illusion of Spirit-Matter. There is the seventh, not so well-known, to which Esotericists or Occultists belong (the true Guptas) who *know* the Principle of Reality. Those who fall away from this Inner School naturally argue non-existence as Reality. Such are the

thorough-going Charvakas who ultimately become the media of the dark side of Nature.

There is however one good aspect in the work of the Charvakas or Skeptics. Just as one learning the art of White Magic also familiarizes himself with the dangers and perfidy of Black Magic, so also he who is learning metaphysical and philosophical principles, looking at the Real from one point of view and then another, is taught to adopt the Nastika view merely as an argument so that its strength may be discerned.

Ancient Indians were most tolerant about *mental* viewpoints; they allowed freedom of thought, but there they stopped. They took care to proscribe practices or

exercises other than those which were definitely prescribed as rules of conduct, rituals of caste, and ceremonies of religion. A man might think as he pleased and speculate for improving and sharpening his mind; but not act as he pleased. Thus a balance was maintained.

But as thought affects conduct, especially when those thoughts become words, uttered and heard, often men became practitioners of materialism while they were learning about the power which Maya exerts over senses and mind. And as this phenomenon is universal, Skeptics were born in Greece as Lokayatas or Charvakas were born in India, and prior in Atlantis.

ASIATIC

From the remotest antiquity *mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine, according to its proximity to the crown—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.*—H. P. BLAVATSKY (*Isis Unveiled*, II. 593.)

ABU SA'ID B. ABI AL-KHAYR

THE ORNAMENT OF THE MYSTIC PATH

[Dr. Margaret Smith is already known to our readers, as indeed to all those who are interested in Sufi lore. Two further studies, to appear in subsequent numbers, will complete a fine series, the previous instalments of which were published in our issues of December 1930—"Al-Hujwiri," and April 1931—"Al-Hallaj".]

Students of Theosophy will recognize several of their own teachings given by this Sufi-Sannyasi. No mystic worthy of the name ever taught the doctrine of grace and forgiveness of sins, and so Abū Sa'id emphasizes that "man is responsible for his sins of both omission and commission"; atonement for such sins lies "in humility, repentance and a true desire to amend".—EDS.]

Abū Sa'id Faḍlallah b. Abī al-Khayr was born at Mayhana in Khurāsān in A.D. 967. His father was a druggist, an upright and pious man, well versed in the sacred law of Islam and acquainted with the Path of the Sūfis. He was accustomed to meet together with the Sūfis, and so from his youth up Abū Sa'id was in close touch with Sūfism and its votaries.

Abū Sa'id was given a good education, which included the study of the Qur'ān, the Arabic language, and Islamic poetry, under the best teachers available; he went to Abū al-Qāsim Bishr-i Yāsīn to study theology and from him received teaching in the mystical doctrines of the Sūfis. Abū al-Qāsim encouraged him to seek constant communion with God and bade him whenever he found himself alone to repeat these lines:

Without Thee, I can find no rest,
Thy favours to me, I cannot count
Though every hair upon me were a tongue,
Yet could I utter not a thousandth part
Of all the thanksgiving I owe to Thee *

* *Asrār al-Tawḥīd*, p. 16.

† Author of the *Ṭabaqāt al-Sufiyya*, a biography of the early Sūfi leaders.

So, as Abū Sa'id said of himself at a later period, the Way was opened to him in childhood.

He went to Merv and was there for ten years, studying theology under al-Huṣṣri and al-Qaffāl and from there went to Sarakhs, where he continued to study Qur'ānic theology and the Traditions. Here he entered a convent of the Sūfis and placed himself under the spiritual direction of Abū al-Faḍl Ḥasan, and there it was that he was converted and realised that the knowledge of God, the true gnosis, came, not through the intellectual studies on which he had spent so many years of his life, but by the direct revelation of God to the heart. Abū al-Faḍl bade him return to Mayhana and he went back and spent seven years there, according to his biographer, in solitude and meditation. He visited Sarakhs again and was sent by Abū al-Faḍl to receive the patched garment (khirqa), which was the sign of the adept Sūfi, from 'Abd al-Raḥmān al-Ṣulamī.†

On his return Abū Faḍl informed him that his state was now completed, he had attained to saintship and he ought to return to Mayhana and call the people there to God. He is said to have spent another period of years in the deserts and mountains of Mayhana, until by much purification and the practice of great austerities, he reached spiritual perfection. He learned in his retirement, that self must be completely abandoned if the soul is to live its life in God. He says:—

If "thou" dost exist, and "He" exists, then two exist and that is polytheism. It is necessary to put away self altogether. I had a cell, and sitting therein, I became desirous of "fanā" (passing away from self). A light shone upon me, which completely annihilated the darkness of my being. God Most Glorious revealed to me that I was neither this nor that; that was His favour to us, and this was His grace to us, and I said:

"All Thy Beauty I behold,
when mine eyes are opened wide,
All my body becomes soul,
when my secret I impart,
'Tis unlawful, to my mind,
when with others I converse,
But when with Thee I talk,
then my converse knows no end."

God said to me then, "All these tests, which I put in thy way, whether they be good, are sent as a test, or whether they be evil, are sent as a test. Do not allow thyself to be brought down to the level of good or evil." And after that it happened again that my self passed away and His grace became all in all.*

Abū Sa'id had passed beyond the Purgative Way, and now entered upon the Illuminative Life, in which self had ceased to exist

for him, and his will was one with the Eternal Will. In one of his quatrains he writes of this state:

My heart never treads any path;
save the path of Thy love alone,
And for nothing else does it seek;
save to suffer for Thee alone,
Thy love has transformed my heart;
and has made it a barren waste,
So that no love shall flourish there;
save the love of Thyself alone.

It was about 1009 A. D. that he entered upon this phase of his life and began to develop his theosophic doctrine. Leaving Mayhana he went on a journey to Ṭūs, Nishāpūr and Kharaqān, and everywhere preached to large numbers, making many converts. At Nishāpūr he received a warm welcome from the Ṣūfīs there and with his disciples was lodged in the monastery of Abū 'Alī Ṭarasūsī, which remained his home, while he stayed in Nishāpūr. During his stay he seems to have met Abū al-Qāsim al-Qushayrī.†

The last years of Abū Sa'id's life were spent in retirement in his native town of Mayhana, where he died, at the age of eighty-two, in 1049 A.D. He wrote his own epitaph in Arabic, which was placed on the tomb in the mosque, near his house, in which he was buried. It ran thus:

I ask thee, nay adjure thee, when I die,
that thou shouldst write
These words upon my tombstone;
that this man was Love's bondsman.
It may be that some one
who knows the laws of love aright,
Will greeting give, what time
he passes, by a stranger's grave.‡

A modern writer§ has noted

* *Asrār al-Tawhīd*, p. 37.

† Author of the "Risāla fī al'ilm al-taṣawwuf" (=Treatise on the Sūfī doctrine).

‡ *Asrār al-Tawhīd*, p. 445.

§ Prof. E. G. Browne.

that Abū Sa'īd's life was in the main uneventful, because his experiences lay rather in the "World of Souls" than in the "World of Horizons"; yet he was of pre-eminent importance in the history of Persian mysticism, because in his writings and especially in his poetry, we find all the characteristics of Persian mystical thought and its expression brought together in a form which has become a type for succeeding Sūfī poets, not only of Persia, but of India and Turkey.

The chief source for the life and teachings of Abū Sa'īd is the "Asrār al-Tawhīd fī maqāmāt al-Shaykh Abī Sa'īd" (The Secrets of the Unity according to the teaching of Shaykh Abū Sa'īd), compiled by Muḥammad b. al-Munawwar, great-great-grandson of Abū Sa'īd, and based on an earlier biography. We have also collections of the mystical quatrains of Abū Sa'īd, though not all which bear his name can be assigned to him with certainty. He was greatly revered by his contemporaries for the sanctity of his life as well as for his inspiring teaching. al-Hujwīrī says of him that he was the "Sultan of his age," and the "Adornment of the Sūfī Path," and that his contemporaries accepted his authority, some by means of their reason, some by faith, and some through the strength of their spiritual feeling. Men realised the depth of the saint's own religious experience, and his power of reading their own thoughts, and Jāmī calls him the "Examiner of

hearts". 'Attār describes him as one completely passed away from self, and abiding in God, the beloved of God, a lover consumed with his longing for the Divine, so that nothing remained of Abū Sa'īd himself, he was one with the God he loved.

To Abū Sa'īd, as to all the mystics, God was One, and he gave much of his time to teaching the unity of all existence. God was the sole source of Being and the One Real Being "in whom is submerged whatever becomes non-apparent, and by whose light whatever is apparent is made manifest". The self and the creatures had no existence apart from God, and to regard them as existent in themselves was to his mind polytheism or rather dualism. He says, speaking to the would-be saint,

All the members of thy body are filled with doubt and polytheism. Thou must cast out this polytheism from thy heart, so that thou mayst have peace—thou canst not believe in God until thou dost deny thyself, that self which keeps thee far from God Most High, and which says, "So and So has done thee an injury and such a one has treated thee well." All this leads to dependence on creatures and all this is polytheism. The creatures are nothing, the Friend is everything. When thou hast said, "One" thou must not again say "Two," and the creature and the Creator are two. The right faith is to say "God," and therein to stand fast. And to stand fast means that when thou hast said "God" thou shouldst no more speak of the creatures nor think upon them in thine heart, so that it is as if the creatures were not. Whatever thou dost see or say, see and say from what is existent, which will never cease to be. Love that One, who, when thou shalt

cease to be, will not Himself cease to be, that thou, too, mayst become one who will never cease to be.*

Again he says that whatever does not belong to God is nothing, and whoever does not belong to Him is no-one. God is Almighty and All-Good, and He is also the All-Beautiful, being indeed the One Beauty, as He is also the Friend and the Beloved. It is on this conception of God as Beauty and the Beloved that Abū Sa'id, as a poet, loves to dwell, and it appears again and again in his mystical verses. So he writes:—

Said I, "To whom belongs Thy Beauty?" He
Replied, "Since I alone exist, to Me!
Lover, Beloved and Love am I in one
Beauty and Mirror and the Eyes which see."

And again,

That Moon in Beauty rich, and Constancy,
Beauty's high Zenith, is His least Degree;
Gaze on His Sun-bright Face, or canst thou not,
On those dark curls which bear it company.†

Abū Sa'id was one of the first among the Persians to make full use of the mystically symbolic language by which the Ṣūfis expressed themselves in verse and prose, and in which they veiled their esoteric teaching from those who were unfitted to receive it. To Abū Sa'id, "Wine" and "Intoxication" represent the ecstasy produced by meditation upon God. When God reveals Himself to the mystic, He shews His "Face," and He veils Himself in the "night-black Tresses," the "dark Curls". The verses quoted above shew Abū Sa'id as a pantheist, who saw the Divine

Beauty in the universe around him, reflecting Itself in the creatures which, without that Divine radiance, could have had no being or beauty at all. He writes again,

Thy Path, wherein we walk,
in every step, is fair,
Thy Favour, which we seek,
in diverse ways, is fair,
Whatever eye doth gaze upon Thy Face,
finds Beauty there,
Thy Praise, whatever tongue
doth give it Thee, is fair.

These pantheistic ideas, introduced first by Bāyazīd of Bisṭām (ob. 874) are very characteristic of Persian Islamic mysticism, and were developed still further by Sanā'i Rūmī, and Jāmī.

Abū Sa'id maintains the immortality of the human soul, and teaches a very definite doctrine of the "Divine Spark" as the "ground" of the soul. He calls it a divine "Mystery" (*sirr*) in the heart and soul of God's servant, and it corresponds to *the conscience, that which is open to the voice of God*, and by means of which intuitive knowledge is received.

God, in His purity, looks upon that "sirr," and assistance is given to it from that pure Divine contemplation. This Divine assistance is the guardian of that "sirr," and he who acknowledges the Divine Unity is enabled to do so by that "sirr". It is one of the gifts of God, and that gift is made manifest by the favour and mercy of God, not by the merits and the acts of man. At first God implanted in man's heart a sense of need, and a longing desire and sorrow. Then He looked upon that need and sorrow with favour and pity, and placed His gift within that heart, and that gift is called the "sirr" of God. That "sirr"

* *Asrār al-Tawhīd*, p. 371.

† I quote here Prof. Browne's beautiful translation.

is immortal and cannot be destroyed, for it is continually contemplated by God, and belongs to Him. It is free from all creatureliness and is only lent to the body. Whoever has that "spark" is living in truth, and whoever has it not is but an animal.*

The soul had existed long before it was "lent" to the body. In one of his verses, Abū Sa'īd writes:

Long did we rest, ere yet the arches of the
highest spheres were planned,
Long, ere the azure vaults of the courts of
heaven appeared,
In eternal non-being we slept secure, and there
upon us was stamped,
The seal of Thy love, ere yet we had known
what it was to live.

He says:

God created the souls four† thousand years before He created their bodies, and placed them near to Himself and there shed His light upon them. He knew how much each soul received as its share from that light, and He bestowed His favour on the souls in proportion to the share received; so that they remained tranquil in that light and became nourished thereby. Those who in this world live in fellowship and agreement with one another must have been on terms of intimacy there. Here they have friendship with one another and are called the friends of God, and they are in that state because they love one another for the sake of God — If one be in the East and one in the West, they find fellowship and comfort in conversing with one another, and although one belong to an early age and another to a later, yet (the latter) finds benefit and comfort only by the speech of the former.‡

So the soul of man, according to Abū Sa'īd, though created, has within it something of the Divine,

a spark which is immortal, and it is this Divine spark which makes the soul aware of God and causes it ever to turn towards Him with a sense of need and longing and a desire to return to that state in which it dwelt ever in the Light of God.

While spiritual perfection is a gift from God, the mystic cannot hope to attain it without some effort on his part. God, the Beloved, the Divine Beauty, draws him on to seek the consummation of his love, but, says Abū Sa'īd, this drawing on demands striving, "so long as he is not attracted, he does not strive, but so long as he does not strive, there is no vision granted to him".§ Though as a pantheist Abū Sa'īd held that God was the Sole Cause of all existence, and all action, yet as a spiritual guide and leader he held that man was morally responsible for his own evil deeds. He used often to say in the hearing of his disciples "O God, for whatever comes from us to Thee, we ask forgiveness and for whatever comes to us from Thee, we offer praise to Thee."¶ In his verses again and again he shews a deep sense of sin and the need of forgiveness, and his realisation of the fact that man is responsible for his sins of both omission and commission, and must seek to atone for them by humility and repentance and a true desire to amend.

* *Asrār al-Tawhīd*, p. 383, 384.

† Theosophical students will note this reference to the four rounds of their philosophy: it was in the middle of the fourth round, 18,000,000 years ago that human souls first incarnated in bodies of matter.—Eds.

‡ *Asrār al-Tawhīd*, p. 399.

§ *Asrār al-Tawhīd*, p. 387.

¶ *Ibid*, p. 408.

The true saint, in the opinion of Abū Sa'id, was not the solitary devotee who withdrew himself from other men and from the affairs of everyday life, or the ecstatic who displayed his saintship by trance and miraculous deeds, such as walking on water, flying in the air and magical traversing of distance in a moment of time; for, as he pointed out, the frog could swim, and the swallow skim the surface of the water, while the crow and fly could traverse the air, and Satan himself could pass in a moment from East to West.

That is the true man of God, who sits in the midst of his fellow-men and rises up and eats and sleeps and buys and sells and gives and takes in the bazaar amongst other people, and who marries and has social intercourse with other folk, and yet is never for one moment forgetful of God.*

The saint must learn to look upon his fellows with the same feeling of love and care for them that God bestows.

He who looks upon the creatures with the eye of a creature continues to contend with them, but he who looks upon them with the eye of the Creator finds rest from them.†

Among the rules which he laid down for his monastery at Nīshāpūr was that of kindness to the poor and needy, and comfort to those who were in trouble. The way to God is found by the service of His creatures. Abū Sa'id, in certain of his lines, tells his readers that if they desire to

draw near to God, they must seek Him in the hearts of men. They should speak well of all men, whether present or absent, and if they themselves seek to be a Light to guide others, then, like the sun, they must shew the same face to all. Again he writes that to bring joy to a single heart is better than to build shrines for worship, and to enslave one soul by kindness is worth more than the setting free of a thousand slaves. Abū Sa'id himself was known far and wide for his charity and kindness to others and he also shewed a broad tolerance of other men's religious beliefs, being able to see, like the true mystic, the truth in all creeds, and holding that the Ways leading to God are as many in number as the motes that dance in the sunbeam.

None the less, the Way for him, as we have seen, meant stern asceticism and self-renunciation—*Ṣūfism*, he said, meant that the *Ṣūfī* should lay aside all vain thoughts, give away all possessions and accept all that God saw fit to lay upon him. Only by the Purgative life could the mystic be fitted to receive Illumination, the Divine gnosis, and thus be enabled to live the Unitive Life. While preaching one day, he said,

If thou dost wish that God should dwell in thy heart, purify thy heart from all save Him, for the King will not enter a house filled with stores and furniture, He will only enter a heart

* *Asrār al-Tawhīd*, p. 259.

† *Ibid.*, p. 382.

which is empty of all save Himself, and which does not admit thyself there with Him.*

Only the one who knows that his self is non-existent, knows that his Lord is Real Existence; until the self is slain, it is not possible to escape from it. The Divine spark within the soul leads it to seek such an escape, and in its need, to turn in supplication to God.

A dervish once asked Abū Sa'īd what was the cause of the tumult he felt within his breast, and the Shaykh replied, "God Almighty has created two fires, one unto life and one unto death. The living fire is the fire of supplication which He has placed in the breasts of His servants in this world, so that their carnal self may be consumed; that fire burns brightly, and when the self is consumed away, suddenly that fire of supplication becomes the fire of longing, and that fire of longing will never die in this world or the next; and this is that flame of which the apostle of God spoke when he said, 'When God willed good to His servant He kindles a light in his heart.' They asked the apostle of God what was the sign of that light and he said "Separation from the abode of vanity and turn-

ing towards the abode of eternity and preparing for death, before the descent of death." His questioner asked, "When the Blessed Vision is granted, does that fire of longing become rest?" And Abū Sa'īd said, "That vision increases desire, it does not produce satiety—a light comes into the heart as it contemplates, and by that light it is able to look upon the Beauty and the Majesty of God."†

The only veils between the soul and God are Self and its illusions and when these are removed the soul can attain to God. The gnostic, who has for ever cast off his self, by complete denial of his own individuality, has affirmed the existence of the Real and Universal Self. He has attained unto the deepest knowledge of God and now abides for ever in union with Him.

Such was the teaching of Abū Sa'īd b. Abī al-Khayr, to whom the Path was a life of self-sacrificing service, of hardship, of poverty, and of self-purification leading at last to the death of self and the life with God.‡

MARGARET SMITH

* *Asrār al-Tawhīd*, pp. 388, 389.

† *op. cit.* pp. 388, 389.

‡ My references are to the Persian text of the "*Asrār*" ed. V. A. Zhukovsky, St. Petersburg 1899. Cf. also R. A. Nicholson's "*Studies in Islamic Mysticism*" Cambridge 1921. Other accounts of Abū Sa'īd's life and teachings are given by 'Aṭṭār and Jāmī etc.

RENASCENT INDIA

[Dr. N. B. Parulekar shows insight into India's problems and in this instalment makes a noteworthy contribution.]

One of the aims of this journal is to labour for the appreciation of culture which follows on its understanding, by the West of the East as by the East of the West. This essay makes some excellent suggestions. Next month we will publish a pungently outspoken article "Lo! In the Orient" by Lloyd Morris—an Englishman, who for some years has been sojourning in California, and who deals with this same topic from another angle. There is no other subject—not even outlawry of war—so fundamentally important as this of cultural unity of East and West through the mediatorship of India and Great Britain.

In this series have already appeared (1) "The Educated Exploit—the Illiterate Build," (2) "Cross-Roads—Secular and Spiritual," (3) Communal Riots—the Underworld in India". The next will be on the fascinating problem, "Indian Women: The Old Rôle in a New World".—EDS.]

INDIA WHERE THE WEST MEETS EAST

A Hindu doctor of philosophy after many years stay in the West was returning home. As the steamer approached Bombay and the sky-line of the city became visible his heart filled with joy. He took off his straw hat, hurled it into the ocean and said, "Here goes Western civilisation."

A closer view of the same city discloses a different story, however. Beneath the smoke screens cast from over a hundred chimneys are employed nearly a hundred and fifty thousand workers on textile machines imported exclusively from the West. Ninety per cent of the motion picture entertainments are tested first on a Hollywood screen. Type a letter, print a visiting card, stitch a garment—the machines come from the West. In industry, business management, government affairs, education, in nine-tenths of public conduct, generations of young men are

being trained to follow Western patterns. Page after page of the newspapers is taken up by advertisements of Western products which have become daily necessities in India. We are using dental creams made to suit American taste. Imported foods and drinks which, a generation ago, were religious taboos, are consumed in quantities. A walk through the bazaar shows how from hardware to haberdashery, the East and the West are intermingled and indistinguishable. As I write these lines my fountain pen is Canadian, the ink is American, the paper is Swedish and the paper fasteners lying around are made in Germany, but all were bought in India. The West does not terminate at the Red Sea but stretches out further and still further entering into our daily life, modifying our habits, and cajoling us how best we should fit into her

companionship. In the new life that is sweeping over India and the East, it is difficult to imagine a field of activity, where the West is not present. Her rôle is important. She has supplied to the East a saga for her new civilisation.

An American Professor of Philosophy from one of the great Eastern Universities in the U.S.A. went on a world tour. He passed through India and China with a feeling of discomfort. People appeared different—strange, illiterate, without the well-groomed appearance of the West. Science had yet to wake millions out of their medieval slumber. At last, he landed at Yokohama; he was politely ushered into a pullman car waiting right on the pier, while his baggage was taken care of by the unseen hands of an Express Company. Summing up his experiences, he writes in a magazine devoted to international unity.

The train steamed out and a huge cement factory could be seen spread in the moon light. As I pulled down the curtain, switched off the cushion light and turned into bed, I could not help saying to myself, "Here at last I am back home."

During the last few centuries Western civilisation has been reaching mainly after material values. Its progress has been unilateral, its success a single track. Occupied with his own achievements, the white man has considered himself chosen, superior to other races. To him the earth existed for conquest and commercial exploitation. The system of education introduc-

ed by England in India is a sample of racial conceit. Indian philosophy was rejected by Indian Universities in preference to Western systems of philosophy. The literature of India, its culture, religion and social life were cast out of educational courses. The idea was to make the Indian western in thought and taste. Elated by the power of machines which men had just perfected, and enriched at home by the wealth collected from conquered people abroad, the scientists failed to apply objective methods in measuring other people's virtues. Missionaries set aside piety and love with regard to other religions, and liberal leaders slept over their sense of justice in negotiating with different cultural groups. A glance at the innumerable statues erected by Englishmen in India brings home the attitude of the West. One of them, dedicated to a British Official with sword in one hand and pen in the other, carries this challenging inscription underneath: "Indians, would you like to be ruled by Sword or Pen?"

The reaction in the mind of the Orient has been one of fear, suspicion and suppressed animosity against the Occident. For nearly a hundred and fifty years Englishmen and Indians have been cast together in many departments, education, government administration, commerce and even in church. Yet the former have always refused to concede to the latter a status of equality. One can imagine the impossibility of a situation where two races find themselves

in such a relationship that one exaggerates the other's faults, feels profited by its failures and wants to perpetuate hate and contempt against it wherever possible. The one dominant idea in the Orient was not so much to learn from the Occident but to get rid of her. On the other hand, what the Western powers cared most for in their eastern territories was not fellowship but factory labour, not culture but commercial gain; they scrambled for administrative posts, pensions, and military power to boot, to guard, if necessary, against native insurgence. So to-day when the Englishman is on the eve of his departure from India, he looks backward rather than forward in speaking of his relations with India.

In the world war a million fighting men were sent out of India and a large portion of them are lying dead on territories extending from Flanders to Palestine and from Calais to Cairo. But when the war was over and the memorial for soldiers was erected in Calcutta, not a mention of these men was made. A column to the glory of the dead stands surrounded by statues of four British Tommies. Something is radically wrong when the sacrifice made by one's fellow countrymen is scarcely estimated as highly as the sacrifice of dogs and dumb animals whose services in war are deeply recorded all over the world.

I am mentioning the relationship between the British and the Indians in particular because the contacts between the East and the West are more numerous,

more fundamental and long standing among them than between any other two peoples. I have travelled through the length and breadth of India, visited most of the leading cities in the country and seen quite a few public memorials. One wonders at the paucity of the Englishman's imagination in India and the apparent distorted perspective of his own racial heritage. In the parks and the principal squares of cities, in Government offices and around public buildings, lakhs of rupees are spent on commemorating the names of all kinds of officials and British military men. There are those among them whose records have been far from praiseworthy and whose methods in promoting British imperial interest in India are about as questionable as those of the Spaniards in dealing with the Incas and the Aztecs. Undoubtedly there are better representatives of British genius than the groups of profiteers, callous administrative heads and military men whose statues occupy the majority of public sites. As most of these are bound to be consigned to lumber yards soon after India is free, I wonder what will be left behind of the personalities of Englishmen, of their minds as against machines, and of the intimate contacts between two races as against court buildings, council halls and military barracks.

The whole relationship between the East and the West must be constructed anew. The Oriental has yet to read the book of life in which mankind in the West

writes lessons of cultural progress and human idealism. So long as the sorrows of the West did not reach to the soul of the East, the humanitarian movements in Europe and America could evoke but faint echoes. Romain Rolland complained bitterly against young Hindus in Europe—the same I suppose holds true of young Chinese, young Arabs and Burmese as well—for being oblivious of the sufferings of Europe. The feeling against the West had grown so great that the Great War was welcomed by the majority among the oriental people as a divine vendetta, a sign of God's wrath against the iniquities of man. "The Lord is awake," exclaimed the Oriental. "He has decreed that those who profit by the sword shall also perish by it." I wonder what might have happened to the world if India had gone on a concerted policy of an eye for an eye and a tooth for a tooth. Japan already has shown the way, and Turkey is following suit. Japan westernised her armies and public affairs and soon gained recognition as a "power" among other powers. One shudders to think of the possible contribution of India to the quantity of international gunpowder and gospel of hate.

Looking at these circumstances one appreciates the timely intervention of Mahatma Gandhi. Though official peace prizes are withheld from Gandhi and are still awarded on the basis of old diplomacy, yet the world at large gives to him gratitude and admiration as to no other individual.

He is one of those few men in history whose companionship knows no country, race or dogmas of religion, but extends beyond these and beyond the life-time of generations. Such men are continuous with the spiritual yearnings of mankind in all times. The non-violence of Mahatma Gandhi is not merely a political weapon to gain Indian rule without bloodshed. It is meant also to quicken the culture and conscience of India. His is a voice from the heart born of that deepest human emotion to forget, to forgive and feel in unison with all. It is extremely significant that at the commencement of her national career India has the guidance of Mahatma Gandhi. His message is to elevate the oppressed, free the oppressor from past suspicions, and open out fresh avenues for future co-operation. In the absence of the large heartedness and prophetic influence of Mahatma Gandhi, the independence of India, I am afraid, might have lost half its value and half its world significance.

How far must India be charitable? How far considerate and saturated with love towards neighbours and towards enemies? What is the measure of Gandhi's idealism for his country? I can do no better than illustrate from a page of *Young India*, which he writes week after week in the same ethical strain. Under his own initials four subjects were commented upon—Pax-Britanica, Untouchables in Cochin, Starvation

of Cows in Orissa, and The Sufferings of the Stateless People in Eastern Europe. In other words, the attempt of Gandhi is to teach his people to face violence wherever manifested with non-violence exclusively.

How shall we use this opportunity to open out new channels of understanding between the two hemispheres? The first important step to my mind is to make the Orient feel that west of Suez as much as east of it, there are men hungry, unemployed and insecure of life. An average Oriental has very few opportunities to draw close to the heart of the suffering West. He sees only English Officers, military men, spendthrift tourists, extravagant American motion pictures and Western banking and shipping houses in the East the portals of which have an air of perpetual prosperity. It is impossible to meet a Western boot-black in Bombay; his presence would be a blot on the prestige of British Civil Service tradition. It is impossible to permit a white man in India to work like a native. They must all look like Sahibs and not as wage-earners. I recall how the wife of a French commandant on leave from Morocco expressed to me her relief that I was not a Negro. She would have been horrified if a Negro had seen her work. "I should lose my prestige if they see me work in Africa," she exclaimed.

If the East could be made to see that back of this vanity and feeling of superiority an amount of suffering is seething in the souls of

the vast multitudes in Europe and America, it would generate a common understanding and a sense of comradeship, developed under common distress. I should like to take some of the younger Oriental nationalists and show them in Europe and America the hard working mothers and workers wandering in search of food like nomads on Asiatic prairies.

There are men in the Orient to whom life is sacred and who are moved by the slightest suffering in man or animal. In spite of many religious aberrations the East, and India in particular, have held life sacred and any injury to it an act of impiety. A few minutes' conversation in any village shows how the masses respond to the sentiment of non-violence with a readiness, which, I am afraid, no programme of the Society for the Prevention of Cruelty to Animals can cultivate. The feeling of unity with the humblest of creatures is innate and deeply ingrained in the psychology of the people. Ashoka built drinking fountains, cultivated medicinal gardens, planted trees on highways and kept them open, "for men and animals". It is one of the strangest phenomena that the dreamy East anxious to transcend life on earth should at the same time so scrupulously respect it and religiously strive not to hurt even the lowest among living creatures.

Harnessed to international relations, disarmament conferences, and efforts to stop wars and the slaughter of men by men, the

spiritual urge for non-violence and Ahimsa in the East and in India in particular will prove a great constructive asset. It puts at the disposal of peace-loving people of the West fresh resources hitherto unavailed of in world organisations. *The present is an auspicious moment because both the East and the West are animated by the same desire and express a common abhorrence for violence.* The sympathy of the Western world for Indian Nationalism is due not so much to the sentiment of each country being entitled to freedom but to the programme of non-violence which is also what the West yearns to get translated in international disputes. "Otherwise," says Prof. J. T. Shotwell in his study of world Economy under the Carnegie Endowment for International Peace, "civilization cannot endure; for the destructive capacity of science in conflict is rapidly gaining on its capacity for creative and productive work."

This then is the first meeting ground between the East and the West, where India may be instrumental in injecting into the technique of modern science a spiritual urge for peace and for preservation of life instead of its destruction. Once upon a time gods and demons undertook to churn the ocean to exploit its hidden wealth. The agitated sea brought forth precious stones, a beautiful woman, the moon, nectar and finally a death giving poison; gods fled away with the precious findings; but Siva, the supreme among them, saved gods

and men alike by swallowing the poison. He would rather have the deadly element consume himself than consume the creation. The story illustrates how in search of scientific fruits men are motivated by good and bad propensities. *In such times the world needs faith, penance and suffering of which Siva is the symbol in India.*

The second great quest of our times is the quest of Reason, the quest of Intelligence, and India has the potentiality of being just the needed companion of the West in this problem. In philosophy, ethics, psychology and social thinking the West is coming round to the consciousness that her reasoning is based mainly on exclusive propositions, on identities intolerant of contradictions and in general on a type of logic which though admirably fitted to deal with matter in physics is altogether insufficient to deal with man in a variety of relations, such as friend and foreigner, equal and unequal, moral and immoral, social and anti-social. The greatest weakness of Western logic is its breakdown in ethics. There one sees the deficiency clearest because, applied to human conduct, its limitations are obvious as in no other department of life. One may assert or deny for a while the existence of the Spirit or the possibilities of after-life but one cannot doubt the simple proposition that the invisible and the spiritual must exist. Creation according to the general western view is either an act of God or a process of evolution; that is, they explain

it in terms of the Bible or biology; But to a Hindu, creation is a Lila or a cosmic play. The modern world is in need of sportsmanship and a habit of treating one's fellow-men not as bond-holders in a corporation, nor as equals in a party caucus but as play-fellows co-ordinated to sustain the harmony of life. I am afraid the Anglo-Saxon concept of sport does not fully express Lila which to the Oriental is a cosmic rhythm where the one and the many, the good and the bad, the self and the other, the now and the never, life and death and all pairs of opposite are in an eternal dance. It is the consciousness of harmony pulsating from the centre of the world and running untrammelled through all sorts of contradictions. A sharp comprehensive intelligence is needed to cut through the fog of prejudice that blinds races, and to help them to supplement each other's efforts. To understand the logical form and contents of that reasoning it is necessary to study religion and the psychology of religious experience,—subjects for which it is no accident that India should offer the most fruitful field in the world. If the logic developed in them is brought to fructify the concepts of modern science in the West, I have no doubt that it may lift present day thinking out of barrenness and futility. To speculative reason the reward of such co-ordinated efforts is Anand or Joy, while to practical reason it means harmony between diverse interests of men.

The third and equally vital form of association between the Orient and the Occident is supplied by the science of Technology where the West has given a phenomenal lead to the East. By technology I mean not merely engineering, but unending efforts in Europe and America to break and build institutions for the progress of man. From the time of Plato down to the recent socialists, the West has carried on an unbroken struggle for justice and the liberty of man. It is a story profound in many ways like the story of Mahabharata and shows how lower Castes were freed from the tyranny of higher ones in efforts to organise society on a national basis. It is a heritage on which the rising East draws for inspiration. Add to this the struggle ahead in the East to produce and consume with the help of modern machines. It needs not only altruism of the finest type but a practical technique to work it out in details. The experience of those in the West who made machinery and at times were broken by it is a valuable guide to India and the East in general. In their efforts for socialisation of wealth and improvement of scientific methods, the co-operation between East and West is inevitable. It doubles the existing stock of intelligence, knowledge, and mutual sympathies so helpful in the efforts of men to reach a happier scheme of economic life.

Through a maze of misunderstanding, mutual prejudice, self-

conceit and love of power, the East and the West emerge in our times as two halves of the same eternal soul in search of one another as described in Plato's *Republic*. We are now in a position to understand one another, to feel at home with each other's culture and share our sentiments because by suffering, self-analysis and through force of historical circumstances, men have discovered an identity of basic problems. Emotionally we are equally craving for peace but intellectually our ideas need to be recast before any real progress is possible, and materially the greatest single task before the East and the West is to utilise science and organise its fruits for the profit of all instead of a few. We are beginning to read in the life of one another spiritual values, which combined will carry on progress, but alone will leave us just where we are, in strife within and without.

The East and the West are placed to-day physically as next door neighbours. It was not so in the days of Columbus. The other day a well known American author was narrating to me casually how after travelling in India from

Kashmir to Colombo in one month he was to sail the next day to meet his wife who was to join him in Bermuda. In our times Burma or Bermuda have shrunk to the proximity of a downtown tea room where one may join his friend on the way to a matinee. A man broadcasts his voice from the station of the General Electric Company, Schnectady, and the echo girdling round the earth reaches him in one eighth of a second. Science, the creation of the West, has helped to break down physical barriers and put men in proximity wherever they be. It is increasingly perfecting the technique to co-operate and keep in touch with smaller groups of men who though born and living scattered in different environments are nevertheless capable of feeling at home with the whole world. Our gratitude is due to the West whose scientific achievements have rid us from the fear of isolated death by putting progressive men in shouting distance of one another.

Now, is the turn of India—let her break down spiritual barriers of ignorance, religious creeds, and proud isolation.

N. B. PARULEKAR

SOME ASPECTS OF PSYCHO-PHYSICAL PHENOMENA

[Mrs. Philip Champion de Crespigny is widely known both as an English novelist of distinction and as a leader in British Spiritualist circles. It is not so generally known that she is also a painter. She is actively associated with the Lyceum Club, of which she is Vice-Chairman; with the Writers' Club, of which she has twice been Chairman; and with the British College of Psychic Science, of which she is the Honorary Principal. For some twenty years she has devoted much of her life to the investigation of psychic phenomena, and with unremitting energy and arduous labour has given freely of her time and work to it.

She (and there are others like her) seems very anxious to gain the support of the orthodox scientist. Perhaps a good hint from H. P. Blavatsky on the subject may prove helpful to all such. The great Theosophist and Occultist was fully familiar with the weaknesses and difficulties of the mediums, but she also knew what particular stumbling block stood most in the way of the scientist. She said that the demonstration of the true nature of evolution to the scientist depends upon the demonstration of an Astral Body within man, which preceded in geological time the physical body, for which it became the model in the course of evolution.

The study of ectoplasmic structures, to which this article refers, is a first step in the right direction. If investigators like our author will change the current of their thought and, abandoning the view that "spirits of the dead" produce all phenomena, study more the *raison d'être* of mediumship itself, they will soon find that ectoplasm is a substance of the magnetic astral body upon which the molecules of the body arrange themselves as iron filings follow the lines of force in a magnetic field. Its visibility is due to the condition inhering in the medium.—EDS.]

No line of intelligent enquiry to-day should be approached with greater caution and reserve than the subject of psychical phenomena. Serious students engaged on this exceptionally baffling form of research are aware that it bristles with difficulties of an exceedingly elusive description, of a type not met with in ordinary research work, and they are consequently guarded in pronouncing definite opinions on results. In the words that follow I offer diffidently a few suggestions with regard to this abstruse subject as some of the fruit of my own experience during a period of nearly twenty years.

To begin with, the instruments by means of which investigation

has to be carried on, are in themselves a stumbling-block and source of trouble to the investigator. Where the telescope of the astronomer and the apparatus of the chemical laboratory are known quantities and can be reckoned upon as stable and reliable in their behaviour, the instrument at the disposal of the psychical researcher—the only one so far as is at present known—is variable and uncertain to the last degree; on the living organism of the "medium" he is entirely dependent. One can best liken it to the difficulties experienced by Alice in Wonderland when she tried to play croquet with a live flamingo. Even when exteriorated from the medium, and manipulated at some

distance, ectoplasm, that mysterious link between the wave-lengths of this plane and presumably of that other plane to which our five senses do not respond, seems to retain a certain degree of life, and qualities of its own—or rather of the medium from whom it has been borrowed.

This difficulty has been a serious obstruction in the path of psychic enquiry, not only from the practical standpoint of experiment, but it has given the subject a bad name as a line not worth serious attention, and has militated against any claims it might have put forward to be included in the category of exact sciences.

Now, however, times are changing. The scientist of to-day has been led by the torch of his own lighting from the denser forms of matter into the ether of space. Mind is coming into its own as a factor in the evolution of matter; the physicist is forced to entertain the idea of an Intelligence behind the Universe.

In the meanwhile, psychic research has produced to a certain degree an inductive methodology of its own, which is the first step in the conversion of pure guess-work into an established science.

But the practical study of the subject still presents many inhibitions which discourage the physical scientist from taking an active interest in it, and hitherto one of the most serious has been in the practice of conducting experiments in pitch darkness.

If progress of real value is to be made the attention of modern

scientists is of the very first importance—the man who, through his knowledge and training, is most fitted to pronounce on the nature and the causes of the phenomena of the séance-room. But so long as it is considered essential that darkness should be one of the conditions for practical experiment the man of science will stand aloof. It is only natural that he should refuse to submit to conditions in which the most important of all the senses, vision, is inhibited. Before we can hope to engage the interest of these men of scientific knowledge the phenomena must be produced in, at the least, a red light.

We know that this can be done. It is only necessary to read the history of Psychic Research to learn so much. Whatever the laws may be that govern the production of phenomena, they do not necessarily depend on darkness. They have taken place, and are still taking place through some mediums, not only in a red light, but even in daylight.

Therefore I would ask experimenters to exclude the dark-room variety as no longer of assistance towards real progress. It has played its part. We know—those who have had experience and are qualified to offer opinions—that tambourines and musical-boxes *can* be made to fly round the room over the sitters' heads, without human contact, by unseen agents; tables can be over-turned and coats removed in spite of arms securely bound, and whole or partial materialisations can take

place under the strictest test conditions. All very interesting and instructive in the early stages of investigation but, so long as they are conducted in the dark, leading nowhere now so far as a knowledge of ultimate causes is concerned. In learning to understand them, we should learn to a certain extent to be able to control them, and that surely is what we should now be busy about.

That the physical phenomenon is more *easily* produced in the dark is admitted. The wireless message will travel further by night than by day; the sensitive plate must be developed in a red light only and even the red ray may have a disintegrating effect on ectoplasm. To win success it may be that patience and even more perseverance than usual will be required, but laziness is not altogether confined to *this* plane, and I have so often seen results produced by the operators on the other side in answer to a special request from the operators on this, that I feel sure if mediums and their controls would "put their backs into it" we should soon be able to dispense altogether with dark room-séances, and therefore be in a position to offer to the scientist conditions in which he would be willing to experiment.

In one case, for instance, I have watched through a succession of sittings, a medium degenerate from first-rate rank into the production of phenomena so unsatisfactory as to carry no conviction to the mind of any intelligent enquirer, entirely through relaxa-

tion of effort on both this side and the other. On two occasions I have made a special appeal to the "Control" to produce something up to previous standards; the response to the stimulus was immediate. I believe if we take a firm stand here, that eventually, working in conjunction with the invisible operators, we shall be able to dispense with darkened séance-rooms and establish conditions in which through an extended field of observation we shall be able to make real advance in an understanding of the laws which govern supernormal phenomena. The very fact of the constant watchfulness in case of fraud which is bred by the darkness, absorbs a great part of attention which might usefully be otherwise bestowed.

In the case of the "trumpet-medium" or "direct voice" the circumstances are different, although I may say I have heard the "voice" produced in light sufficiently strong to see every object in the room. But it appears to require a very great effort, and puts considerable strain on the medium, and as the evidence lies in the content of the message, rather than the manner in which it is given, the physical conditions are not so important.

Of ectoplasm itself we know very little; and here again the serious investigation of the modern biologist would be of the greatest service. It appears to be composed in varying degree of physical, and what, for want of a better name, may be called super-

physical substance. Through its agency unseen intelligences seem able to contact physical matter, which they are unable to do in its absence. Every human organism contains this substance to a certain degree; a medium has it in greater abundance than the normal person.

Sometimes it is invisible to human vision; sometimes it can be seen; sometimes it can be felt; generally it can be smelt,—for ectoplasm has a curious and most unmistakable odour which, once experienced, can always be recognised.

I have lately had the privilege of watching the unfoldment of the processes of a physical phenomenon from its earliest stages.

The demonstration, which at first took place in the dark, has so far developed that the process can be observed in a red light. At one time it was thought a gauze curtain interposed between the medium and the sitters would establish test conditions beyond all question; the ectoplasm issuing from the medium was seen in the form of a faintly luminous ray to reach the curtain, but at the first contact it broke up into many still fainter rays that were apparently powerless to complete the demonstration. An inch-meshed net was tried with the same result.

So the ordinary methods of securing the medium were resorted to, and gradually, after much patient experiment, the faint and divided rays of the ectoplasm resolved themselves into a definite

"rod," much the same as Dr. Crawford speaks of in his experiments in Belfast. This rod again developed at the end of it a "snake's head" hand, which has finally developed into a perfect hand, thumb and four fingers complete, capable of independent action, which the sitters are allowed to touch, and which eventually dissolves before their eyes.

I have noticed at the various séances I have been able to attend, a certain rule appears to be observed in the manipulation of ectoplasm. All rules may have their exceptions, and far be it from me to make dogmatic assertions—I speak only of my own experience.

If a hand be required for the accomplishment of the phenomenon, the ectoplasm is drawn from the medium from the neighbourhood of that limb; if a foot, from near the medium's foot. In the case of the "voice" the ectoplasm is certainly drawn from the throat and larynx, the sitters contributing in smaller degree, for many of them suffer afterwards from hoarseness.

Last November there was an article written by Professor MacBride, F. R. S., one of our most brilliant biologists, in which he described some experiments made by a German professor, which may perhaps throw a little light on ectoplasm.

This Professor cut off the extremity of a newt's tail and grafted it on to the shoulder. It grew, but instead of growing into a *tail* as might have been expected, it

grew into another fore-limb, showing that it took on the form and characteristics of the organised ectoplasm in its immediate neighbourhood, upon which it fed.

It would almost seem that ectoplasm follows the same lines, and that for the success of the various forms of phenomena, *organised* ectoplasm is a necessary adjunct. If the prehensile qualities of the hand are required, ectoplasm trained in that direction is necessary; if the voice, then it must be from the vocal organs, and so on.

I am speaking from an abysmal ignorance. I can only offer this as a suggestion for further investigation. If we could understand more of the laws which govern ectoplasmic phenomena, we might be able to furnish conditions which would help instead of hindering—as I am sure is often the case—the production of interesting phenomena. We do not know to what extent the rigidity of the medium may interfere with the free flow of this substance upon which all successful demonstration seems to depend. I do know that on one occasion

the passing of the medium's hands through holes in the cabinet to be controlled by sitters, absolutely prevented the production of the expected phenomenon. It was considered evidence of fraud, but I now believe the organised ectoplasm of the medium's hand was required, and the very precautions that were taken precluded automatically a successful result.

And knowing as little as we do, how often may not that be the case? How often do we unwittingly spike our own guns in our blind efforts to guard against fraud?

Therefore I appeal to the workers to discard the dark séance-room, and to endeavour to establish conditions in which we may really progress. Let us show the physical scientist that we have lifted psychic enquiry from a slough of chaos and emotionalism into something which, even if we do not understand it, is orderly and at the least on the borderline where guess-work blossoms into science, and with his help we may then be able to decode another of God's wonderful messages to man.

ROSE CH. DE CRESPIGNY

INDIAN ART

EXHIBITION IN LONDON

[J. D. Beresford's thoughts show how the West is acknowledging that the motive and basis of work of the Indian artists are as different from those of their Western confrères as the method of impersonality of the former is different, and in our view, superior because more purely spiritual than that of the insistence on personal recognition which prevails in the Occident. Personality rules markets and society: people go to hear a celebrated pianist and if by any chance one enquires what the programme is, the booking office eyes him curiously and says—"O! what does it matter! — plays." We are glad therefore Mr. Beresford emphasises that in spite of striking differences Indian art has a message of its own, which should be studied. There is, however, the second step which remains to be taken. Misconception as to the prehistoric humanity being primitive, as to the work of ancient races being rooted in savage instincts, and so forth, detracts from an adequate appreciation of hoary cultures. Some of these pictures and images may not be "primitive symbols to hold the attention of the child-mind"; they may be clear visions of enlightened minds who attempt to present to a mighty and grown civilization deep concepts, archetypal, dynamic and everlasting.—EDS.]

The Art-Critic, using the term in its specialised connotation as applying only to the graphic and plastic Arts, is almost of necessity less historically minded than the critic of literature. Within the little limits of half a century he may refer to the influences of say, the Barbizon School, or the astonishing evolution of the various twentieth century "isms," which may be appropriate to the work under consideration. But among all the permanent and ephemeral schools that have been born in European Art it is so impossible to trace a unifying principle, that it is at once easier and more advisable to accept without further questioning various canons of method and composition, and judge the aspirant for honours without reference to history.

The essential test in this connection at the present day is what an artist has "done" with his

subject. In that most material of ages, the Victorian, England was under the spell of realism, despite the contemptuous insurgences of such men as Turner and Whistler. Public taste—a powerful influence, however despised by the connoisseur—demanded fidelity to life; and the nearer an artist could go to creating an illusion of reality the more highly he was praised. Following that period, such freakish methods as those of cubism and vorticism evidenced no doubt a too violent reaction against this infringement of what may be regarded as the supreme canon of Master-art in any period or country, namely, that what we seek is Interpretation and not Representation. But it may well be argued that in this thing such ephemeral influences as those of reaction could never produce a masterpiece.

Yet even when we have except-

ed the great principle that Art without interpretation is merely craftsmanship, we are no nearer to a definition. Many have been attempted, and some, such as that which clung about the principle of "empathy"—*empfindung*, the ability of the creator "to feel himself into" his subject—have been brilliantly upheld by various gifted writers, among them Vernon Lee. But no definition has ever been, nor in the present stage of knowledge could ever be, permanently accepted as final and satisfying. At the last analysis there remains always some element that escapes our understanding.

Curiously enough this element as displayed in the graphic arts, is one of the oldest expressions of which we have any record. When the little five-year-old daughter of the Marquis of Sautuola cried out "Bulls, father, bulls" and pointed to the marvellous frescoes of the Altamira Caves, she unconsciously approved the master-art of men who lived before the dawn of history. Even a child could be sure that here was a bull, yet not she nor anyone else had ever seen just such a bull; because the artist's conception had included so much more than could be reproduced by a camera. Here, in fact, was the very spirit and essence of the bull, an interpretation of living, active life and the forces behind it, though the representation was near enough to the experience of common vision to appeal to a small child. We must certainly accord to the Cromagnon artist the power of *empfindung*,

but he might have had that alone without the gift for making such a pattern of line and colour as should convey his sense of the bull's spirit to another. There is still some quality that escapes us, and avoids definition.

And this fundamental problem of defining Art must inevitably have occurred to anyone who visited the Indian Exhibition held in London this Spring, and there attempted to realise the spirit that lay behind it. For here, indeed, we find a tradition, a unifying principle, of a kind that is entirely lacking in Western painting; and it is only within this tradition that we can make a classification of the various "schools".

There is, however, one exception to this rule, namely, the Græco-Indian "school," two or three examples of which were shown in this Exhibition. The period of this influence, chiefly manifested in the old province of Bactria, the chief town of which is the modern Balkh, lasted from the second century B. C. for four or five hundred years; and its effect has been greatly exaggerated. Indeed, layman and mere observer as I am, I would go much further even than the great authority on this subject, Ananda K. Coomaraswamy, and claim that the Greek influence, an altogether alien intrusion on Indian Art, left no mark on the Buddhist iconography which seems to me to be the determining model of the Indian painter.

This exception, in fact, as I observed it in the Loan Collection in Saville Row, served only as an

indicator that directed the mind to the prevailing aspect of Indian Art. For the Græco-Indian examples instantly announced themselves as intruders. They alone among all the other paintings and sculpture, proclaimed the use of the living model. And from that I realised not only that the Indian artist does not paint or carve from the living model, but, a far more significant matter, not even from his visual memory of living material.

Here, then, we have a primary and an immensely important distinction, between Indian and European Art,—including in the latter division those Cromagnon works referred to, which clearly indicate the memory of a thing seen, however transmuted subsequently by the imagination and the artist's power of empathy. For all Indian Art is in one sense religious, though the subject may be incidents in the life of Akbar or even of a more secular-minded ruler. And because the inner meaning of this difference has been more clearly understood and better expressed than it would be possible for me to do either the one or the other, I will quote a few illuminating passages on this subject from the work of Mr. Coomaraswamy on the Hieratic Art.

In its main development, Indian Art was not produced with a view to æsthetic experience. Images, in particular, were not regarded as works of art but as means of edification For this spiritual exercise *yantras* [methods] of two kinds are employed, one purely geometrical and linear, the other three dimensional and more or less anthropo-

morphic or theriomorphic. Both types are alike in kind; both are equally externalisations of mental visions The obtaining of the mental visualisation (which is more essential than its material realisation) is a process of *yoga*. Such a visualisation differs from those present in normal vision: it is more vivid; it fills the whole field of view; all parts are equally and simultaneously present; the relation of these parts is not organic nor on the other hand accidental, but ideally determined What may at first sight look like the observation of nature is simply the most vital and most felt part of Indian Art, where the worshipper attains the most complete *samādhi*, the artist is most completely and literally identified with his subject. [Another side-light on the principle of "empathy"!]

Another aspect of this same truth was enunciated by Mr. Philip Henderson in his article on "The Spirit of Indian Poetry," which appeared in THE ARYAN PATH in April 1930:—

And while philosophers and metaphysicians of the West arrived at their conclusions by a process of laborious intellectual evolution, those of the East had long ago reached contact with reality through a spiritual intuition far transcending thought.

It is obvious, therefore, that in any consideration of Indian Art, we must be prepared to transcend pure æsthetics. Here we are not truly concerned with what the artist has "done" with his subject, neither with representation nor, in the common critical use of the word, interpretation. When, for example, we pause before a bronze Siva, dancing in his wheel surrounded by flames (of which there was a very fine specimen in the London exhibition), we are not concerned with questions of com-

position or modelling, but with an allegory of spirit in the wheel of life; and our judgment upon the artist's success will be influenced not by any examination of his technique, but by the effect his inner vision has produced upon us.

It is well, also, to remember in this connection that the artist himself remains without any distinctive personality. Very few Indian paintings are signed. They were not painted for the advancement and glorification of an individual in any worldly sense; they express no element of material self-seeking. The artist has been as completely merged in his subject as the Yogi in his meditation; and if we seek a final criterion of his success, it should be by our judgment of how far he has been able to sink the individual values in the universal.

Now, writing some eighteen months ago on the Italian Exhibition of pictures at Burlington House, I said in *THE ARYAN PATH*, that I found there "no seeking nor reverence for the eternal mysteries. . . . nor any realisation of the supernal wonder of the God in man". In the Indian exhibition, my conclusions were exactly the reverse, for while I found there no such high æsthetic qualities, reverence for the eternal mysteries appeared as the inspiration of almost every picture. This is not to say that the Indian painters are not aware of æsthetic values or have no sense of composition; but their technique is very near that of the miniature painter, and their feeling for depth, atmosphere and

pattern so different from the European's that a special art education would be necessary to appreciate it. Also, in the same connection, the traditional conventionalism which has remained unchanged for 2000 years and become so familiar to Eastern eyes that it is almost a sign language, conveys no message to inexperienced Western eyes.

We appear, then, to have arrived at an impasse. On the one hand we have the high æsthetic values of Western European painting, on the other the religious values of the Indian; but he would be an optimist, indeed, who could hope to combine them on a single canvas. Is it possible that the truth of the matter lies in the deduction that the graphic arts are too primitive for the interpretation of the religious emotion? As I have implied in this article, drawing was the very earliest of those expressions in which the fundamental æsthetic has endured almost unchanged through ten thousand years of development. Literature could not exist before an adequate language had been evolved to convey it, nor music before the refinements of craftsmanship had produced instruments susceptible of the necessary modulations. But give a savage a bone and a sharpened flint, and if he had the gift, as some of the most primitive peoples undoubtedly had—he could draw as well as the student in any Paris atelier. Primitive man, in short, had powers of visual memory, that most modern people are losing in the distraction of other interests,

Good eyesight is no longer as important as it was when men lived by hunting, and the tendency to myopia rapidly increases among civilised peoples. Wherefore it may be that painting is already on the decline as a means of emotional expression.

To return, in conclusion, to the Indian Exhibition, I find in retrospect that my sympathies were stirred rather by my conception of what lay behind the paintings than by its interpretation on canvas. By a corresponding act of intuition I could read something of the pattern representing "the contact with reality through a spiritual intuition far transcending thought". Yet, even so, I found myself in a world in which my mind had no freedom of movement. I realised that these sym-

bols could never convey to me the same reactions as those stimulated in one who had been familiar with the tradition from childhood. And, finally, as I have said, I was left to wonder if painting, whether the subject be strictly formalised or comparatively naturalesque, could ever serve as a vehicle for the interpretation of the inner truths. So much depends on the training and early associations of the observer. In India the conventionalised image of the Buddha will awaken an instant response which is surely of the same nature as that evoked in Western countries by the image of the crucified Christ. But is either of them more than a primitive symbol to hold the attention of the child mind?

J. D. BERESFORD

INDIAN ART IN LONDON 1880

Recommend everybody to go to the South Kensington Museum and spend as much time as can be spared for several visits to the magnificent collection of Indian Art objects now to be seen there. . . . It is impossible to walk through the numerous galleries in the most cursory way without taking a strong interest in the remarkable races of that vast Oriental Empire whose lines of development have been so different from our own, and it is quite as astonishing to note the points in which they are superior to Europeans as to observe the indications of their defects. Take first the manifestations of their religion. The enormous labour and skill exhibited in their temple work, as illustrated by a multitude of full-sized casts and original objects, shows them to have been, and to be, a people saturated with supernaturalism and the sentiment of worship; but the European mind revolts from the monstrous forms under which they typified the various attributes of their innumerable gods. They are not, properly speaking, idolaters, any more than Roman Catholics are. They can distinguish the deity from the symbol, and their thinkers have been what Max Müller calls Henotheists rather than Polytheists—that is to say, they troubled themselves with no subtle metaphysics, of divided or undivided personality, such as are found in the perplexities of the Athanasian Creed. . . . Everybody knows that Hindoo idols are nearly all ugly, and that those of the Greeks were nearly all beautiful; but what is curious to note is, that in other directions than that of embodying mythological ideas, the Hindoos had, and have, as fine a taste as the Greeks.

From the *Weekly Times* of June 27th, 1880, and reprinted in *The Theosophist* of November 1880

IN THE WORLD OF BOOKS

The Mysterious Universe. By SIR JAMES JEANS. (Cambridge University Press, 3s. 6d.)

Sir James Jeans, with a suddenness fittingly meteoric, has become a luminary in our English heavens. He has published in quick succession three very interesting books making popular—that is, accessible to minds like my own,—the findings of current astronomy. There has been nothing like these books since Sir Robert Ball's *Story of the Heavens*, which was a classic of my early childhood; and their success has been deservedly prodigious. If that were all, there would be nothing to do but to welcome the books and congratulate their author.

But in the final chapter of the most popular of these books, *The Mysterious Universe*, Sir James goes far beyond his brief. For nearly forty pages he sails "into the deep waters" and makes pronouncements concerning the nature of the Universe and the character of the Mind which created it—the phrasing is his own—which, though they have not a jot more of real authority than any statements I might make myself on these vast subjects, are bound to be taken by nine-tenths of his readers as evident truths of the same order as the experimental results which he has collected for their instruction and delight. Sir James, regarded as a responsible member of the body of men of science, has palpably exceeded his instructions. Either he did it wittingly; in which case he becomes something of the charlatan: or he did it unwittingly; in which case he is yet another example of the philosophical naivety which is compatible with scientific eminence, at least of the second order.

Roughly, Sir James' argument is this. Mathematical concepts afford the clearest, fullest and most natural explanation of observed phenomena. Therefore "no one but a mathematician need ever hope fully to understand those branches of science which try to unravel the funda-

mental nature of the universe" (p. 128). Further, mathematics is the creation of pure thought, "drawing nothing from experience" (p. 130). Therefore, since "we have already considered with disfavour the possibility of the universe having been planned by a biologist or an engineer; from the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician" (p. 134). That is obviously a very comforting conclusion for a mathematician. He is a little Architect of the Universe, who thinks the same kind of thoughts as his big brother—thoughts which we ordinary mortals "need never hope" to share or understand. Peter, when he tempted Jesus, was rebuked "for thinking the thoughts of men, and not the thoughts of God"; he was expected to think the thoughts of God. Sir James Jeans would have told him that "he need never hope to". Which is, I think, presumptuous in Sir James.

Let us consider a little further. "Mathematics is the creation of pure thought, . . . drawing nothing from experience". One of the most remarkable technical devices of the modern mathematical physicist is his employment in his calculations of the factor i , or the square root of minus one. It plays a very important part in the formulation of quantum theory. The square root of minus one is obviously an imaginary quantity, and any number in which it is a factor is obviously an imaginary number. To precisely such imaginary numbers does Sir James Jeans appeal to support his contention that "Mathematics . . . draws nothing from experience". On the contrary, such an imaginary number as i is derived directly from experience, and is as pure thought unthinkable. It has meaning for thought only as a convenient and necessary symbol for a certain spatial relation. Wherever we place our zero point in space, we can measure along any straight line which passes through

it in two opposite directions. These two opposite directions are indicated by the signs, plus and minus. The plus direction is in no sense whatever more real than the minus and any distance measured in the minus direction is just as real as an equal distance measured in a plus direction. And because of this primary reality of experience—the simple fact that if we can go north from any point we can equally well go south—the square root of minus one, which is an absurdity for pure thought is an adequate symbol to denote a real relation.

Mathematical conceptions derive directly from experience. To imagine that they supply the privileged mathematician with an utterly independent key by which he, and he alone, miraculously unlocks the mysteries of the universe is just stupidity. To proceed from this unwarranted assumption to the truly portentous argument that because the “pure thought” of the higher mathematician solves the riddle of the universe, (which it does not), therefore the universe itself is a universe composed of mathematical thoughts, existing in the mind of the Highest Mathematician, is preposterously naive.

But man, proud man,
Dressed in a little brief authority,
Most ignorant of what he's most assured,
Plays such fantastic tricks before high heaven
As make the angels weep.

Shakespeare's lines are the only adequate comment that occurs to me on this absurd presumption. Every step in Sir James Jeans' parody of an argument is patently fallacious.

On one of these fallacies I have made no direct comment. The calm assumption that mathematics has revealed, or is about to reveal, the secrets of the universe of human experience is quite false; seeing that mathematics can give no description whatever of the simple process involved in my thinking and writing these lines. The truth is, as was said by a mathematician no less distinguished than Sir James Jeans and far more capable of philosophical thinking, Mr. Wittgenstein, that when mathematical

science has explained *everything* that it can explain, when it has solved *all* its problems, the mathematician *qua* mathematician will know no more than the Hottentot why things are what they are. From its calculations at their inception mathematics has omitted all those elements in human experience that make it human; these excluded elements can never enter its results. In other words, if by an abuse of metaphor, we choose to regard the Universe as composed of the thoughts of some great thinker, we could say one certain thing about it—namely, that the least of the thoughts which compose that imaginary universe is beyond the capacity of the mathematician as such to think, or mathematics to express. But the universe is not a universe of thought, or of electrons, or even of waves; and Sir James Jeans would have been well advised had he accepted the view of those whom he mentions at the beginning of this fatal plunge “into the deep waters”. “Many would hold that, from the broad philosophical standpoint, the outstanding achievement of twentieth century physics is . . . the general recognition that we [i.e., the mathematical physicists] are not yet in contact with ultimate reality.” Even that is excessive—the “not yet” is presumptuous. It would be nearer the truth to say that the present condition of mathematical physics—with its unresolved and naked opposition of relativity and quantum theory—is such that there are good grounds for believing that it indicates some radical incapacity in present mathematical method for dealing even with the phenomena that have hitherto been regarded as its special province. “The mathematical representation of an electron,” says Mr. L. L. Whyte in his brilliant mathematical *Critique of Physics*, “is now too complex to be used in the exact calculation of complex phenomena.” There is double reason to-day why the mathematician should take heed of the old proverb: *Ne sutor ultra crepidam*. “Let the cobbler stick to his last!”

JOHN MIDDLETON MURRY

L'Inde contre les Anglais. By MADAME ANDRÉE VIOLLIS. (Editions des Portiques, Paris.)

The day has gone by for Europeans to visit the East filled only with a sense of the superiority of their civilisation, and exhibiting but the curiosity of the dilettante. If the war, with its aftermath, has not given them yet a perfect wisdom, it has at least inculcated a certain modesty. When they come to the world of the East now, it is in the spirit of inquiry and in the hope of instruction. Such was the attitude of Luc Durtain on his last visit (of which we wrote last February in *THE ARYAN PATH*) and such also was the attitude of Mme. Andrée Viollis. She left for India in the early spring of 1930 and remained throughout the summer, traveling all over the country, visiting the industrial and intellectual centres, mingling with the people, studying the political situation, and conversing with Gandhi and other leaders. And the outcome of her observations and interviews is the book under review—a book full of valuable lessons.

Though sufficiently impartial never to allow her remarks to take an accusatory tone, the writer describes with such sympathy the life of the Hindu people that the reader is moved by their sufferings and disposed to be on their side. How is it possible not to sympathise with them, for instance, when we learn that most of the money obtained from taxes goes to the upkeep of the army, the police and the Civil Service, while so many of the people live under the most wretched conditions? Forty millions out of the three hundred millions of the population cannot get more than one meal a day. "And what a meal! Almost always some flour of millet diluted with water." The industrial world is in no better position than the agricultural. In the suburb of Parel (Bombay), which is a centre of textile manufacture, Mme. Viollis saw groups of six to twenty-five people crowded "in rooms without air, without light, feeding only on millet, rice and curds in insufficient quantity," and working about sixty hours a week.

How can one fail to feel sympathy when one learns that in the eighteenth century—and even in the middle ages—India had already Universities, technical schools, elementary schools in each village, a flourishing culture, and that now the number of the illiterate amounts to 98 per cent? Finally, how can one not feel sad when one sees that equality of qualifications, educational or otherwise is not followed by equality of treatment? "An English station-master gets between £18 and £38 per month, an Indian between £5 and £10; an English inspector between £28 and £33, an Indian between £13 and £15; a mechanic between £15 and £25, an Indian between £5 and £10." And it is the same in all the Services. In the Army, Indian officers coming from Sandhurst are treated as inferiors, and in many cases the English ladies do not return the visits paid by their wives. In fact, for the average Englishman, the Hindus, though they be noble Brahmanas or scholars, poets or philosophers, are always *coloured men*, that is to say "something like Kaffirs or Patagonians". If to these grievances, and to many others that want of space prevents us from mentioning, we add the disappointment caused by England which, after having promised India in 1917 "a responsible government within the limits of the British Empire," has kept putting off Home Rule, one can understand that, in spite of the meekness of Gandhi's teachings, the Hindus, who have often learned independence in the school of the West, are strongly excited against England. They accuse her of having altered the course of their development, of having ruined their industries, and of having done them wrong both as regards their spiritual life and their temporal interests. Some Hindus even feel so deep a hatred for the English domination, that the echoes of it often reached the ears of Mme. Viollis: "India is the milch cow of the English people! That they will not go away from us, we Hindus can understand, but we can do without them. We will no longer be treated like children or pariahs." "In order to force *their* civilisation upon us,

they have suspended our evolution. All that they have done here, they have done for themselves and against us. We have had enough of it."

In order to learn the other side of the story, Mme. Viollis pursued her enquiries among the British officials, small and great, as well as among many of their compatriots; and she shows the various viewpoints of the English people on the Indian question. Some are optimistic, some seem indifferent, some wish sincerely to satisfy the aspirations of the Hindus, while others are ingenuously surprised at their claims. Has not the British Government done all that it could for the well-being of India? Has it not constructed thousands and thousands of miles of roads and railways, dug trenches for irrigation, fertilised waste lands, created Agricultural Banks, Co-operative Societies, and assessed taxes with equity? Do not many of the Hindus themselves confess that it is more just and more humane than their own countrymen under whom they work? There is misery, but where does the fault lie if

not in the Hindus themselves because of their state of mind and their ancient customs—fatalism which gives birth to inertia; vegetarian diet and early marriage which create anæmia; a caste system "which puts out of activity sixty millions of people," and last but not least a total absence of public feeling and solidarity? If we go away it is not only England that will have to suffer: left to the rivalry between her princes, the struggles between Mohammedans and Hindus, Brahmanas and Pariahs, socialists and capitalists, materialists and mystics, India will be the prey of anarchy, and will fall under a foreign domination much harder to bear than the British one.

But to speak about the future is as idle as to discuss Indian or British responsibilities. What matters is, that India insists on having her independence. Is England able to comply soon with this demand? We must hope, as does Mme. Viollis, that it will—led to the desired end by a love of justice and the prospect of a peaceful collaboration of two great countries.

M. DUGARD

Son of Woman: The Story of D. H. Lawrence. BY JOHN MIDDLETON MURRY. (Cape, London. 10s. 6d. net.)

The traveller upon spiritual heights goes always lonely and beset by deep precipices. Sometimes he triumphs, passing up and up till he is lost, as in the sky itself, in spheres beyond our comprehension, yet leaving his memory and his words for our inspiration. More often, perhaps, he falls by the way, and his lot is, in an uncharitable world, our neglect. It is an especial merit in Mr. Murry's study of D. H. Lawrence as he revealed himself in his writings that it shows how the example of spiritual failure on such a scale may be scarcely less illuminating than the victory of the more saintly hero. Few competent opinions deny Lawrence either authentic genius or significance as a teacher; Mr. Murry does not hesitate to declare him of the order of the man Jesus, even though he failed where Jesus did not. He loved humanity not less, but crip-

pled by circumstance lacked the great courage needed to carry the burden of his love, and so strove to kill it.

He fled away from it, he hid his face from it, he sought oblivion from it: in woman. The more avidly he sought oblivion from the consuming flame of love, the less he could find it, the less capable he became of finding it. And slowly and inevitably, the love turned into hate.

Hate first of himself, then of woman, and last of all of "a world of men which had caused him to suffer as scarcely any man has suffered before". Within that flight from love, and its transformation to hate, Mr. Murry brings the whole tale of Lawrence's work and life, and to read this account, astonishing in its insight, masterly in its handling, unswerving in its truthfulness, is to accept Lawrence, not indeed in discipleship but even more deeply in understanding. Certain foolish commentators, unable to see how a suggestion of failure in whatever terms can imply other than denigration, have charged Mr. Murry with

hypocrisy in still professing friendship for the man he thus "attacks". The truth is, in Mr. Max Plowman's words, that "in raising the figure of Lawrence to

tragic eminence Murry has performed the one service necessary to a proper realisation of Lawrence's greatness".

GEOFFREY WEST

The Heart of Thoreau's Journals. Edited by ODELL SHEPARD. (George Allen and Unwin. 12s. 6d.)

"The fact is I am a mystic, a transcendentalist, and a natural philosopher to boot." So wrote Henry David Thoreau in 1853, when asked to define his profession. To him the practice of his profession meant the writing of a journal. For this he buried himself in seclusion at Walden, for this he made the experiment of living on a dollar or two a week. His journal, which on his death was big enough to fill thirty-nine volumes, is the record of a rich communion with Nature, a fund of philosophy gleaned through first-hand experience and meditation. He found the whole world in the narrow compass of Concord.

There can be few writers from whom it is easier to reap such a harvest of deep, closely knit thoughts. Thoreau is at once poetical and in lively contact with Nature's more subtle practices. His own description of his journal is perfect. "This may be a calendar of the ebbs and flows of the soul; and on these sheets as a beach the waves may cast up pearls and seaweed." It has been given to Professor Odell Shepard to choose the pearls. What a magnificent string they make! Not a page of this book but can be glanced at haphazard and some shining, quivering thought tasted in all its rich metaphor and close-girt apothegm. Mr. Shepard's policy is to concentrate on Thoreau's earlier years and omit the wastes of his later scientific observations of Nature. Thoreau can stand such dissection; nay, he demands it. It plucks out the heart of his journals. A writer of more continuity would suffer by a piecemeal reading, but Thoreau leaps to his full stature.

It is of great interest to find in Thoreau, despite his arrogance and scorn for society, his too often stressed devo-

tion to the ascetic life, and his contempt for all but immediate divine revelation, a persistent contact with Theosophical ideas. Here is a typical utterance, made at the age of 32:—

I do not prefer one religion or philosophy to another. I have no sympathy with the bigotry and ignorance which make transient and partial and puerile distinctions between one man's faith or form of faith and another's,—as Christian and heathen. I pray to be delivered from narrowness, partiality exaggeration, bigotry. To the philosopher all sects, all nations, are alike. I like Brahma, Hari, Buddha, The Great Spirit, as well as God.

But indeed there is so much thought for a Theosophist in Thoreau's journals that one could quote indefinitely. It is important to realise too that Thoreau, even if in his words he found contact with humanity coarsening, by his actions showed that in his heart he knew the inter-relations of man and man. He helped fugitive slaves, he begged alms for a poor Irishman's family, and learnt much from Emerson, John Brown, and others.

Yet it was the overwhelming joy which Thoreau found in lonely contact with the beauties of the Concord country that dominated his life. "I keep out of doors for the sake of the mineral, vegetable and animal in me," he wrote. "My thought is part of the meaning of the world and hence I use a part of the world to express my thought." Hear Thoreau on Silence:—

As I leave the village, drawing nearer to the woods, I listen from time to time to hear the Hounds of Silence baying the Moon—to know if they are on the track of any game. If there's no Diana in the night, what is it worth? I hark the goddess Diana. The silence rings; it is musical and thrills me. A night in which the silence was audible. I hear the unspeakable.

We too, in this book, may walk with Thoreau—we too hear with him the unspeakable.

G. W. W

The Criminal: A Study. By HENRY A. GEISERT. (B. Herder Book Co., St. Louis and London. \$3.00)

This book of 466 pages is written by an ex-chaplain of eight years' experience, apparently in the Missouri State Prison, one of the most notorious penal institutions of the United States. That he is a Roman Catholic appears from the permission to publish, in the following words: "NIHIL OBSTAT. Sti. Ludovici, die 1. Maii, 1930, F. J. Holweck, Censor Librorum," countersigned by "Johannes J. Glennon, Archiepiscopus." All good people may therefore feel assurance that they may read the book, from A to Z, without prejudicing their hope of salvation! While, then, one must be prepared to find at times a certain theological note, it is refreshing to observe that the writer does not force this on his readers, but actually warns against the danger of forcing dogmatic religion on convicts, both before and after their confinement. They are not to be talked to about the wrath of God, sin, or the devil, nor, indeed, of grace and salvation through the blood of Lamb. His wide experience, which coincides with my own observation, is that such dogmatic views, presented to criminals against their will, cause only resentment and refusal to listen to the better.

Mr. Geisert has studied personally about 1,300 prisoners and from these he selects many cases, in which the history and views of convicts are presented, making the book a veritable museum of psychological and moral monstrosities and perversions. These are extreme cases and one must not be misled into thinking that all convicts are of such dispositions.

While entitled "The Criminal," the book is not limited to criminology proper, but discourses also on penology, while psychology and education take up perhaps half the space, directed, of course, to the question of the nature of crime and the proper education of children with a view of diverting them from criminal tendencies. As to the last, educators must be the judges of their value. Mr. Geisert's exposure of the defects

of the modern American prison is admirable and should be read by all interested in the question of crime. Our prisons, as at present managed, are simply breeding places of criminals. Thanks to the pernicious habit of indiscriminately mixing first offenders with hardened criminals, he who enters one of our modern bastilles, should he be not already corrupted, is almost sure to emerge with all sorts of perverted ideas, contracted from his associates. The prison is a sort of forced convention of criminals, where plans are elaborated whereby criminal methods may be perfected and the risks of being caught in future diminished. Much stress is placed on the pernicious effects of idleness among convicts and the necessity for abundant recreation of a healthful kind, both mental and physical. These ideas are quite in line with those of the most modern and liberal penologists.

Mr. Geisert, quite rightly, opposes the frequent use of the insanity plea as an excuse. He opposes, too, the idea that crime in general is a disease and regards it as a bad habit. At the same time he emphasizes the need of a thorough physical and psychological examination of every new-comer, and gives many illustrations of cases where criminal tendencies have been relieved by the removal of physical defects, such as faults of vision or hearing. While conceding that criminality may be at times hereditary, he regards this as much overrated and considers environment as the more potent factor, taking an intermediate ground between these two schools of criminologists.

While, then, regarding the book, if not the work of a specialist, as one which in the main presents a liberal and balanced study of the criminal, one cannot refrain from criticising certain points of view. While well-disposed towards those individual prisoners who have come under his influence, he lacks a certain sympathetic view of the convict in general which is summed up in his frequent use of the opprobrious word "felon". He starts out with a fundamentally false definition of "criminal". He defines a "criminal"

as one who disobeys the law, meaning the law made by man. Those who know that laws are made by fallible and often designing men not infrequently for their own selfish purposes; that they are frequently intended to force on one's fellow man obedience to one's own whims, greeds, or obsessions, or are secured by influence and bribery; and that they are inconsiderately adopted, often repealed and as often left on the books to plague even the most honest and most honourable, will see, that this definition of "criminal," however in accord with legal usage, has no basis in reason. Here, it is against the law, and therefore a "crime," to drive a nail in one's house on Sunday; there, a hundred yards away, over the border in the next state, there is no such law and the same act is not a "crime". One may constitute himself a "criminal," or the reverse, by walking a hundred yards. Laws are simply the rules—good or bad—laid down for playing the game; the player who does not observe the rules is a "criminal"; even cheating or worse, if not specifically prohibited, may be done with impunity—the perpetrator is not a "criminal". A few years ago you could be sent to prison, a "criminal," for marrying your dead wife's sister;

to-day you may be complimented for your kindness and good sense. Further, Mr. Geisert's defence of the idea of imprisonment as "punishment," his endorsement of flogging and other brutal methods, his ambiguous attitude towards capital punishment while thinking that it is perhaps better to hang a murderer while he is "saved," rather than let him live to backslide, are not in line with the views of the more modern and liberal penologists.

Discounting these, it may be said that the book presents views on the great criminal problems of the day with which every citizen should familiarize himself. As a Roman Catholic clergyman it would be useless to look for the theosophical outlook on human nature, but while a knowledge of this would doubtless have improved his psychological speculations, it is interesting to observe how one led by common-sense may arrive at many conclusions consonant therewith.

H. N. STOKES

[Dr. H. N. Stokes has proved a valuable friend to the prisoner and has rendered him yeoman service as Editor of *The O. E. Library Critic*. Dr. Stokes has also proven his sincere interest in Theosophy through the same channel.—Eds.]

Transactions of the Fourth International Congress for Psychical Research
(S. P. R. London.)

Among the many papers included, one by Sir Oliver Lodge will specially interest the readers of *THE ARYAN PATH*. It deals with the reasons for the non-recognition of psychical research by the majority of the scientific world. Says Sir Oliver:—

Psychical research is obnoxious to science not because the results are obtained by observation, but because at present we do not know the laws of the phenomena, and have no theory on which to explain them.

More than one writer has pointed out in our pages the particular weakness of this movement. Many years ago Stainton Moses (M. A. Oxon) wrote about it. Why is it that this incapacity to explain what is observed persists so tenaciously?

As to acceptance of observed phenomena faithfully and accurately described, the author says:—

We must admit that the recorder or student of any unusual phenomenon, even though a man of standing,—a Cabinet Minister or a Fellow of the Royal Society,—will not be treated by the rest of the scientific world as immaculate, and beyond suspicion of either consciously or unconsciously exaggerating or decorating his record.

Since observed phenomena do not find acceptance, since explanations are not forthcoming from the psychical researcher, and since this state of affairs has been going on for wellnigh half a century, what is the way out? Sir Oliver Lodge says:

I doubt not that in due time the facts and their revolutionary meaning will become part of accepted knowledge. But first they must run the gauntlet of what is after all pardonable and even complimentary scepticism; for the

scepticism is due to the novelty of the facts. No, not exactly to their novelty, for in a sense they are ancient enough,—but to their vast significance, and to the upheaval of ideas which must follow a general acceptance of their truth.

Since phenomena similar to those occurred in ancient times, a matter of vast significance, it is pertinent to ask what the old-world has to offer by way of explanation and instruction. This journal has made a plea, more than once, and it might be repeated: Unless the modern student and researcher of the

psychic and psychological phenomena studies the old-world explanations he must go round and round on a beaten track. Let him gain instruction from the records of the great Ancients and of their modern heirs, the genuine Theosophists. In H. P. Blavatsky's *Isis Unveiled* and the *Secret Doctrine* much of the instruction is available. Let the psychical researcher go to those explanations not with arrogance and doubt but "gently to hear and kindly to judge".

S. B.

Man's Highest Purpose. By KARL WEINFURTER, translated by Prof. Arnold Capleton and Charles Unger. (Rider and Co., London. 10s. 6d.)

In the preface the author leads us to infer that he is connected with the Brotherhood of the Rosy Cross. He warns us that many false orders exist (especially in the U. S. A.) with their own lore and rituals, masquerading under the name of Rosy Cross.

All of them, with no exception whatever, are false Orders, as the actual Rosicrucians have no visible Brotherhood, no Lodge where they meet each other, whereas they do exist, and there is a possibility to get into personal touch with them. (p. 16)

H. P. Blavatsky says that, "strictly speaking, the Rosicrucians do not now even exist, the last of that fraternity having departed in the person of Cagliostro". She also tells us of the origin of the Brotherhood, which was not founded until the middle of the thirteenth century.

The origin of the Brotherhood can be ascertained by any earnest, *genuine* student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world—for it is carefully preserved in the archives of the very Lodge which was founded by the first Kabbalist of that name, but which now goes by another name.

Mr. Weinfurter acknowledges that Madame Blavatsky was an Occultist, and recommends the study of *The Voice of the Silence*. That book, however, says: "There is but one road to the Path"—and this would seem obvious.

But Mr. Weinfurter like so many others seems to stress a differentiation of methods by which the Path may be reached. Let it be emphasised at once that Souls are neither eastern nor western. The garments they wear may differ, but the road on which they all have to travel is the same. To stress unduly the garments is to forget the Soul. The Rosicrucian impulse, it would seem, according to the quotation from Madame Blavatsky given above, came from the East.

The author quotes with disapproval—indeed that is what led him to write his book—"the intolerable mental state of the would-be Occult Societies nowadays".

They do not allow the carrying out of any practice, declaring that telepathy or any spiritualistic experiments are very dangerous, though secretly they themselves try to do so or at least would do so, if they could. They say you should first perfectly purify yourself and then take up the practical training, after having secured a leader. They ask you to be a saint first of all, and then allow you to start. By that they mix up the cause with the result, as the Union with God is *only* to be attained by patient training, and no one can become a saint of his own accord. (p. 14).

Frankly, this passage is to the reviewer a hopeless jumble. Theosophy, for instance, as a philosophy of life, warns against dabbling in séances, etc., and gives excellent reasons therefor; it also warns against trying to get psychic powers—the lower iddhi—which are impermanent. If a man *will* experiment, however, he must. The higher spiritual powers come to birth alone with the life

of spotless purity and altruism. "The Union with God is *only* to be attained by patient training." Quite true, but the severe ethical training, scientifically laid down and demonstrated in Theosophy, is quite sufficient to employ the time of an aspirant for the Path for a goodly period. "No one can become a Saint of his own accord." How else can a man become one? Man progresses purely by self-devised and self-induced efforts, no God being able to intervene, either to hinder or to help.

The imputation on the character of students of "would-be Occult Societies" is quite uncalled for, if it be not backed up by evidence. How can Mr. Weinfurter know that they secretly try to go in for spiritualistic experiments, or "at least would do so, if they could"? This sort of unsupported assertion is on a par with several gratuitous assumptions,

one of which is that Madame Blavatsky was misinformed in what she said regarding the Tantras. She fell into error "because she was not told all while staying in India". (p. 95) The inference is that Mr. Weinfurter has been told all. The Editor of the *Occult Review* has wisely said:

Frankly it is difficult to think that H. P. B. was as ignorant as Mr. Weinfurter would like to believe. How high was her ideal of true occultism may be seen from her little work on this subject written for the benefit of the serious inquirer. Much of what passes for white magic in the esoteric circles of the West would be regarded by the higher schools of occultism with a certain amount of suspicion of being akin to the dark side.

From our perusal of Mr. Weinfurter's excursions into mysticism as given by himself, we do not place confidence in his judgment as to what is or what is not black magic.

B. A. (Oxon)

The Harvest of Leisure, translated from the Tsure-Zure-Gusa. By RYU-KICHI KURATA. (Wisdom of the East Series—John Murray, London. 3s. 6d.)

Rigid asceticism as much hampers Soul-life and Spirit-realization as unchecked license. The golden mean is hard to strike, but in it the strait path and the narrow way is to be found. The philosophy of this little volume revolves round the idea of the enjoyment of life without its corruption. The original author Yoshida Kenko belonged to the Japan of the 13th-14th centuries. The following gives an excellent idea of the dominant force of his life:—

He little knows the world who says that a man can live in whatever manner he wishes, and that at home and in the usual relations he can lead the religious life adequately. I cannot think this is so. We monks, unlike ordinary people, desire to live so that we may transmit the Unchanging Law of Changes, and how is this to be done if we are to serve the Emperor or to be troubled with family concerns? It is for us to cling to the Unchanging, and having resolved to follow the Buddha we must also follow the quiet life. Yet if we live in the

mountains we must defend ourselves from cold and hunger. So while I declare that the return to epicureanism and fine clothes kindles the flame of worldly desire and renders the religious life impossible, I cannot agree with the extreme view that the monk's life must be wholly desireless. Surely he also must have his desires, though very unlike those of the impassioned worldling. It must be permitted to him to desire his humble bed, his poor clothing, his one bowl of food, his vegetable soup, and these frugal desires are soon satisfied. As to his inward life, if he is free from false shame and pays reverent attention to his rule, he will soon learn to distinguish the right from the wrong in this matter. But being mortal and longing for enlightenment, we monks must certainly surrender the world, for if we lead the ordinary life we shall soon be overcome by passionate desires, and so far from attaining the wisdom of the Buddhas we shall sink into the ignorance of animals.

There are some exquisite bits in this collection of 237 items, and they bring many answers to the question "Where then shall we place the true worth of life?" Witty and pithy anecdotes add greatly to the charm of the book which has an Introduction by the late L. Adams Beck.

S. B.

The Religion of Jesus. By TOYOHICO KAGAWA (S. C. M. P., London. 4s.)

Numerous religious movements have begun because of some personal experience of a psychological nature. Here is the story of Toyohiko Kagawa, the ardent servant of his people, a social worker who says that his fount of sacrifice is Jesus Christ. He became converted to Christianity because as a youth, one Sunday morning "he had had a vision of the Crucified Christ, so real and so haunting that he could not escape it, and finally in desperation he had come to his missionary friend to know what to do." There are two points which the reader of this little book needs to ponder over. As there are as earnest and greater social servants even than Toyohiko Kagawa, who follow other religious persuasions or none whatever, we must presume that between altruistic social service and Christianity there can be no direct connection. Secondly, there is as little of logical sequence between Christianity and social service as there is between the psychic experience of Kagawa and the result it produced—his conversion to Christianity. If the young man had enquired as to the rationale of such a psychological experience on that Sunday, he would not have left one religious sect to

accept another. No doubt he would have been converted, but that inner conversion would have brought him the vision of a truly universal brotherhood and of an impersonal deity and led him to serve the souls and not only the bodies of his fellows. This is not to cast any aspersion on his splendid labour of love and the example set, but it is always wise and necessary to evaluate the different currents in a story like this which possesses the power to carry away the minds of men by an emotional surge.

The author has made one reference to Theosophy, which, he says, "could not be understood by babies". Would babies understand the immaculate conception, the virgin birth, the Trinity, the miracles, the doctrine of non-resistance? We trow not. The rational explanations which Theosophy offers have been found in our own practical experience to be understood and appreciated by boys and girls of ten. Karma is more logical than forgiveness of sins; reincarnation more convincing than eternal heaven or hell; Jesus, as a great and glorious Adept, a more rational concept than as the only begotten Son of God;—and children are more uncompromisingly logical than the grown ups.

S. B.

Emerson and Beyond. By WILLIAM YERINGTON. (The Ohio State University Press.)

Emerson. By PHILLIPS RUSSELL. (Brentano's Publishers, New York.)

Emerson and Asia. By FREDERIC IVES CARPENTER. (Harvard University Press, Cambridge.)

Mr. Yerington's book is a digest of Emerson's writings. He seems to have absorbed with an intuitive sympathy the peculiar view-points of Emerson and has been able to present them in a fascinating manner. His attempt is to evolve the outlines of a new philosophy in the light of Emerson's teachings. The only comment that could be made against him is that he has failed to interest himself in the Oriental background of Emerson's thinking.

Mr. Russell's volume is full of useful information and detail as regards the actual events in the life of Emerson, but there is not even an attempt on his part at interpreting the philosophy, much less a desire to discover its Oriental origins.

It is refreshing to turn to Mr. Carpenter's *Emerson and Asia*. Its main theme is the important problem of Emerson's debt to the Orient. It was Emerson's passion to discover new worlds of thought and harmoniously weave them into the fabric of his own mind. He discovered the Neoplatonists, the Vedic and the Upanishadic Seers, the Persian poets and the Chinese thinkers, and made an intensive study of their teachings. This is how he attained to his wonderful versatility.

He gained a clear perception of mystical and spiritual values dormant in the lores of the East, and re-phrased them in a manner intelligible to the Western mind.

Mr. Carpenter has achieved a remarkable success in tracing definite points of Emerson's contact with Eastern thinkers and this enables him to characterise Emerson as the founder of the American renaissance of Orientalism. The chapters on Persian poetry, on the Neoplatonists, and on Arabian literature are extremely interesting. Mr. Carpenter treats the Neoplatonists as Asians, because Asia, to him is but the symbol of a particular quality of consciousness. It is a "synonym for mystery and romance". The Neoplatonists are mysterious and romantic. Plato and the Bible are not reckoned as Asian, because in them there is neither mystery nor romance. This symbolic use of the term Asia is obviously misleading. Fundamentally Asia symbolises the highest logic of spiritual intuition that is found in Plato, as in the Vedas and in the Upanishads. Mr. Carpenter thinks that "Oriental literatures deal with intangible ideas, vague concepts, and often undefined thoughts". It seems, however, that Mr. Carpenter's own acquaintance with Asia and particularly with the Hindu Vedas and the Upanishads is somewhat superficial, his sources of information have been often unreliable and misleading. His chapter on "The Wisdom of the Brahmins"

proves to be the weakest—an instance would be revealing: In that chapter he says that the Hindu conception of Fate means a rigid necessity and Emerson added his own new note of joy, which is unknown to Hindu scriptures, to transform it into a "*Beautiful Necessity*". To Emerson himself however the right Hindu conception of Fate is not a rigid necessity without freedom and without joy, though he well knew that a wrong interpretation of the concept had prevailed in India for a time. Emerson in his famous essay on Fate says:—

It was a poetic attempt to lift this mountain of Fate to reconcile this despotism of race with liberty, which led the Hindus to say, "Fate is nothing but the deeds committed in a prior state of existence."

The true Hindu conception of Fate or Karma means the *absolute freedom* of action which every individual enjoys in his ethical and spiritual life. It is this Fate which is true freedom and joy that Emerson learnt from the Hindu Shastras and preached to the Western world. Fate is action, and action leads to the Brahman; "the Brahman is Bliss"—says the *Brihadaranyaka Upanishad*. Joy is an incessantly recurring note in the Vedic and the Upanishadic literature and far from being absent it has been singled out again and again as the Key to the problem of Being. In the *Taittiriya Upanishad* we read:

Joy is Brahma; for, from Joy are born all these things; by Joy, when born, they live and Joy they enter in the end.

D. G. V.

CORRESPONDENCE

H. P. B. AND SLANDER

In last month's "Ends and Sayings," reference was made to the libel suit brought against the *New York Sun* by Madame Blavatsky, and of the public retraction by that journal of the offending articles after the suit came automatically to an untimely end on account of her death. It may interest readers to know that in 1877 Madame Blavatsky wrote to the *New York World* of the "slandrous reports, vile insinuations, and innuendoes" that had "rained about" her. Her trusted friends were the recipients of anonymous letters containing the "foulest aspersions" on her.

At various times I have been charged with: (1) drunkenness; (2) forgery; (3) being a Russian spy; (4) with being an anti-Russian spy; (5) with being no Russian at all, but a French adventuress; (6) with having been in jail for theft; (7) with being the mistress of a Polish count in Union Square; (8) with murdering seven husbands; (9) with bigamy; (10) with being the mistress of Col. Olcott, (11) also of an acrobat.

She ends thus:

But I wish to say for myself just this; that I defy any person in America to come forward and prove a single charge against my honour. I invite everyone possessed of such proof as will vindicate them in a court of justice to publish it over their own signatures in the newspapers. I will furnish to anyone a list of my several residences, and contribute towards paying detectives to trace my every step. But I hereby give notice that if any more unverifiable slanders can be traced to responsible sources, I will invoke the protection of the law, which, it is the theory of your national Constitution, was made for heathens as well as Christian denizens.

Madame Blavatsky had to wait until 1890 before she was able to trace such slanders, and not vague innuendoes, to a responsible source, and *then* it was she was able to act and to prove her case conclusively, witness the voluntary retraction in the *N. Y. Sun*.

Bombay

B. A. (OXON)

SOCIAL WORK OF THE LEAGUE OF NATIONS

[Recently the League of Nations has been criticized for its ineffectiveness in political matters. This has led to an enquiry as to what work other than political debates does the League engender. Below is an answer and a suggestion; we hope the authorities at Geneva will pay heed to the latter.—Eds.]

From its primary aim of war prevention, which is universally known, the League of Nations has extended its influence in sociological fields in every country in the world. Lack of understanding and the correlated evils of bad economics, wrong sociology and a resulting wrong psychology are the factors that engender war. It is brought on by the wrong spirit existing between nations. The League of Nations tries to ameliorate the evils of one-sided view-points.

Other ills also foment wars in the long run. They are evils and problems appertaining to work and health. Before the war they existed in all countries, but the world conflict brought them more to the surface and in certain cases increased their magnitude. To eradicate social scourges has been one of the aims of the League since its inception.

That section devoted to the problems of human welfare has made strides in decreasing the activities of the White Slave Traffic, now called the Traffic in Women and Children, for the traffic covers Oriental as well as European fields. Girl-children are still bought and sold in certain parts of China, though in India vigilance is reported to be so effective that there is no trade to speak of in that field.

A committee was formed to investigate the question, and the League drew up an annual report and asked all governments to keep both League and Committee in touch with the progress made in preventive measures in different countries. The need for watching ports, warning girls against accepting certain theatrical contracts for abroad, and the

useful work of women police in the different capitals, were questions brought up for discussion.

The League next organised an enquiry. In 1927 and 1928 it published two reports which shocked the world. These proved that traffic in humans still continues on a considerable scale. They uncovered all the horror and wretchedness of victims who have been inveigled in the trafficker's toils. Though the activities of those international enemies of society have decreased, their nefarious dealings are not yet stamped out. Their destruction can only be accomplished by the League's widespread vigilance and with the co-operation of society in every country where the traffickers have been known at one time or another to spread their net.

It is of importance to note that the change of name of this trade in humans from the title of *White Slave Traffic* to the more comprehensive one of *Traffic in Women and Children*, was brought about so that all agreed regulations instituted in the different countries to cope with the menace would apply as much to the natives of their colonies as to their own white women and children. For instance, young Indian girls, if faced with the dangers above outlined, would be entitled to the same succour as any member of the white population who might have fallen in some trafficker's trap.

Another traffic of deadly consequence to humanity is the trade in dangerous drugs. Here again the League has worked hard to abolish the commerce in opium and its subsidiaries, morphine and heroin. Cocaine, which is made from the coca leaf, also received the League's close attention. Drug-taking increased very much after the war and certain narcotics, such as opium, that had hitherto been confined to Eastern countries like India and China, found their way to Europe and America.

The Opium Committee urged all nations to control the amount of drugs which passed in and out of their frontiers and to increase the penalties for drug

smuggling. (Enormous profits are made on small quantities of drugs such as morphine, cocaine and heroin—this last being perhaps the deadliest of all). In many countries a great deal of the drug evil has been stamped out as the result of those severer methods of punishment advocated by the League. Switzerland was the only country that demurred at first from taking steps to put down the traffic, for it had vested interests in the industry. That country has long been the centre of drug manufacture of every description and is also a nucleus for drug smugglers. The fact that so many of the drugs are exported for medicinal purposes added at the time to the problem of controlling their movements.

While the committee conferred, they envisaged the difficulties of stamping out the drug trade altogether—the problem of vested interests in the East as well as in the West, as set forth by representatives of the opium-smoking and opium-growing countries.

In 1917 the Chinese Government did their best to stamp out the opium-growing industry, but their efforts were counteracted by the smuggling of tons of morphia into China every year from Europe. Another Eastern country, Persia, which by the way introduced opium into China originally, objected to a limited production on the grounds that her principal financial resources lay in her poppy fields. India had another reason for considering the limit of opium production suggested by the European powers too low, seeing that in certain parts of India, when no doctor is available, people eat raw opium as a remedy for fever and find it beneficial.

The difficulties of allowing one country to eat opium from which it derived no harm and forbidding another country to smoke it, were apparent to all the experts gathered under the ægis of the Opium Committee.

In 1924, Switzerland had to carry out the Opium Convention which had been started in 1912 and which the League took up later when the long interruption of war was over. India herself has

made strides in the right direction by setting out to cut down her exports in opium from March, 1926. The actual reduction began in 1927. In ten years' time she will be only exporting what is required for strictly medicinal purposes.

From drugs to health is but a step. The fields of health are wide, but there also the League has made its influence felt. It has investigated conditions where epidemics have broken out and sent forth contingents of experts, not only to compile reports, but to propagate valuable information and improved hygiene among the victims.

The progress against dread diseases, bubonic plague, cholera, smallpox, typhus, has received their attention and aid. The Great Plagues which swept Europe in the past are still a reality in the East. From time to time these waves of pestilence spread over India, China and other Eastern countries, taking toll in thousands of lives. The conditions that bring about virulent epidemics are uncleanness, vermin and imperfect sanitation.

An office has been established in Singapore with a view to checking and reducing diseases and preventing the spread of infection from one port to the other. News is sent out by wireless, warning ships of infected spots. This office is a sort of health police station. That was in 1925. Now the League is considering opening a similar health vigilance bureau in Algeria, which would render service to the whole of Africa.

The League has surely done and is going to do valuable work not only in the realms of politics from a rational, international view-point. It is training the peoples of the earth to discard their mutual distrust and to gain a truer spiritual conception of one another. No efforts are spared in the attempt to give the world a better all-round civilisation, comprising security, higher sociological ideals, fairer economics, together with decent labour conditions and good health.

But I think that the League's influence would be even wider spread than it is if it employed keener methods of

telling the world what it is doing for its welfare. To achieve universal success the League should not lose the common touch. It should endeavour to awaken average men and women to a more active consciousness of its significance. It should bring to their notice its universal human interest and the good it is trying to awaken in human beings for the betterment of posterity. This world-wide society requires a better and brighter publicity to bring the meaning of it home to the people, and make them realise that they too must work for it, singly or in communities, because the League of Nations is their League, working in their interests and in the interests of their children, and not just a handful of statesmen at Geneva conferring over frontiers, minorities and sanctions that sound obscure to the ordinary run of human beings.

The true principles of the League might be summed up in the term—Practical Idealism. To that might be added, profitably enough, a spirit of practical and universal publicity. The delegates of Geneva have gone a long way; they have covered arid ground, and surmounted stiff obstacles in their fight for the security of mankind. They are not yet out of the wood, though the worst of the spade-work is over. But, to talk in parables, after spade-work comes the weeding.

To keep healthy and progressive a practical idealism that is to benefit all mankind, a continual weeding out and planting in process must take place. Every new idea must be tested, every outworn one scrapped to make way for progress if the League is to achieve the world-wide betterment it purports to work for, and towards which, in certain respects, it has already gained a tremendous amount of ground.

London

ODETTE TCHERNINE

[ODETTE TCHERNINE is the author of *Wild Morning* which has gained a place for itself among desired novels, necessitating a new edition.—EDS.]

A NEGATIVE DOCUMENT

I have just read over twice in your April issue the review by Dr. L. P. Jacks of *Mahatma Gandhi: His own story*. I read it first to myself and a second time to my wife for we are both of English lineage and much interested in the Indian problem from our experience of having lived in India and having known for many years the Indian people. We both agree that Dr. Jacks's article is most valuable as a negative document.

Negative documents have come down to us through the centuries in Christian literature written as anathemas against the "Pagan Religions". Those who issued them, took care to destroy as far as possible all material regarding these philosophies, leaving to us little but their own negative documents to use in rebuilding the writings of those great pagan schools. Such early writings have been of inestimable value to us, and no doubt Dr. Jacks's article will be so understood by many and appreciated. Alas, it so plainly reveals the almost complete lack of ability in the Western mind to understand the moral basis of Oriental life! It is this lack on our side that is the tragedy of the whole situation.

Dr. Jacks arraigns Mr. Gandhi for practising selfish "self-purification" to the undoing of three hundred million of his countrymen and other millions of Britain, although Mr. Gandhi plainly voices his universal dedication and service.

My national service is part of the training I undergo for freeing my soul from the bondage of flesh. . . . When that fineness and rarity of spirit which I long for have become incapable of any evil; when nothing harsh or haughty occupies my thought-world then, and not till then, will my non-violence move the hearts of the world.

Such soul analysis and aspiration are among the records of all responsible lives, Christian or Hindu. They were heard two thousand years ago in Galilee—and yet Jesus overturned the tables of the money changers and drove them from the temples.

Dr. Jacks throughout his article conveys a high opinion of Mr. Gandhi as

an adversary. He speaks of his "non-violent non-cooperative principle" as a "deadly weapon of offence," acknowledges it as "more exasperating and more painful than open violence".

He criticises Mr. Gandhi for using such weapons although it is not yet fifteen years back in British and American history since bombing planes and poison gas grenades were used.

In condemning Mr. Gandhi for choosing such means Dr. Jacks has overlooked the fact that it has been the British and not Mr. Gandhi who have compelled this selection, for it is well known that no fire arms or responsible and final voice in government are permitted by the British in India except under British supervision. It is this very supervision with its lack of sympathy that has developed the strength in "non-cooperation" and given this arm its "deadly power". In the suppression of human liberty Britain has again aborted her own ends. Such is the tragedy of human evolution.

HARRY HUNTINGTON SHUTTS
California

THE NORTHERN LIGHTS

In 1888 Madame Blavatsky wrote in *The Secret Doctrine* (I. 204-5):—

The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were radiant as the noon-tide Sun and the Moon combined;" and that the four Sons on the middle four-fold Circle "saw their father's songs and heard his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) colour and sound as well." ... "Sound is the characteristic of Akâsa (Ether); it generates air, the property of which is touch; which (by friction) becomes productive of Colour and Light." ... (Vishnu Purâna)

Even so far back as forty years ago the phenomenon of sound accompanying and produced by the phenomenon of

polar lights had been observed, and even now Modern Science does not seem to have advanced much further, possibly because if it had ever read the above quotation it would have regarded it, as Madame Blavatsky shrewdly surmised, as "archaic nonsense". But concerning the Northern Lights Professor S. Chapman wrote interestingly in the *Manchester Guardian Weekly* not very long ago. He tells of the auroral zone along which the lights appear every clear night. "This zone is not centred at the North Pole, but at the pole of the earth's magnetic axis." In these regions "the sight is often magnificent in form, colour and motion".

The height of the lights from the ground, according to prolonged investigation, is usually not less than 60 miles, though in a few cases a distance as low as 54 miles has been recorded. Because of the great elevation it is possible that an aurora may be seen from a distance of 750 miles. But there are several reports of Auroræ which are near the ground. These are rare and have not been scientifically corroborated, but the observers have been people whose good faith could not be impugned. Professor Chapman rather favours the occurrence of such low auroræ, since there have been many reports of sounds accompanying the lights and it is difficult to think we should hear sounds at a distance of 60 miles above. The sounds have been described as "swishing, crackling, rustling". In *The Secret Doctrine*, the words "whistling, hissing and cracking" are used. When will Science turn her eyes towards the past in order to leap further into the future?

London

T.

BROTHERHOOD AND BOOKS

A recent copy of a lecture delivered by Mr. John Galsworthy at Princeton University this spring recalls to my mind the article "A League of Books" appearing in the May number of THE ARYAN PATH. Mr. Galsworthy pointedly remarks upon the dangers of overworked printing presses.

The number of volumes issued each year continually gains on the number of the population in all Western countries. . . . The danger in this age is not of our remaining ignorant, it is that we should lose the power of thinking for ourselves.

He later makes an impassioned but, alas, not a very constructive plea for Peace among Nations. He thus urges, "Mood in favour of Peace! If there is not to be Peace between the great so-called civilized nations, then without exaggeration each country that indulges in war (for a like fate will befall all) will become as a shadow of itself and slink into the pit of the Past. This is not a cry of Alarm; it is the warning of common sense."

Where shall we find those great ideals which will unite man to man regardless of differences in race, colour and language? There have been great teachers, philosophers, poets, writers in all countries who have had glimpses of the Ideal of Universal Brotherhood. Could not, then, a start be made in the "League of Books" of collating and collecting the unselfish and yet simple expressions of the idealists of all ages and eras? We buy collections of "The World's Best Short Stories" or "One Hundred Worst Ghost Stories," then why could not a collection of "The World's Noblest Ideas" be made available in every language?

There will be those among us who will see failure ahead of such schemes for Brotherhood. Let them renew hope from the words of H. P. Blavatsky who early in her life's work said "we are labouring for a brighter morrow," and further:—

The suppression of one single bad cause will suppress not one, but a variety of effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats, still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

Let us hope that such men as Galsworthy will consider seriously the problems and the necessary ways and means.

Bombay.

B. T.

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

A moral lesson is like a liniment in a bottle: it helps nobody till after it's rubbed in around the sore spot. And the best way to rub it in is to handle the job yourself. If you let other people do it, they take the skin off.—H. WINSLOW (*Saturday Evening Post*)

Our lack of sincerity about our likes and dislikes makes it easy for the creators of ugliness to "get away with it". We are afraid to say frankly, "This means nothing to me; I can find nothing pleasing in it" when a fresh hideous experiment is put before us. . . . Why do we tolerate hideous sculpture, noisy, untuneful music, garish painting, indecent books, and crude decoration? One of the reasons is that we mistake experimentalism for progress—and lack of self-control for originality.—M. I. CRAWSHAY (*To-day & To-morrow*)

Respectability has become a joke; right and wrong, inextricably mingled. We are all so used to having "the facts of life" paraded before us in their ugliest possible aspect that we no longer become indignant. We can no longer be shocked at anything, because we have become used to everything. But we can still, some of us, be repelled by vulgarity and bad taste; and we can most of us be bored.

—LOUISE M. FIELD (*North American Review*)

The true servants of God are men of the spirit. In them we find something more than the generous qualities of courage, something greater than loyalty to country and home, something higher than the attractive gifts of culture and kindness.—(*The Times*)

So long as those of us who are comfortably placed refuse to help, and even oppose, measures for relieving hideous discomfort affecting vast numbers, so long must our "crisis" deepen and darken until it ends in the only imaginable way.

—HAMILTON FYFE (*The Spectator*)

I do not believe that mysticism is a mere mental aberration. I am more inclined to believe that the human consciousness is a developing thing, and that the mystical consciousness represents a higher stage than we have reached. At this higher level the problem of evil seems to vanish. Somehow it is seen to be no longer a problem. I know nothing of this state by personal experience, but I believe that some other men do.—J. W. N. SULLIVAN (*The Daily Express*)

Man has founded all his calculations upon a mathematical system fundamentally false. His sums work out right for his own purposes, because he has crammed and constrained his planet into accepting his premises. Judged by other laws, though the answers would remain correct, the premises would appear merely crazy; ingenious, but crazy.—V. SACKVILLE-WEST (*All Passion Spent*)

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS.

There is almost always a touch of inspiration in whatever Mr. Galsworthy communicates to his reader. The nature of inspiration however difficult to define, has this ever-present factor about it: the inspired man cannot help passing on the light to those who contact his message. In his Romanes lecture delivered last May at Oxford, and now published in pamphlet form, Mr. Galsworthy offers substantial help to budding as well as struggling novelists, who yearn to create immortal characters. We are, however, interested in the psychological aspect of the problem. Modestly he advances "suspicions rather than conclusions" but in his main contention Theosophical psychology meets a familiar face. Mr. Galsworthy describes "the make up of the creative mind," as composed of two parts, the conscious or directive mind, and the sub-conscious.

More fluidly, perhaps, one may think of the sub-conscious mind as a sort of lava of experience, over which the conscious mind has formed in a crust more or less thin, and more or less perforated by holes through which the lava bubbles. And we may think of what we loosely call creative genius as a much more than normal perforation of the crust, combined with a very high aptitude for shaping the emergent lava into the characters of fiction, into pictures, music or what not.

Mr. Galsworthy substantiates the above by his personal experience. His characters emerge "from the store-cupboard of the sub-conscious"; they are not controlled by his directive conscious mind, but are like "controls" at spiritualistic séances who play important parts in the production of phenomena when the conscious mind is reduced to the quiescent condition of the medium. The comparison must not be pushed far, for in this particular case the directive mind is not a medium but a mediator, and there is no likelihood of moral lapse of cheating and fraud. Hereby hangs the point we want to make: the sub-conscious mind needs analysis. Is the whole of it creative? Morally beneficent? Inspiring and uplifting? Theosophy repeats the teaching of ancient Hindu psychology, and using the terms of Mr. Galsworthy's pamphlet we might say that there are three constituents and not two of which note should be taken. The normal human consciousness is permeated by a sub-consciousness and a *Super-consciousness*. The prophet, the poet, the magician create with the help of the Super-consciousness, the directing conscious mind of which is the mediator. The pseudo-creator and false creator struggle in the muddy

waters of the sub-conscious, and their creations, in course of time, become corpses and are thrown out on the shifting sands of the Impermanent. Such may be compared to the passive medium.

There are two powers of the one omnipresent and ever-present Life and so the *Gîtâ* says that "light and darkness are the world's eternal ways". Mr. Galsworthy correctly "suspects" that "the substratum of the human being" is "identical with the energy of which everything else alive is made". In the human make-up light and darkness are present—birth and death, immortality and transitoriness, the sub- and the super-conscious mind are phases thereof. There is the man's evil genius and there is his Guardian-angel, the former is the denizen of the world of the sub-conscious, the latter is the citizen in the kingdom of Heaven—the realm of the Super-consciousness. Psycho-analysis, by its methods, stirs this sub-conscious; it may be found helpful at times but only when it deals with the contents of the sub-conscious; unless it revolutionizes its ideas on the subject of the human constitution it must fail to render soul-service of a constructive and beneficent kind. Psycho-analysis, whenever successful, is but a cathartic; it can never be a spiritual nourisher.

Immediately arises the enquiry about the ways and means to contact the Guardian-angel, as also to cast out the evil genius, both of which energies dwell

within man. Theosophy repeats the instruction of the great ancient psychologists, and starts by affirming that primarily it is a matter of ethics. According to the Science of the Soul, morality is a very different thing from what it is taken to be in the conventional or the religious worlds, and still more so from the license which passes for morality in the sex-mad society of to-day. Our readers' attention may be drawn to a useful pamphlet entitled *Mediatorship* (U. L. T. Pamphlet No. 13) which should be studied in conjunction with *The Creation of Character in Literature* by John Galsworthy. The ground must first be cleared by theoretical knowledge before a practical approach to the Super-consciousness of the Guardian-angel is made.

Long have the Zimbabwe Ruins perplexed archæologists and travellers. In a long article in the June *Blackwood's Magazine*, Mr. P. S. Nazaroff hopes that he has read the riddle, a secret, he says, which Prof. Frobenius came nearest to solving. After stressing the fact that Rhodesia is studded with five hundred ruins of the same style and archæological character as those of Zimbabwe, if less perfect and imposing, he disposes of opposing conclusions reached by two schools of investigators, and proceeds to an ably built up argument which may be summarised thus: The first striking peculiarity of Zimbabwe and the other ruins is the total absence of roofs. Massive walls carefully

enclose something from access by living men or beasts, from without and beneath, but *not from birds*, and birds of one kind only, to judge from the steles and small columnar turrets which seem designed for nesting or as perching places. The "something" did not fear exposure to the elements and atmospheric influences. Nowhere in the neighbourhood are there ancient burial places or traces of interments, yet the people who built the ruins must have been very numerous. A long, narrow, gloomy corridor leads in Zimbabwe to the "Sacred Enclosure". There is a large niche in the walls which may have been "the place where the Sacred Fire was guarded in special urns, clearly a sort of massive lamp". The writer then quotes from the *Zend Avesta* regarding dakhmas, in order to support his view that "almost all the ruins of Rhodesia and the Transvaal are dakhmas [Towers of Silence]".

"At the first glance at the 'Elliptical Temple' of Zimbabwe," he says, "its external resemblance to the Towers of Silence at Bombay at once strikes the eye; we only miss the vultures sitting on the walls." A long, narrow, gloomy passage flanked by high walls led from the main entrance to the "Sacred Enclosure".

The lofty inner walls were necessary to shelter the mourners, not only from the ghastly sight of the decomposing bodies but also from the air infected with stench and corruption. The cortège

would pass along this corridor to the "Sacred Enclosure," which was the *sagri* of the Parsees, the place where burned the perpetual fires, where were offered up prayers for the departed.

As to when it all happened: Mr. Nazaroff discounts the prehistoric origin of the ruins and assigns no date earlier "than about 700 or 1000 B. C.—that is, before the life and teaching of Zoroaster". Where is the reliable authority for this actual date? Aristotle who was not one to make a statement without a good reason for it, assigned to Zoroaster a date of no less than 6000 years before the days of Plato. Plutarch similarly places him 2500 years before the Trojan war; Diogenes Laertius quotes Hermodorus, the follower of Plato, as authority in assigning that date, and further supports his view by quoting Xanthus of Lydia, according to whom Zoroaster lived 6000 years before Xerxes. Strictly oriental authorities also differ, and modern scholars are undecided as to the exact date. To try to 'fix' a date for these ancient monuments with the aid of an uncertain and unfixed era of Zoroaster ranging from 7000 to 700 B. C. is to say the least, unsatisfactory. In his conclusion Mr. Nazaroff writes:

We find respect of the Sacred Fire among the tribes of South-west Africa . . . May not this cult of fire be a relic of the distant past, the respect of the Sacred Element, the Emblem of Ahura Mazda, brought over to Africa from Asia by the fire-worshipping followers of Zoroaster.

AVAS

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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SCIENCE AND THE PATH OF THE SOUL

During this month the British Association for the Advancement of Science will celebrate the Centenary of its birth. In numerous ways the achievements of modern science will be lauded and the future prospect envisaged.

Ancient Science investigates the realm of Spirit as modern Science that of Matter ; each has its own views and opinions about the other. Very often that soul-science or Theosophy is regarded as the enemy of modern science. This is not really true. There is a wider gulf, one of dangerous depths, between Theosophy and creedal religions than between Theosophy and modern science. That there are great divergencies in their outlooks and methods cannot be gainsaid. But there can be no possible conflict between them where the conclusions of science are grounded on a substratum of

unassailable fact, which has not always been the case.

The greatest help Theosophy has received in this cycle has come from Science, and on an occasion like this it must be recorded once again. What was that help ?

Science dethroned the religious institution of the miracle ; and chiefly due to its splendid demonstration the first proposition of Oriental Philosophy and Psychology is now universally accepted even if it be not universally applied, *viz.* :—

There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.

Science has shown beyond questioning that Law reigns in Nature and that everything without exception is an effect from a cause. But as it has so far dealt only with the outer crust of living

Nature, strictly confining itself to the use of its own inductive method of reasoning and research, it has not succeeded in seeing the Law at work on the moral plane of the human kingdom, however vast it has stretched the universe of atoms.

Science wields a tremendous influence on the human mind. Claims of infallibility are made on its behalf. When Leverrier discovered Neptune and Darwin wrote *On the Origin of Species* Science was quite sure of its own infallibility; though humble expressions of "we do not know" are becoming more frequent, even its present-day attitude is one of superiority which laughs at the suggestion that there may exist a different approach to knowledge of Nature and Nature's laws. And yet, how true are the remarks of a reviewer in *The Times Literary Supplement* for the 9th of July:—

Science to-day does not hold quite the authoritative position it did, mainly because its fallibility has been exposed by itself. What science says to-day it unsays to-morrow. But the legend of scientific infallibility dies a lingering death, what "science says" is still an irrefutable truth to many, especially if they understand it imperfectly, as is generally the case.

For this reason among others the moral responsibility of Science towards society assumes vast proportions. What steps are being taken to fulfil this duty?

Take one phase of this moral responsibility. It might be asked what steps are modern scientists taking to protect their discoveries

and inventions against petty and even degrading uses? Some time ago Professor Joad wrote thus in our pages:—

Science has given us powers fit for the gods and we bring to their use the mentality of schoolboys Men of genius by the dozen, men of talent by the hundred have laboured that wireless might be. They succeeded, and the tittle tattle of the divorce court and the racing stable is broadcasted to the remoter Pacific, while the ultimate ether vibrates to the strains of negroid music. In war time our medical science displays an almost incredible skill in patching up shattered bodies, in order that the equally incredible imbecility of our political science may set chemical science to work to blow them to bits again. In our scientific knowledge, we are gods; in our ethics and politics, quarrelsome babies. And the babies are entrusted with the powers appropriate to the gods.

There is a double aspect to this problem—the wireless reveals the one, poison gas the other. The former type of invention introduces ugliness, multiplies sense-objects not necessary for healthy and decent living, enhances sense-life which weakens and deadens high and noble thinking, and generally lowers the right standards of social well-being. Not the invention, but the commercial use made of it, has been wrong. The other is far more dangerous and degrading, where scientific knowledge and power are not only commercially exploited but shamefully prostituted. Some time ago Professor Soddy and others emphatically and nobly protested against scientific investigators selling their gifts to the state or other concerns which follow the way of competition. Neither

international political rivalries nor the class strifes in every nation have abated; and co-operation, which L. P. Jacks described only the other day as "the most difficult and beautiful art in the world," is itself stealthily employed by various groups whose religion is competition, and whose commandment, "Thou shalt not be found out". The scientist's moral responsibility to humanity is crucial. Have those who have attained to knowledge the moral right to pass it on to others, fully aware that it will be used for deteriorative and even destructive purposes? This is an acute problem, and on its right solution depends the future of civilization, and of science itself.

Then, another problem: Science is no longer materialistic as it was in the nineteenth century; yet it persists in its view, in spite of onslaughts from various directions, that human thought, will and feeling are products of brains of flesh. The thinker, the human soul, as a separate and distinct entity using the body with its sense-orifices, taking it at birth and leaving it at death, is a truth not likely to be looked upon favourably by science for a long time. The survival of human passions after the death of the body, their disintegration and subsequent reintegration, the attraction of the immortal soul to a new incarnation, are no more subjects of scientific discussion to-day than they were fifty years ago. Eschatology is taboo, and even the anthropological sections

of Science congresses discuss it only in the light of religious superstitions or interesting folklore. Neither Spiritualism nor Psychological Research, any more than Theosophy, has succeeded in making a dent in the stolid armour of the exponent who asserts—"When the candle is exhausted the flame goes out."

Now, the ancients claimed *knowledge* of these subjects and it is high time that science became less presumptuous about them. The claims of the old-world heroes cry aloud these days as archæologists excavate buried cities of thousands of years in age. Their work in metal and colour, their knowledge of sanitation and town-planning, and of many other arts, stagger the up-to-date beholder of the marvels of yore. These old-world masters have made strange claims of possessing unbelievable powers and their visible feats call for a respectful consideration of those claims. They built Pyramids and Pagodas, they created Angkor and coloured Ajanta, they worked with gold and made glass, they knew the science of numbers and used the Zodiac. How did they achieve all these? By animalism and instinct? Still more, their sublime philosophic ideas—were these the children of mindless men? And these same teachers who knew how to produce fire, to grow wheat, to cook food, talked of pre-natal life and post-mortem states; and evolved a science full of details about the evolution of the soul. A more

serious, not an academic but a practical examination of the Ancient Science and its propositions is overdue, and the world is poorer because, fighting the dogmatic attitude of religions, science has become entrenched in its own dogmas.

The two urgent requirements of modern science seem to us to be (1) assignment of social and ethical values to its knowledge, discoveries and inventions, just as it is doing on the plane of commerce and economics: and (2) reorientation of its enquiry and investigation, seeking for new methods once rife in the old

world. In more than one branch, Science has reached the dead wall of invisibility. Microscopes fail in their power, exquisite balances in their function, as matter is now the stuff of which dreams are made. It looks as if the power of mind over matter is going to be defeated, unless, leaving the beaten track of the last century, Science strikes the highway of the scientist-philosophers of Egypt, Chaldea and ancient Aryavarta, who dreamed bold dreams and realized them by the power of their own spiritual faculties.

Knowledge is man's greatest inheritance; why, then, should he not attempt to reach it by every possible road? The laboratory is not the only ground for experiment; *science*, we must remember, is derived from *sciens*, present participle of *scire*, "to know,"—its origin is similar to that of the word "discern," "to ken". Science does not therefore deal only with matter, no, not even its subtlest and obscurest forms. Such an idea is born merely of the idle spirit of the age. Science is a word which covers all forms of knowledge. It is exceedingly interesting to hear what chemists discover, and to see them finding their way through the densities of matter to its finer forms; but there are other kinds of knowledge than this, and it is not everyone who restricts his (strictly scientific) desire for knowledge to experiments which are capable of being tested by the physical senses.

—*Light on the Path*

LO! IN THE ORIENT

[Lloyd Morris is the pen-name of one who would like to remain "just a voice" and not allow us to introduce him to our readers. But here are some facts about this Englishman who has for some years been resident in sunny California. He was born, and his boyhood was spent, within sight of the steeple alleged to have been climbed by Clive, with whom he can trace some kinship. From the same Shropshire locality the family gave to England as sacrifice General Cureton during the Sikh War. Our author has travelled widely in Asia as well as in Africa—sometimes as an engineer, sometimes as an explorer, and won a Fellowship of the Royal Geographical Society. He served his country worthily in the Great War. He informs us: "My larger life and activity is that of a professional writer who prefers to be to his public just Lloyd Morris."

Our author wields a trenchant pen. Some time ago he wrote about "The Occidental Martha," and considers Asia to be "too much Mary". He warns India, and the warning is worthy of very special heeding—Does India want Western crowns?

He asks India—"What is your address to the peoples of the setting sun?"

We repeat what we said last month—there is no other subject of so fundamental a value to the whole world as this of the cultural unity between East and West, and no other group of human beings has the grand opportunity that now comes the way of renascent India—not only "can India give India freedom from India's self," but also she can "then come to teach the degraded better things".

—EDS.]

At the moment of its political emancipation, Asia approaches its greatest peril: peril that freedom be withheld; or limited; peril that it be yielded. No longer vassal to the West, Asia becomes subject to itself; dependent on its own sagacities; exposed to its own passions; unchecked to indulge extravagant follies; and undivided creditor of the meritorious. To the threatening hand of foreign rapacities it must oppose its own defences; for the convulsions of its own political integration, must find its own solution; and though the dominion of its conqueror relinquish to it political independence, its economic establishment is within no one's gift or grant, and must be achieved by its own hand and brain.

In what shape, what guise, Asia, do you come into the comity of nations? *You, India, in particular, rising now in the Orient; what is your address to the peoples of the setting sun?* Bound to alien tutelage, responsibility holds you unaccountable: free, you are not merely under necessity to vindicate your pretensions before Western civilization, but are on trial for your very life. And from Bering Sea to the Golden Horn millions of white faces are watching millions of faces that are not white.

Your independence does not imply that you are fitted for it: that you have to prove. And in the irony of History, not only you are on trial, but Britain, also, is at the bar; and you, India, are the

unwitting, unwilling, chief witness; whose testimony of achievement will show whether in yielding you liberty Britain is criminal to Occidental civilization, or a noble nation; whether her abdication is a gesture of greatness, or evidence of final declension.

What are you, India? a brown body in a loin cloth eating rice? a corpulent citizen with the flaccid mouth of an orator learned in the law? lordly states of inherited privilege? a clawing hand with a begging bowl? priestly fanatic? a great people with the heritage of noble spirituality? or twisted ascetic nourishing flies with the scabs and sores of a debased body? Are you political? Are you national? A political consciousness in a social state wherein millions of emotional human animals forming an overwhelming majority, are played upon by the apt skill of a highly organized minority intelligentsia directed to an invidious end? Or, are you a national consciousness cognizant of a national coherence and integrity; and animated by the deep sense of a destined people?

What forces, what capacities are in your mind and hand to resist the alien and establish the native? When the mailed stranger is assaulting your gates under sanction of the wolf and the lamb polity which the West has made peculiarly its own, what recourse will be yours to repel that which would violate? Will the tocsin of sacerdotal denunciation be invoked? What reason have you to suppose the servants of *Hari*

and *Hara* have power and immunity superior to the assembled Druids slaughtered twenty centuries ago on Mona's Isle? Will you point to your Treaties, to your Declarations of Independence? Have you not heard, nor read, or has none ever told you of the story of a scrap of paper, and its astonishing adventures against TNT, nickel steel and lethal gas? When the times of drought shall come, will your facile politicians go out from their cities and sternly reprimand with Asian oratory, Asian meteorology? sweetly request or strongly command the rain that it fall at the times and seasons politically appointed! or, notify the lordly sun that it must not at this or that time strike here or there, for we are independent now! Perchance if it be an English sun it will comply; but what if it be an Indian sun and answer?—I am an Indian orb and shall do as I please. When the floods come will you admonish them with the threat of an *hartal*? and at the time of plague will you present an Act of Congress to the *bacillus pestis*; and fulminate civil disobedience against the *vibro cholerae asiaticae*? When imports and exports exhibit the preposterous relationship of the precarious, will you seek to remedy present ills by reference to past wrongs; and so carry us all back to creation in the vehicle of accusation and rebuttal?

What is the self to which you must be subject? It is not the generous age of Asoka; for the word and deed of his time was

that you mix equally with the dreaded and despised; and even to the passing over of the "black water" you go teaching better things. It is not the golden time of Gupta; for then science and art were high and balanced; trade and commerce were a wide and gracious growth; and comely embassies sojourned with their culture in distant capitals of the world; and the voice of literature was *Sakuntala*. It is not the spacious wonder of Akbar's vanished day; for then there was neither Hindu nor Muslim; and the "guardian of mankind" knew not the tutelary deities of degraded cults. It is not the day of Babur; for the Tiger's brood knew not nor had tasted or become dependent upon the ameliorative inventions of a wizard mechanical age. Call not, then, upon the Past, India, lest it rise up in evidence against your present, should you claim that the wonder you were is your self to-day.

What is the Self to which you must be subject? It is an oriental soul that has lived beside occidental waters; been wayfarer along occidental highways; trencherman at occidental banquets of materialism; and having tasted the pragmatic can no more be wholly content with the rational; nor being basically transcendental can wholly be sufficed with the empirical. It is a spirituality mired with its own corruptions.

Over the habitable globe the question passes whether it be right or wrong that India shall be free. *Britain can yield you political freedom; but only India can give*

India freedom from India's Self.

And nothing is wrong in eternity; nothing right: it is simply that the ends of destiny come to all; and now India takes its place in the centre of the Oriental Front; with Russia and China on each flank. You, India, have to make a nation of yourself; how is China doing it; how Russia?

Uneasy on their shoulders presently will stand native heads supported by, and supporting, vested interest, privilege, and contending faction. But to you into whose hands come the powers of life and death, come also the remembrance that *Thermidor* follows *Floreal*; and in the end comes 18th *Brumaire*.

Western crowns can only be obtained by western ways. The bastions of Verdun were not the product of sloth and speculation; suzerainty of the seas did not repose upon dirt and contemplation; the sky-line of lower Manhattan did not arise out of *Bhut*. A billionnaire fiscal year will not accrue from a proletariat tributary to *gramadevati*; vaccines and prophylactics are not discovered by the exercise of revolting sacrifices to a nondescript pantheon; nor triumphs of engineering engendered by obscene propitiations on nights of *Kālī-pujā*; the accomplishments of physics will not be yielded up by *pradakshina* perambulation on the Ganges or Jumna; and immersion in their waters may bring soothing to the soul, but certainly not to the mind and body; neither knowledge of *atman*, ethic of *moksa*, nor jeal-

ous adornment of sectarian facial mark will serve as a compensatory recourse for a scientific ignorance unable to foil or ameliorate parasitic plant disease; and sanitary sewage disposal will not be evolved miraculously by a polytheistic fanfaronade.

Your perambulation of the rivers must be with an eye to their riparian industrial use, and their unsanitary misuses. Your sacrifice of blood offerings must be an efficient business enterprise in the abattoirs of meat-packing establishments. And in your religion, Asia, you must take example from Christendom. Twenty centuries ago you daffed aside and executed with every attendant circumstance of contemptuous hatred, the founder of Christendom. In that hour you cast away world-domination. If anything were wanting to display to your attention and convince your reason of the magnificence of the prize lost to your folly, the empery of Christendom, and the ache of your own servitude should serve as bitter precept for your future guidance.

Not in a night nor yet a day, India, must you anticipate to achieve parity of Western ideals and accomplishment. Consider the years that struggled upwards toward the Battle of The Somme, and the Harding Administration; and when discouragement visits you, reflect on the dark and joyless eras when no Congo atrocities, child labour, sweated industries, or American civic morality respited an uncivilised humanity. From the base of a hunger-bitten native

garrison donating their sole food to white comrades, your rise to the perfection of Putamayo or a negro lynching party of Southern ladies and gentlemen, is a passage not to be made without the meritorious exercise of many less picturesque, but equally forceful nobilities of Occidental accomplishment.

Time of earnest thought and prayerful effort must precede your ascension to the civilization of the Western hemisphere. Had it been otherwise, do you suppose the Anglican Litany through venerable seasons of plea and responsion, would have supplicated our Father that He give us peace in *our* time? Your harbours must resound to pneumatic rivetters busy in naval dockyards. Your strategically isolated sites must be preempted to the gainful use of explosive factories; and arsenals placed conveniently adjacent to the labour supply of your centres of population. Krishna must give place to the forbidding factory as the God of an industrial world of mean streets; and Rama dispossessed and shut inside a weekly pay envelope. Time and motion studies in workshops must take the place of contemplative craftsmanship. Muezzin and Priest shall be substituted by the factory whistle; and for Siva's hymn and Krishna's tales of love, whirring wheel and flying belt shall screech the Western pæan of praise; and from the land the cultivators shall come to tend the machine and support the "movie". For the purdah you must substitute public sexuality; and for polygamy, the promiscuous inter-

course of hazardous prostitution. Your bestially cruel Oriental practice of allowing wives to fulfil their procreative function of rearing a family, you will interdict in favour of frustrated coitus, abortion, or Caesarian removal; which unnatural interference you will approve as scientific regulation and correction. Instead of taking wives ripened by the clime to womanhood at an age when equivalent western years are still immature, you will associate yourself with Western superiority of practice and rape children.

If, then, you would have Western Crowns you must do as the West does: reform yourself from without; and you will become even as Christendom. Is that what you want, Asia? Is that what the world requires at this time or ever? Look at Occidental Martha and read the answer.

Is there nothing other than this? nothing superior to the imputed regality of this civilization which the West has imposed upon the common habitation of Man? In itself there is nothing ugly nor vile in the Material; nothing for contempt or abhorrence. In itself it is a visible splendour draping a glory unrevealed. And if the Garbed be honourable the garment cannot be mean. But the West affects the habiliment and debases a seemly adornment with gross misuse. That is the way of the West.

Finite and infinite; the impalpable and the visible symbols of infinity; abstract and material must equally be accepted and nourished

if civilization is to move always onward to perfectibility of expression, and not be monstrously deformed. That is the other way.

The way of the West is a simple following; but if you would tread the other way, then perilous is the way before you, Asia. You must stuff your transcendental soul into a pragmatic bottle; and when the lid is removed what questionable *djinn* will emerge? You must be of the world without being worldly; acquire scholarship without losing wisdom; learning with culture. Nourishing into flame the embers of your ancient transcendental philosophy, you must, also, adopt Western pragmatism: not as an end, but as a means. *Keeping your spirituality, you must embrace Western materialism: not as a God in the manner of the West, but as servant in the temple of God.* The arts and sciences of material life must be yours: not as masters in the fashion of the West, which is materialist for materialism's sake, but as agents to your spiritual needs of generation and regeneration. Exploiting to the fullest the utilitarian, you must still unalterably repose upon the discarnate: denying not nor scorning, but ardently pursuing to utmost physical advantage the wonders of material being; making their happy enjoyment a worship of that whereof the material is only the blossom of greater beauty. Adhering not to the outworn and conventional; nor neglecting the practical or immoderately tending the ideal; but looking ever forward with glad acceptance of what is new and

revelatory; *turning back from the ugly, cast out the impure, and come again to the best in sweetness and endeavour of your ancient faiths.*

If you succeed you will accomplish something unknown in Time; something which shall be your glory as long as History is written. If you fail you will have freed yourself of a political yoke, only to take upon yourself the bonds of a new servitude; when you consent to a deluded acceptance of the immoral gyves of Christendom's materialism; which will crush you even as it has the West. Will you who have outlived Juggernaut make materialism your new Juggernaut?

Unique in Time; unbelievable in splendour is your opportunity, Asia; to send anew—not Scythian nor Hun; nor only matter of specie and merchandise; but once again, as often, a new regeneration to the West.

Are you prepared to this end, Asia? you who in the great division of Humanity are Oriental Mary. Not till you have sloughed the degraded and obscene; and banished engrafted externalism. Not till you have visioned and confess that Matter is the honourable mate of Mind; and, returning to your Self in its highest expression, carry the world back and away

from the gross dominion of Materialism to the right acceptance and usage of the Material; and the high beauty of purity in spiritual control. *The West is too much Martha; you are too much Mary.*

When you shall have done this then come to teach the degraded better things: come over the fords of Jhelum River; down the Khanah and Kaoshan Passes; from the Gangetic Delta across the black water; along the Baltic strand, and by the Aleutian Isles. But think not to have gracious welcome; all that is dark in human character will resist you—greed and hate; and the passions of vicious men; spiritual authorities whose hearts still would strew the earth with butchered dissidents; and rulers in all their degrees holding virtue for a farthing, and governship at the biddable value of corruption.

But should you come with the sword and only to add Materialism to the Material; then better that isostatic compensation of Himalaya's pyramid catastrophically should shatter, and all India perish from the face of earth; better the race of the Tartar the Turk and the Mongol should pass in cataclysm to the utterly forgotten.

LLOYD MORRIS

THE APPEARANCE OF DOGMA

[J. D. Beresford presents an excellent analysis of what constitutes Dogma, and by its light examines the policy of this journal.

Rather than participate in the discussion we would like some of our readers and contributors to advance their opinions. We are content to append a few extracts to show what the real Theosophical position is.—EDS.]

"Dogma always gives birth to violent schism, whereas Truth is tolerant of variety." The quotation is taken from a note by Mr. Richard Rees printed in the May number of *The Adelphi*, and concludes a comment in which he accuses the Editors of THE ARYAN PATH of too dogmatic an attitude in their expounding of the doctrines of Madame H. P. Blavatsky.

Now, to me, this question is one of the most vital interest. In my youth I reacted so violently against dogma that even now I find myself inclined to resent the appearance of it in any religious teaching. Yet the attitude that led to my turning away from a particular form of such teaching is one that, if I am to remain consistent in its practice, forbids me to condemn any dogma without examination, since by such a denial, I should be guilty of a similar arrogance in the assertion of opinion. Before, however, I attempt any personal answer to the specific charge made by Mr. Rees, it is necessary to examine, as briefly as possible, firstly, what is intended by my use of the word dogma in this connection, and, secondly, its application in particular instances.

The definition, as I see it, presents little difficulty. What I

recognise as dogma in its relation to religion is the formulation of statements that must be accepted by the disciple without examination. These statements are nearly always based on the pronouncements of earlier teachers and regarded as infallible by their later exponents; it may be in the Christian Church, on the reported sayings of Christ or—far more often—on the interpretation of them by the Early Fathers. In any case whatever may be the first authority, such pronouncements are delivered as assertions of absolute truth which must never in any circumstances be questioned. They constitute the unassailable premises of the religious argument, and upon them are based the deductions and, it may be added, practices, which in their turn come to be regarded as equally inspired and unquestionable.

Now let us examine the application of this method to particular instances. The argument for dogma, as expressed by a priest, might run somewhat as follows: The mass of people are ignorant and quite incapable of examining and, *a fortiori*, of judging, the foundations of belief. If we were to put my creed before them as a working hypothesis only, they

would have no confidence either in it or in us. They do not in this matter want to think for themselves; they need certainties; and the more positive our statements the greater comfort they derive from them, and the greater is the restraining effect upon their moral lives.

This represents, I admit, the pragmatic argument only, and does not touch upon the question of the ultimate Authority. But I put it in the forefront because I cannot deny its cogency. In my experience of life, I have realised that for people of the mentality assumed, such a principle as that adopted by the Roman Church, does serve not only a useful but, within limits, an ethical purpose; wherefore, had I the power to destroy the faith of one of these simple Christians, I might do more harm than good by the exercise of it.

Mr. Rees and myself appear to be of the same party, however, when we come to the consideration of preaching such a creed to those who do desire to think for themselves. In such a case the pragmatic test is of no value. It would have no ameliorating effect upon my, (I dare no longer continue to speak for Mr. Rees), moral life if I adopted the Christian religion. Indeed I would go further and say that by the weakening of my sense of personal responsibility, the effect would almost certainly be a harmful one. And since the pragmatic argument fails in such cases as this, we inevitably return to the question of Authority. It

is obvious that I cannot accept any deductions from premises that I am not ready to admit as proved.

Unfortunately it is impossible to enter here into any examination of a particular authority in this connection. I have somewhat tentatively set out my consideration of it in the three articles recently published in these pages under the heading "The Discovery of the Self". But that statement represented a personal confession rather than a logical argument; and all that I can do here is to suggest that authority is referable either to faith or to experience or to a combination of the two.

As an instance of the attribution to experience, the simplest example is the mathematical statement that $2+2=4$. This most primitive of all equations cannot be proved mathematically and its origin is unknown, but we accept it without question, and have based upon it a vast erection of mathematical practice simply because it is found to work in every case so long as we are content to regard "2" only as a quantitative and not a qualitative symbol. Nevertheless, however dogmatic may be our assertion of the truth of this primitive equation, it is not properly a dogma since the truth of it is solely applicable to particular and limited tests, and we can do no more than assert that our equation will be true—with all the deductions that arise from it—if we are prepared to make certain antecedent assumptions

with regard to the property and use of numbers. And this limitation applies to any claim for authority on the single ground of experience, since human experience is too brief and too restricted to furnish the data for universal truth.

For this reason all religious teaching must claim higher sanction for its authority than the effects of its practice or even than the power of its founder to transcend what we regard as the common limitations of natural law. (Christ, for example, continually deprecated the advertisement of his miracles as evidence for the truth of his gospel.) And this higher sanction commonly rests on the spiritual experience and knowledge of the original teacher (supported in some cases by those of his disciples), while the individual test for the truth of such experience and knowledge will be found in the power to recognise it, rather than by the observation of its effects.

This intuition of truth, coming it may be with astonishing suddenness, is the determining course of religious conversion. That such sudden conversions are usually associated with a particular creed is evidence only of the individual limitation. For the man or woman who leaps up at a Revival Meeting and shouts "Glory, Glory," has, indeed, had an intuition of truth. The effect may be, and generally is in these cases, of comparatively short duration. But at the critical moment such a convert is inspired by some reali-

sation of the eternal verities that lie behind the teaching of all religions.

From this somewhat vague indication of religious authority, let us return to the immediate question of dogma, concerning which I would now postulate that its use in some degree is unavoidable. For example, the religious convert of our instance coming back to the world of sensation, is filled in most cases with a passionate desire, —which in its origin represents a purely altruistic impulse—to pass on the joy of that sudden realisation of his own spirit to the world about him. And that cannot be done without some form of the dogmatic assertion "I know". What he truly knows, however, he cannot tell. Mystical experience must be translated into other terms before it can be explained to the world. And it is in the course of this translation, which necessarily disguises the spirit of the experience under the letter of language, that dogma comes into being. In its first and simplest form dogma represents nothing but this effort to translate mystical into common experience, the intuition of truth into a formula that can be understood by the mass of mankind.

And with this simplest form of dogma, no one can have any quarrel. It is against the elaborations and accretions of subsequent interpreters, whose claim for the task does not rest upon personal mystical experience, that the critic of religion rebels. He finds the simple truth of the first reve-

lation dispersed until it becomes unrecognisable, confined and disguised by rules and articles in which the spirit may finally be completely lost in the letter—as, in my opinion, has been the case with every form of the Christian religion and the common forms of Buddhism.

Moreover in its elaboration this accretion of dogma about the original articles of faith commonly takes three forms. The first, concerned solely with the origins and destiny of the immortal principle in man, comprises the cosmology and eschatology of the creed in question. The second deals with ethical practice, which is formalised into a code of rules dealing with personal conduct, rules that vary in detail from one sect to another. The third and most degraded form, treats of mechanical rites until at last we may come to such outrageous absurdities as some of those sacraments of the Christian Churches in which faith and conduct appear of less importance than the observance of some artificial ceremony,—even, in the case of infant baptism, in the penalising by eternal punishment of the child for the omission of its parents.

Now against this third form of dogma any thinking man or woman has a right to protest. I do not deny that a ceremony may be helpful to some people, but that it should be “essential to salvation” is childish nonsense. The second form is, also, open to criticism in so far as it deals with the minutiae of conduct; and as a matter

of fact the eleventh commandment of Christ “Thou shalt love thy neighbour as thyself,” which is, also, the primary article of theosophical teaching, covers the whole ground of personal conduct. If anyone believes that and can practise it, he need have no fear of “falling into sin”. Wherefore it is the first form only, the gravamen of Mr. Rees’s charge against *THE ARYAN PATH*, that need be further discussed.

Briefly stated the passages in the March issue which more particularly induced the criticism represented a plea for greater precision of language in regard to the definition of Being. The difficulty in this connection is to be found in the fluidity of the medium. The meaning of a word, especially in any religious use, depends far more upon its associations than upon its definition or origin. To take the simplest possible example, the word God has a more sacred significance in Protestant than in Catholic countries, in which its obvious derivation in the romance languages from the Latin “deus” has preserved to some extent its pagan associations. Also for Western readers the nomenclature of the East has no associations whatever, and therefore, even when defined, little vital meaning. Finally, to put this difficulty on one side for present purposes, no language can describe the ultimate mysteries; the best that it can do is to awaken the responses of those who are ripe for the recognition of their own inner knowledge. Far

more often its effect is to crystallise and limit the conception it seeks to describe. And, ultimately we cannot doubt that spoken and written language will disappear. Its immediate use is that of a collection of symbols or metaphors which serve to concentrate the attention.

But, having granted that, we must recognise that however great the difficulty of conveying anything approaching the idea of mystical experience to those who have never known it, there are various concepts of the "Self" which may be indicated by material figures, such concepts as those now under discussion and set out in the March number of *THE ARYAN PATH*.

And speaking as an independent witness, for I am not a member of any Theosophical organisation, I would exempt the teachings of Madame Blavatsky from the charge of dogma. In her two most important works, *The Secret Doctrine* and *Isis Unveiled*, she appears as the exponent of the Ancient Wisdom-Religion and none of her teachings are at variance with it, either as revealed in the sacred books of the East or in the fundamental principles of the great world religions. She certainly clarified and documented their teachings more comprehensibly than any previous Initiate; and it is clear that her own comprehension of them was inspired and intuitive. But in *Isis Unveiled*, at least, her intuition of Truth was supported by abundant argument and a profound scholarship in these

matters. Her great work was the attempt to translate mystical experience—her own and that of her predecessors—into a form that could be understood, not it is true by the mass of mankind, but by those who have the beginnings of the power to recognise their own inner knowledge. And in this attempt she succeeded more nearly than any earlier teacher.

In conclusion, I would take one last step and defend the editors of *THE ARYAN PATH* against the charge of interpreting and expounding the teaching of Madame Blavatsky in such a way as to constitute a dogma in the manner of the Early Fathers of the Christian Church. I do not deny that, in the past, especially some twenty years ago, I have met professing Theosophists who have done this thing. It was this attitude of absolute certainty with regard to matters about which no man, not even the Initiate, can make such certain pronouncements, which made me sceptical at that time of Theosophical teaching. But after eighteen issues of *THE ARYAN PATH* (to seventeen of which I have been allowed to contribute, often stating opinions that were not in accord with those of the editors), I have not found there any sign of the formalising of doctrine and rigid adherence to the letter rather than to the spirit of Madame Blavatsky's teaching, which are the first indications of dogmatic formulae. And we must not forget that when an individual or a Society is deeply stirred by what I have referred to more than

once in this article, as an Intuition of Truth, it is incumbent upon him, her or them to do everything possible to spread the knowledge of that Truth. And in the doing of that it is impossible to avoid the attitude of certainty in some relations. Those who passionately believe cannot express themselves in the language of doubt.

J. D. BERESFORD

Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than at best, a pupil-teacher—one who has no right to dogmatize.

—H. P. BLAVATSKY. *Five Messages*. p. 4.

Dogma? Faith? These are the right and left pillars of every soul-crushing Theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; . . . Dogmas are the toys that amuse, and can satisfy but, unreasoning children. They are the offspring of human speculation and prejudiced fancy.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth. . . .

If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the *method* of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

—H. P. BLAVATSKY. (*The Spiritualist*, 8th February 1878.)

Those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the Society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own.

—W. Q. JUDGE, Convention Speech, London 1893.

I cannot permit our sacred philosophy to be so disfigured. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us—at any rate—compromising with, and pandering to public prejudices.

—MAHATMA K. H.

THE NATURE OF CONTACT WITH GOD

[**F. McEachran** is a keen student of modern languages. He graduated from Oxford with a First in the School of Modern and Medieval Languages; he also took his Diploma in Education. Since he left the university his studies have been mainly philosophical and he has contributed to many of the leading periodicals *e.g.* *The Times Literary Supplement* and *The Nineteenth Century* in England. Last year he published *The Civilised Man*, which is a treatise on the tragic view of life.

While we fully agree with our thoughtful writer in his diagnosis of the modern world's disease, and note that he advocates the Theosophic doctrine of a turning within, we think his three ways to attain Peace are artificial, and from the point of view of Asiatic Psychology superficial. The way of going out to perceive Beauty in Nature and in Culture is, more or less, the same process, in which the inner mind of man plays an important part; our author's third way brings vision splendid of the Beautiful but not without the aid of his first two. If we turn to the propositions of a thoroughly systematized psychology, like that of the *Gita*, we find that the Path of the Human Soul to the Supreme Spirit is a very definite one, a map clearly marked with the bridges of obstacles to be crossed, the valleys of death to be passed through, and the heights of Vision to be attained. There is no better guide for the modern aspirant to Soul Peace than *The Voice of the Silence*.—EDS.]

The principal feature of the outlook of the present generation, whether in the West or in the East, in the Old World or the New, is a feeling of uncertainty and of psychological unrest, expressing itself in a spiritual malaise which is corroding the heart of the world. Behind us we look back to a century of high hopes, of liberal and scientific progress, of democratic and humanitarian ideals, before us we see a debris of shattered beliefs and an ever growing disillusionment, the chief element of which is a doubt as to the value of doing anything at all. *There is, indeed, no lack of doing, —the world hums with activity —but it is an activity without a purpose, an aimless piling of unit on unit, a summation to an infinity which never comes.* Most of all this is evident in the last en-

trenchment of the old ideals, the humanitarian outlook of the nineteenth century, which promised, by the amelioration of the lot of mankind in the mass, to create a veritable heaven upon earth. Now the means to erect this heaven are undoubtedly in our hands; we have the machines and the men who can work them. But somehow the promised heaven eludes us, and instead we are faced with nationalism, economic and racial, international suspicion, overproduction and under-consumption, and finally, a widespread and intense feeling of impotence in the face of unlimited power.

On one point, however, there is general agreement. What is wrong with modernity seems to be a certain flaw at the centre, in the organisation of man himself, and *this flaw, far from being elimi-*

nated by the humanitarian process, is only aggravated by it. It is agreed on all hands that salvation will come, not from laws imposed from above, but by a renewal of the life of the individual, by a self-improvement preceding the improvement of man in the mass. The individual must first find peace for himself, and then only, when he has found it, ask the masses to accept it from him. Weary of improving his fellow men, still more weary of being improved by them, disillusioned of the promises of material progress, *man returns to his inner self, there to build up the heaven which has failed without. There is no other road to salvation than this.*

We must return then to the man of history, believing firmly that, intrinsically, he does not change. This does not mean that we must turn our back on modernity—modernity is also part of history—but we must hold fast to the man of all ages, who does not alter or decay. We can accept democracy, liberalism, racialism, even evolution, provided only that by drawing the right distinctions we bear in mind that man stands over these things, not within them. Man has made evolution and progress, not they him. He is their creator, not a creature of their working. The true source of a theory of man is his two or three thousand years of history, not the product of yesterday with its bright illusions, nor all the baggage and paraphernalia of a science cut off from its roots. At

the centre of appearances stands man, ever thinking and devising things anew, and this centrality, this proud position, he must not surrender.

Now the reaction between man who does not change and the environment which is always changing is written down in the pages of history and is known as civilisation, a reaction which has, at times, reached a very high, perhaps even a supreme, level. It has brought into being the various cultures, of literature, of art, of philosophy and science, all of which embody, despite outward variations, not so much the changing, as the unchanging, ideals of men. Each of these ideals, whether in the form of the Greek city state, the cathedral of medieval times, or the art of the Western Renaissance, represents a state of culture in which the flux of natural things has been stayed for a while and moulded, by the will, intellect and emotion of man, into a definite harmonious whole. Because this was done in these periods (examples could be drawn as easily from the East as from the West) life took on a meaning for the men of those times which it no longer has for us, and their activity, being directed to an end, brought them peace. Like ours this activity was immense, like ours it succeeded sometimes and sometimes it failed, but the difference, alike in failure or success, was this. These men found peace in their activities, and we find no peace at all.

The source of this peace, however, is not far to seek, since it lies precisely in the meaning which things attain when they are joined to an end. We know, of course, that the meaning of a thing derives not from itself but from what is beyond it, from something which sets an aim for it and acts as a kind of limit. "Animal," for example, attains "meaning" by virtue of the concept "man," which in turn is linked up with other concepts, the whole forming a certain order running through the world and leading, inevitably, to the conception of a final limit. The men of the past, beyond any doubt, felt the existence of such an order and end, and by shaping their activities to it, attained that harmony of culture and spiritual repose the loss of which we so deeply deplore. Because they felt it their activities ran together to a common end, achieving not quantity, nor the momentum which is another form of quantity, but quality in the highest sense, the sense which is of God. By such a name, moreover, we mean a supreme "end" which is both the end of the natural series and also an absolute end, in which, in brief, "activity" and its limit "repose" become one and the same event, the most rich and satisfying event in the world. It is an end which is both eternally the same and yet eternally inexhaustible, a definition seemingly paradoxical but which, none the less, is so apt to the facts that it reads like reason. Because of it, as Goethe said, "All things

transitory are but a symbol," and because of it the will of man, without ceasing to act, can find peace in the act itself.

To-day we have reversed this outlook and instead of subsuming quantity in quality, we have sought an end in quantity itself, surrendering, in consequence, the very meaning of "end". We add two and two together and they remain the same. We produce more food and men are still hungry, more clothes and they are not clad. We promise a Utopia to-morrow, and to-morrow never comes. We anchor idealism to better conditions, and conditions, however improved, give no satisfaction. The everlasting "more" cannot satiate, and the hunger, unsatisfied, remains. Man, in the terrible image of Hermann Hesse, is like a wolf roving in the desert of culture, howling for the eternity it has lost. Yet this eternity, in all its plenitude, was known to the men of the past, and history records their enjoyment of it. Confucius had more than a glimpse of it, Buddha tasted its sweetness, and Christ even, on the cross, felt its presence, under conditions admittedly far from good. To this feeling we must return, and the path to it is not barred even now.

There are in short, three ways to attain this peace and they may be summed up in nature, scripture, and man. One way is the way of the world, of the mountains, trees and flowers, in the power and beauty of which God dwells. Another is the way of scripture, including in its wider sense, the inspired

creations of human culture, art, literature, science, philosophy. There is finally the third road, perhaps the nearest of all, the inner mind of man. These ways are different, because men are different, but they lead all of them to the selfsame end. Some are higher and some are lower but the lower, though more remote, are not to be despised. So it is even true that the man who remoulds nature to serve material ends, like the humanitarian, may be serving Deity by his action, if only he keeps his eye on the final end.

But to keep our eye on the end, this is not easy. It is not enough to see the rose, if you do not see what is above it; you must see it with the light of God upon it, as Goethe would have you see it, or as Spinoza says, "under the aspect of eternity". The rose in itself has no "meaning"; remove it from its source in the Spirit and it turns to dust and ashes. So also the "great world itself wears out to nought," as Shakespeare teaches, but "in the great hand of God it stands for ever". Seen in this radiance the rose, like the world, is eternal, and there is no terror in mortality.

Now it is true, as the world prophets tell us, that ruin is of the fabric of things, and no passage of time can amend it: but once this is

granted, something else remains. Although we do not know what the future will bring us, whether world peace or world conflict, we do know one thing which is greater still and it is this. The men who will bring peace are not those who denounce conflict, or who place their ideal in to-morrow, but *the men who under stress of conflict remain peaceful in their minds*. They alone mean something for peace, and the world, seeking peace, must turn to them. Now the last question we ask is this: Did ever a man contemplate the crucifixion and imagine that this was the end? Did ever a man weep at the ruin of Lear, or of Oedipus, with the "lacrimae rerum," and not perceive that these are but symbols revealing, by the very intensity of pain, the peace which lies behind? Not one of the men we have quoted ever promised us anything better than this because—this itself is the best. The world is so; you must take it thus; even as God, in your name, takes it. *Jésus sera en agonie jusqu'à la fin du monde; il ne faut pas dormir pendant ce temps-là!** But remember, it is worth while, if only you turn to the end. Death has no meaning without life, nor life without eternity. This is the final promise, the impregnable eternity of God.

F. MCEACHRAN

* Jesus will be in torture until the end of the world; you must not go to sleep during that time.

PHILO AND THE THERAPEUTAE

[John Middleton Murry wrote about "Jesus and the Essenes" in our May number. He continues the study, which will be completed by his article on "Pythagoras".

The esoteric philosophy of the Wisdom-Religion regards the Therapeutae as the spiritual progeny of the Buddhist Theras. H. P. Blavatsky, whom our author quotes, has given a good deal of information on the subject in *Isis Unveiled*; some extracts are appended.—EDS.]

The historical origins of the Christian Church are lost in obscurity. There seems never to have been a time when they were not hidden. The first authentic Christian document we possess—Paul's Epistle to the Thessalonians—reveals to us a Church already in being, but one established by a man who had not known Jesus of Nazareth after the flesh, and believing in doctrines different from those taught by Jesus himself. In twenty or thirty years a discredited and crucified prophet had become a deity; and of the process of that mighty transmutation we know almost nothing. The Fathers of the Church knew no more than we.

Accordingly, when in the third century Eusebius of Cæsarea, the first and greatest historian of the Christian Church, came across the treatise of Philo Judæus on *The Contemplative Life* which gave an obviously trustworthy account of a remarkable order of Greek-speaking Jews who early in the first century had separated themselves from the great world of Alexandria, divested themselves of their possessions, and lived a life of austerity and contemplation, he promptly and very naturally

decided that he had discovered some early Christians. And so for many centuries, indeed almost to within modern times, the Therapeutae of Lake Mareotis in Egypt were adopted into the Christian tradition.

They did not belong to it, any more than the Essenes belonged to it. Both were independent communities which were in existence before Jesus of Nazareth was born. What resemblances they had to the early Christians derived from the fact that their beliefs, like those of Jesus himself, were genuinely spiritual, and from the fact that the ostensible parent of the Therapeutae, the Essenes and the Christians alike was Judaism. But the Judaism from which the Therapeutae and the Essenes also were descended was a Judaism that had undergone contact not merely with Greek thought, but probably also with the wisdom of the East. It was specifically the Judaism of Alexandria, at once the great centre of Hellenistic civilisation and the chief gateway between the West and East. Of this symbolic Judaism Philo was, if not the master, the great apostle; and Philo profoundly admired the Therapeutae, who were if any-

thing a little nearer and dearer to him even than the Essenes, because they were a living example of the religion which he devotedly professed.

Essentially, this religion was a mystical Judaism liberated from literalness and local accident. It was, by intention and in fact (for there were moments when it seemed likely to become the creed of the élite of the Roman world) a universal religion. Philo, and the Alexandrian Jews of his persuasion, liberated themselves from the shackles of a literal interpretation of the Hebrew Scriptures in precisely the same way as some of the greatest of Christian mystics were to liberate themselves in subsequent centuries, namely by the method of allegorical interpretation. This was the method of Paracelsus and Böhme and William Blake; and the tradition was maintained throughout the Middle Ages in Europe by the Kabbalists. And, provided that the method is never suffered to degenerate into a new formalism—a danger that can only be warded off by the reality of personal spiritual experience to vivify the symbols—it is a precious means to deeper understanding. Again, the Jews of Philo's persuasion liberated themselves by having received deep into their minds the fundamental mystical idea that all religions are one. This seemed to them to be corroborated even in detail by the correspondence between the Old Testament, allegorically interpreted, and the doctrines of Pytha-

goras and Plato. They had no doubt—and the most enlightened modern scholarship equally has no doubt—that the central doctrines of Platonism were derived from Pythagoras. The belief in a divine harmony of the universe, with which it was the duty of the individual man to become attuned by achieving a like harmony in himself, was confirmed for Pythagoras by his discovery of the relations between the sides of the perfect right-angled triangle. This "divine" correspondence, which is fundamental to the thought of Plato's *Timaeus*, was equally significant to the Therapeutae. Says Philo:—

They gather together every seven weeks, for they revere not only the simple week of seven days, but its power (*i. e.* its numerical square) as well. For they know it is holy and ever virgin. This is a preliminary to the greatest festival which falls to the fiftieth day, because fifty is the holiest and most natural of numbers, being composed of the power of the right-angled triangle, which is the source of the birth of all things.

It is clear to me that Philo is not here giving his own symbolic interpretation of the chosen festival of the Therapeutae, but expounding their own teaching of its significance. It is a simple and striking example of the synthesis between Greek and Hebrew mystical symbolism which the Therapeutae had achieved. And indeed in the minds of those who attached importance to such things, such a synthesis imposed itself. The relation between the sacred Hebrew number seven and the

Pythagorean three and four was manifest. 50 was the sum of the squares of the sides of the Pythagorean triangle. Seven times seven is forty-nine. These correspondences may seem trivial to a modern mind. We need a certain power of imagination to transport ourselves to the time when the Pythagorean proposition, and the harmonies connected with it, seemed to afford a direct glimpse into the structure of the universe, and to be palpable evidence of a fundamental harmony in all things to which mortal men could penetrate in so far as they achieved a kindred harmony in themselves. To this noble and profound philosophy the Therapeutae, like the Pythagoreans, adhered.

They are rightly called Therapeutae, says Philo. The word in Greek has a twofold meaning. It means both "healer" and "god-worshipper". They are called by this name, says Philo, "either because they profess an art of medicine of a nobler kind than that now in vogue in great cities: there the doctors heal the body only, these the soul also. Or it is because they have been educated to worship Being itself, which is mightier than the Good, purer than the One, and older than the Monad." (The Monad, thus distinguished from the One, is the Platonic "idea" or "form" of unity: the "oneness" in which a multitude of single objects all participate.) In such a conception of the Godhead we have passed far away from the tribal deity of Israel. Yet wisely, like Philo himself, the Therapeutae

attached great importance to their own observation of the Jewish law; it was precious to them, because they knew its inward meaning:—

The whole body of the Law appears to these men to be like a living animal, whose body is the literal commands or precepts, and the unseen meaning lying within the words is the soul. And in the thinking of this very thought the reasonable soul of man begins particularly to contemplate what belongs properly to itself, beholding as in a mirror the surpassing beauties of the ideas contained in the words.

Like the Essenes, the Therapeutae possessed a body of esoteric doctrine, particularly in regard to the arcane meaning of the Old Testament, of which the Law is a part. "They have," says Philo, "writings of men of old time, who were the founders of the brotherhood and have left behind them many memorials of the real ideas wrapped up in these allegories." It seems probable, therefore, that some portion at least of the Kabbalistic wisdom derives from or through the Therapeutae.

Philo distinguishes between the Essenes and the Therapeutae in one cardinal respect: whereas the Essenes cultivated the practical life in all its aspects, the Therapeutae were completely given to the life of contemplation. And to this distinction corresponded a great difference in the recruiting of the two brotherhoods. The Essenes often adopted their novices as boys and were mainly a celibate community; the Therapeutae were composed entirely of men and women who had passed the prime

of life. They did not simply abandon their property; they made it over legally to their heirs: for which Philo approves them. "They make others happy by their generous liberality and themselves by their philosophy." Evidently, we are to regard them as a body of wealthy and highly civilized Greek Jews who, in middle age, withdrew themselves from life in one of the great cities of the world; and it is fairly clear that to be received as a member of the Therapeutae was itself no mean distinction. It meant that the elected member had proved himself worthy to lead the contemplative life; no romantic youthful impulse to withdrawal would suffice to secure admission. Philo, indeed, is intensely critical of premature vocation: "to pass one's days with evil is most harmful," he says of young men, "but to pass them with the perfect good (*i. e.* in the contemplative life) most deceptively dangerous."

Fifty, says, Philo, is the age for retirement. But the life of the Therapeutae was so austere that it would have been too hard for those who were not prepared for it. To be received into the order was evidently the culmination rather than the beginning of a spiritual life. Each member lived in a little hut, divided into two rooms, in one of which he lived, while the other served as a sanctuary "in which the mysteries of the holy life are performed by each in solitude". They ate neither food nor drink till sunset, when they partook of plain bread with salt or hyssop. They had no other

food than this at any time. For six days they remained solitary within their houses spending the whole time between their morning and evening prayer in the practice of their philosophy, that is, in silent meditation on the hidden meaning of the Scriptures, or in the composition of "lyric songs and hymns to God." On the seventh day they met together, and listened in silence to an address from "the oldest and most experienced in their doctrines". On every forty-ninth day they met with special solemnity as a preliminary to the great festival of the 50th day. After raising their eyes and hands to heaven, they reclined in the order of their election to the brotherhood, the men on the right, the women on the left, and partook of a solemn meal of bread and water served to them by the most recent members. Afterwards they sang an antiphon and danced a choric dance, based on the song of Miriam, commemorating the deliverance of Israel from Egypt by the passing of the Red Sea. Philo tells us elsewhere that this deliverance is symbolic of the liberation of the Soul from the bondage of worldly cares.

These are most of the facts concerning the Therapeutae recorded by Philo. He asserts that they are "part of a movement that is known outside Egypt"; and, apart from the fact that his own authority is of the best, it is intrinsically probable that a movement of this kind should have been widespread. The consolida-

tion of the Roman Empire, the complete establishment of the *pax Romana*, had made withdrawal from the shelter of great cities practically possible; while the astonishing speed with which Christianity permeated the Roman world shows that the moment was propitious for a new florescence of spiritual religion. There is a good deal of evidence to show that an enlightened Judaism had already gained many adherents in the pagan aristocracy. One must be wary of deducing too much from Philo's treatise. The connection between the Therapeutae and Pythagoreanism is evident; and possibly the Pythagorean influence is in itself enough to account for the markedly non-Jewish elements in the observances and doctrines of the Therapeutae. But Robertson-Smith, the great Biblical scholar, was convinced that there were signs of Buddhistic influence; and this is probable enough, seeing that Philo speaks elsewhere familiarly of the Indian "gymnosophoi" and gives the impression that he knew them more directly than by mere report. In any case, whether we hold the theory of direct influence or not, the resemblances between Pythagoreanism and Buddhism are striking and profound.

The significance of the Therapeutae is that, like the Essenes, they

represent a singularly lofty spiritual religion, much purer and more genuinely universal than primitive Christianity. Both alike reveal a freedom from fanaticism, and above all from that utterly unspiritual pre-occupation with a future life of rewards and punishments which bulks so large in early Christianity. Madame Blavatsky was eminently justified in stressing the importance of these orders in the history of true "theosophy"; for they show how near the Western world was at the time of the birth of Jesus to a religious synthesis, and how narrowly the great opportunity was missed. Beside the Pythagorean Judaism of Philo and the Essenes and the Therapeutae, the religion of Jesus himself shines with undiminished glory; but the religion of the early Christian Church makes a poor showing beside it. It marked not an advance, but a spiritual retrogression. For a time, indeed, the influence of the humane tradition seems to have persisted in Alexandrian Christianity. Clement of Alexandria, who owed much to Philo, was one of the most truly spiritual of the early Fathers. But the degradation was rapid. Alexandria became the chief home of Christian fanaticism: the cock-pit where Athanasians fought with Arians and Hypatia was murdered by a pious mob.

JOHN MIDDLETON MURRY

After nineteen centuries of enforced eliminations from the canonical books of every sentence which might put the investigator on the true path, it has become very difficult to show, to the satisfaction of exact science, that the "Pagan" worshippers of Adonis, their neighbours, the Nazarenes, and the Pythagorean Essenes, the healing Therapeutes (Philo: "De Vita. Contemp."), the Ebionites, and other sects, were all, with very slight differences, followers of the ancient theurgic Mysteries. And yet by analogy and a close study of the *hidden* sense of their rites and customs, we can trace their kinship.

It was given to a contemporary of Jesus to become the means of pointing out to posterity, by his interpretation of the oldest literature of Israel, how deeply the kabalistic philosophy agreed in its esoterism with that of the profoundest Greek thinkers. This contemporary, an ardent disciple of Plato and Aristotle, was Philo Judæus. While explaining the Mosaic books according to a purely kabalistic method, he is the famous Hebrew writer whom Kingsley calls the Father of New Platonism.

It is evident that Philo's Therapeutes are a branch of the Essenes. Their name indicates it—*Essaioi*, *Asaya*, physician. Hence, the contradictions, forgeries, and other desperate expedients to reconcile the prophecies of the Jewish canon with the Galilean nativity and godship.

Luke, who was a physician, is designated in the Syriac texts as *Asaia*, the Essaian or Essene. Josephus and Philo Judæus have sufficiently described this sect to leave no doubt in our mind that the Nazarene Reformer, after having received his education in their dwellings in the desert, and been duly initiated in the Mysteries, preferred the free and independent life of a wandering *Nazaria*, and so separated or *inazarenized* himself from them, thus becoming a travelling Therapeute a Nazaria, a healer. Every Therapeute, before quitting his community, had to do the same. Both Jesus and St. John the Baptist preached the end of the Age;—the real meaning of the division into *ages* is esoteric and Buddhistic. So little did the uninitiated Christians understand it that they accepted the words of Jesus *literally* and firmly believed that he meant the end of the world—which proves their knowledge of the secret computation of the priests and kabalists, who with the chiefs of the Essene communities alone had the secret of the duration of the cycles. The latter were kabalists and theurgists.—H. P. Blavatsky's *Isis Unveiled*, II, 143-144.

THERAPEUTÆ (Gr.) or Therapeutes. A school of Esotericists, which was an inner group within Alexandrian Judaism and not, as generally believed, a "sect". They were "healers" in the sense that some "Christian" and "Mental" Scientists, members of the T.S., are healers, while they are at the same time good Theosophists and students of the esoteric sciences. Philo Judæus calls them "servants of god". As justly shown in *A Dictionary of . . . Literature, Sects, and Doctrines* (Vol. IV., art. "Philo Judæus") in mentioning the Therapeutes—"There appears no reason to think of a special 'sect,' but rather of an esoteric circle of *illuminati*, of 'wise men' . . . They were contemplative Hellenistic Jews."

H. P. BLAVATSKY. *Theosophical Glossary*.

RENAISSANCE IN ART SPIRITUAL AND SYMBOLIC

[M. Jean Buhot is the well-known Editor of *Revue des Arts Asiatiques* and an acknowledged authority on the subject. There are numerous thoughts in this vigorous article to which the attention of Indians interested in the revival of Art in their ancient home must be drawn. All lovers of art culture must look out for a remarkable pronouncement from him in a subsequent issue on "Eastern Art and the Occident".—EDS.]

Femme je suis povrette et ancienne
Qui rien ne scay, oncque lettre ne lus.
Au moustier voy dont suis paroissienne
Paradis paint où sont harpes et lus,
Et ung enfer où dampnez sont boullus,
L'ung me fait paour, l'autre joie et liesse.

FRANCOIS VILLON (ob. 1463)

From the ballad he wrote at the request of his mother as a prayer to OUR LADY.

If we consider broadly the evolution of art from prehistoric times down to the Renaissance, we generally find at the back of it some compelling occasion, some inspiring outlook which seems to direct the creation of the artist and bring it into harmony with the highest human activities of the period. It may be magic as in the stone age (and also in much later ages); a religious cult together with the care of the dead, as among the Egyptians or the ancient Chinese; the power of the monarch as in Assyria; the glory of the city as in Greece; or the background may be a purely religious one (symbolism perhaps in the earliest stage, edification in the next, worship in the last—such, at least, was the development of Buddhist and of Christian art). And these traditions are often carried on for a century or two after the impetus has died out. Now many thinkers are con-

cerned to find that in our present age art seems to possess no such source of inspiration; it is, so to speak, cut adrift, it is no longer the expression of any collective spirit, but the seemingly haphazard and often uncalled-for manifestation of an individual.

No one can deny that humanity as a whole is now rushing headlong into the pit of materialism at such a rate that the bottom must soon be reached. Some seem to think a great upheaval must follow thereupon—our civilization perhaps be completely destroyed; others believe a new equilibrium will then prevail, and mankind live on happily ever after; whilst a third opinion, for which the ground has been prepared by the gradual spread of Eastern conceptions, holds that according to a general law, a movement in the opposite direction *i.e.*, towards spirituality, must set in at no very remote date, perhaps even in our lifetime.

Many people in every country would be the forerunners of this new ideal, even while the ebb of materialism is still running strong. To confine ourselves to artistic questions, it may be of interest to examine briefly what the prospects are of a renaissance of spiritual and symbolic art.

The subject is an intricate one, because, as a matter of fact, art was never one and single, even in ancient times. Professor Strzygowski has repeatedly pointed out the interaction of popular art on the one hand and the art of the mighty lords of the earth (*Machtkunst*) on the other. As examples of the latter, the reader will at once call to mind the reliefs of Assyrian kings, or the palaces, pictures, statues, operas, etc. of Louis Quatorze. And what we now call "Art" for short is really *la monnaie*, the "small change" for this kingly art alone. From the aristocracy it was handed down to the *bourgeoisie*, and it is now the privilege of a cultured minority.

In the meanwhile what has become of popular art? It has been completely transformed by scientific and mechanical invention; practically annihilated as far as "arts and crafts" are concerned, and utterly upset and transposed in its major aspects: painting, sculpture, music, the stage, etc. When they want their portrait taken, the people go to the photographers instead of calling into their homes the itinerant painter, who could also execute signboards and votive pictures. Churches no

longer provide for them the emotions of colour and form. Shop-fronts, posters, cheap illustrated papers, postcards, etc., now satisfy the craving for superfluous beauty (but though enjoyed by the people, they are not the people's creation). Music-machines, gramophones, and, in some countries, the more hopeful broadcasts represent music. The detestable "movies"—also called in slang "pictures"—a sign of the times—stand both for the dramatic and the pictorial arts. Popular art is perhaps not dead—how could it die?—but we cannot recognize it in this new *avatāra*, where it shows as yet to no great advantage. Masses are swayed by the snapshots and articles of ignorant journalists, or by the production of cinema authors and cinema actors who do not seem to feel the want of knowledge, culture, and ideals before they start to cater for the millions. Vulgarity reigns supreme. Whether popular art, such as it is, can, or is likely to, undergo a change towards spirituality, is a question we will not discuss to-day. We must return to its twin-brother, which alone is meant when people say they are "fond of art"—it is after all the art of an *élite* (the *élite* of culture, of course, not of wealth).

Individualism, which is so striking a feature in modern Western art, is evidently a consequence of certain historical events; the Protestant Reform for one, the French—or rather universal—Revolution for another. In France and elsewhere the State makes a pretence

of patronizing the arts, as the kings were wont to do; as a lamentable result of this *mésalliance*, most countries are burdened with an official and academic art, a stillborn, cumbersome, mischievous institution. Against a dozen mural paintings by Puvis de Chavannes, which are the pride of our public buildings of the late nineteenth century, and a credit to the public authorities who commissioned them (not without reluctance it is said), how many silly, inexpressive statues block our streets, how many thousands of bad pictures encumber our universities, town-halls, and provincial museums, the better to distort and corrupt the taste of the people! They are bad technically, they are bad intellectually, because the essence of art is misunderstood, and we must not be surprised if foreigners with purer traditions, and especially Orientals, consider them bad morally. The artists were dull and often low-minded men who thought they could make their career with academic honours and Government commissions.

We must say this official art is now on the wane. Even in South America there is no longer any market for these senseless, but sensuous, nudes, or those emotional anecdotes. Both the artists and their patrons are impecunious; only small pictures are painted and get bought, even by the State. Artists are allowed to work more spontaneously; they can paint a landscape, a corner of their room, a bunch of flowers, anything in

fact which has aroused their artistic emotion, and—what they could not have done fifty years ago—they can readily show and sell pictures which, after all, are mere sketches. Thus their art is more genuine and direct. This is an important development, for true artistic emotion is never impure or debased. The subject has nothing to do with it. A still-life or a nude may be imbued with a far loftier spirit than, say, a Ming Bodhisattva or an eighteenth century Madonna.

I will not deny that the general attitude of artists, as also of their public, is an epicurean and materialistic one. Religion has but little sway in the modern Occident; personally *I cannot wish for a revival of Christianity, considering the poor account the different Christian churches gave of themselves during the war*; I honestly believe they were abettors of the crime! Most yearly exhibitions hold a section of religious art, but I could scarcely name any outstanding production. *There is far more life, more spirit, even more spirituality, in the non-religious art of the present day.*

Certainly it does not aim at symbolism. If the artists of the present generation love to paint youth and sunshine and the joy of life, let not Puritans frown on them, for they have seen death at close quarters.

And now let us turn to symbolism.

In the early nineties of the last century, some merriment was caused in Paris when a writer named Peladan, whose theories

were but the quintessence and exaggeration of the ideas then prevalent in the "Symbolist" school, founded a society with a view to putting them into effect. I have before me the illustrated catalogue of his second "Salon de la Rose Croix" (1892), from the curious regulations of which we translate a few excerpts.

The following subjects are banned, even if perfectly executed :

- (1) historical paintings in the matter-of-fact illustrative style ;
- (2) patriotic and military pictures ;
- (3) representations of contemporary public or private life ;
- (4) portraits "except as an iconic honour" ;
- (5) rustic scenes ;
- (6) landscapes of any sort, "except *à la Poussin*" ;
- (7) seascapes and seafaring people ;
- (8) humorous subjects ;
- (9) Orientalism from the picturesque side ;
- (10) domestic animals, or animals connected with sports ;
- (11) flowers, fruit, and all the still-life properties which painters are insolent enough to place on show.

Received with favour, on the contrary, are the Catholic ideal and mysticism : legend myths, allegories, dreamland, the paraphrase of great poems, in short, lyricism of any sort ; nudes of a sublimated and stylized kind, *à la Primaticcio*, *à la Corregio* (!) ; or heads "of a noble expression, *à la Leonardo*, *à la Michelangelo*".

This programme contains, no doubt, many good features, though not happily formulated nor resting on a sound basis ; for it is clear that art cannot be regulated by precedents, and what is admirably expressive in one period becomes an empty shell if you attempt to repeat it in the next. Of the 63 painters who exhibited that year, not more than five or six are known to the present generation, and only one, perhaps, outside France (M. Aman-Jean). As a matter of fact, the prominent men of the Symbolist school

were never among the faddists ; they differ widely from each other, such as the very great poets Verlaine and Mallarmé, the painters Puvis de Chavannes, Odilon Redon, Maurice Denis (then a very young man) and others. Carrière, the painter, and Rodin, the sculptor, were also, though somewhat later, connected with the Symbolist movement, more perhaps by the activities of their literary entourage than by their own sympathies.

One of the purest and worthiest exponents of the Symbolist ideals was a little-known artist whom I had the privilege of knowing in my childhood ; a premature death cut short his difficult and noble career. Maurice Dumont's etchings, woodcuts, etc., expressing as they do a sensitive and refined personality, remain things of living beauty even to this day, while Ibsen's and Maeterlinck's dramas, which they sometimes illustrate, seem to belong to a remote generation. Phantom figures in flowing, simplified outlines are seen wandering, or rather floating through dream-landscapes, along the shores of a tranquil lake or round the suburbs of a grimy city. There is neither a line nor a tone but concurs in the expression of the idea. None of that extraneous botany or zoology to which Ruskin had subjected his disciples, the painters of the so-called Pre-Raphaelite school. The pleasing division of the surface, the happy distribution of a few flat tones, the delicate drawing ; such are the reasons of their artistic charm.

In some respects the same conception of art was to be advocated by the Cubists some fifteen years later, though they would have repudiated the Symbolist confusion of painting and literature. The following extracts from their famous manifesto of 1912 (Albert Gleizes et Jean Metzinger, *Du "Cubisme"*) illustrate this new attitude :

Let no one be misled by the seeming objectiveness with which many an imprudent artist seeks to adorn his paintings. Imagine a landscape; the width of the river, the thickness of the foliage, the height of the hills, the size and proportion of each object give us a security. But if we find them faithfully reproduced on canvas, we shall be none the wiser as to the artist's talent or genius We visit an exhibition in order to see the pictures and to enjoy them, not to display our geographical or anatomical science.

Then follows an interesting disquisition on Space and Light as conceived by the Cubists, and a eulogy of the painter's art.

Without any literary, allegorical or symbolical device, and by the sole inflections of lines and colours, a painter can show on the same picture a town in China and a French town, seas, beasts and trees, even peoples with their histories and yearnings, in short all things which, in their real existence, must remain separated. Distance and time, actual objects or pure conceptions, all things can be expressed in the painter's speech, just as well as in the language of poets, composers, or men of science . . .

The ultimate end of painting, we grant you, is to touch the multitude, but the painter should address it not in the language of the multitude but in his own language, in order to move, control and direct their hearts, not with a view to be comprehended. Religions and philosophies proceed thus. . . . The artist who keeps aloof from any concessions, *who cares not to be understood, and who has no story to tell*, will accumulate an interior force such as must illuminate all around him.

As has been said in a former article,* Cubism is no longer in its zenith; its formulas are vulgarized; they are the toys of the multitude. But its main ideas have exercised a deep influence over the painters of the present generation. Thus their art does aim at a certain purity of (æsthetic) feeling, which excludes philosophical or literary allusions on the one hand, but also the taint of the low passions on the other. Whether the pendulum may swing back towards a new symbolism, no one can say. It can hardly do so until a new spirituality of some sort inspires the world, and of this we have as yet no inkling. Many people in the West fancy that something of the kind might be brought about through an intellectual *rapprochement* with the Orient. This question, considered mainly in connection with art, we hope to discuss in our next paper.

JEAN BUHOT

RENASCENT INDIA

INDIAN WOMEN: THE OLD RÔLE IN A NEW WORLD

[Dr. N. B. Parulekar continues his study of the living problems of India. He has already evaluated "the educated who exploit and the illiterate who build"; he has shown the cross-roads India has reached compelling her to choose between what is secular and what is spiritual; he has traced the cause of communal riots to the underworld; last month he wrote on "India Where the West Meets East." Next month he will describe "Benares—Old and New".

In the following article Dr. Parulekar may seem one-sided—a knight who champions the fair, sees no weakness, no danger, in the position of the up-to-date women of India. While all must recognize the general truth of his statements, it yet remains for someone who has observed and reflected to tell our readers if among the Indian women politicians and reformers there is not any element of anarchy and materialism present. Are all Indian women true to the ideals of ancient Aryavarta? Do they all recognize and try to formulate those ideals, so as to live by their light? —EDS.]

Books giving the impression that in India women are regarded as mere chattels to be used in the service of men and as sacrifice to gods are popular in the West. What talk is this of women's rôle in society where men look upon women as mere possessions? This is the note, in particular, in the writings of most Christian Missionaries.

No social evil should be defended. But I wish to point out that in spite of child marriages (a recent enactment penalises these) and child widows, the majority of women in India are neither children nor widows. And all of them are human souls. So why hide their virtues? Why make propaganda to extinguish the light of their spiritual fervour? The impress of Indian womanhood is found everywhere in society. Talk casually to school boys, chat with business men, ask people in random groups,—one hears nothing but

praise for woman's contribution to Indian society. Gratitude is given.

When one thinks of a country immersed in illiteracy, parcelled into thousands of villages, devoid of any educational influence, the question arises: Who looks after the character and education of the young and the growing? In many of these villages people do not recall a criminal case in their lifetime; marital relations are on the whole smooth; harmony prevails in spite of poverty and mass ignorance; what share of it all is to be attributed to feminine tact and understanding? Women in the country act as juvenile courts, traditionally trained doctors, counsellors in family and neighbourly relations. Why do people assuming to interpret India to the West fail to mention all this? Why go on calumniating the fair name of Indian womanhood?

The present upheaval in India has done great service in exploding

many propaganda stories against Indian women. Articles have begun to appear about the swift footed Indian women moving in market places, directing political meetings, boycotting British goods, dictating traders what to sell and what not. The British shopkeepers here felt paralysed as the blow came swift and strong and from the least expected quarter. Their knowledge of Indian women was gained not from everyday contacts with facts but from mission literature and club talk. Their belief in the fixity of purdah was so strong that they used to set aside special "Zenana Days," exclusively for women, a practice of segregation not observed by Indian shopkeepers themselves. But when picketing organisations of women laid a complete blockade around British business, the same shopkeepers were seen restlessly pacing back and forth on the floor of their stores, anxiously looking out for customers and wondering how it all happened over night. Some of them had lived over twenty or thirty years in the country! I had many opportunities of watching closely how women worked during the stirring times. Their headquarters had to be shifted from place to place; their papers were frequently confiscated, offices were broken into, leaders jailed, and their movements prevented by police. Yet they were surprisingly effective. So much ruin of British business compelled the world to sit up and take notice of the Indian women.

Just as the present Indian revolu-

tion has attracted the world's attention to women, it has also created new problems in the country. As the social structure of centuries began disintegrating, the span of social contacts has widened. In the case of woman the change is specially great. So great that it is agitating people's minds: what is her attitude going to be towards men and the ancient culture of the country? The answer is given in two ways: The orthodox fundamentalist is dying if not dead; but his place is fast taken by a new opportunist whose religion is on a par with the patriotic professions of the money maker. His first care is to ensure profit not assure himself of principles, and to speculate in real estate rather than on religion. But with the assurance of coming settlement, his mind moves in the direction of reviving the old order. At the moment such men are giving women a sufficiently long rope in politics and in movements preliminary to political freedom. But after Swaraj is attained they would like to see women return to the house-keeping business. In their hearts they believe (though they dare not say so) that the only way to save the home is to speak of it as the glorious preserve of the women in which domain men are too incompetent to interfere! On the other hand there are the extreme socialists whose opinions vary from the philosophic collectivism of Plato to the materialistic communism of Marx; these are the raw product of the new age, ideas, and ambitions. According to them the

ideal state and factory are bound to make home and family superfluous. Their goal is to raze home and education, prince and priest, capitalist as well as bourgeois culture in order to make workers feel less inferior in status. Between these two types of thinkers, the orthodox and the modernist, wait the majority of the people, who wonder how woman is going to fare in future, and how she is going to behave.

The problem before Indian women is, in substance, the problem before Indian civilisation itself which, contrary to current notions, is shaped more by women than by men.

As I look around for a clue to the happiness in Indian homes, and the loving hospitality present everywhere in the country, lives of self-effacing women stand out before me. In most cases the country houses are but mud walls thatched with straw on top, and one is struck with the capacity of Indian women to preserve a kindly temper in the midst of general poverty. In villages as in cities what impresses one as almost their universal trait is the merging of their self in the service of those around; their personal affairs are managed without the least inconvenience to the family. The Indian household does not have the trim appearance of an American home; it is a medley of different ages, different temperaments, different tastes in food, clothes, and often it is composed of many distant as well as near relations. In addition, there is a

constant flow of guests, and often perfect strangers are taken in for temporary shelter. A guest may not be a close friend nor a family relation; more often he is an acquaintance of an acquaintance, a man with a note from a friend of a friend, stopping for a few days on business or sight-seeing. I have no doubt that India might have had more hotels than America and more tourist traffic than France, if all the flow of human beings had been turned on the streets to shift for themselves. In the midst of such life fewer headaches are reported from women than men, fewer irregularities and practically no personal preferences pertaining to food or rest. Women have their pains and pleasures, but all these pass generally unnoticed being subordinated to the welfare of the family as a whole. It is no wonder, therefore, that among all the aspects of human relations, the mother is the most exalted in India. For an Indian it is almost as impossible to go against his mother, as it is to go against his religion. From early childhood he observes the mother showing greater discretion, self-denial and spirit of service than the father. She is the first to give up a dividing point, the first to forgive and forget, the first to regain calmness. Her life is an education to her children in patience, sacrifice, and the capacity to accommodate even the most diverse and distant interests of others. As mother, home-maker, hostess, and sacrificing companion to men, woman is the heart of Indian civilization.

Indian women have played an important part in philosophy and religious literature, which are as much revered in India as banking and business in the West. But it is through sacrificial service and self-denial in everyday life that women have elevated society most. I believe women illustrate more fully than men the basic principle in the Hindu view of life that sacrifice is the foundation of this world. Consequently obligations are emphasised before interests, duties before rights, and respect is shown to those who renounce rather than to those who accumulate. Hidden in the intricacies of life operates the law of Karma or of Compensation, according to which those who give do receive in another sense. But since the fruits of Karma often transcend our ordinary concepts of time and space and ripen in inconceivable ways, the majority of people, having neither insight nor patience, seek satisfaction in terms of their unimaginative egotism which creates individualism, social friction and the multitude of sorrows in life. Persistently the Indian woman has stood against individualism of every kind and wherever necessary suffered in overcoming it. Through self-elimination and continued care for others she attains power and authority in the family and tries to fit each fresh generation for the task of mutual helpfulness.

If in the past Indian women have served as solvents against individualism, their rôle in recent times has been equally great.

After conquering the East the egoistic and self-possessed nineteenth century Europe elevated in the Orient a large-scale commercial and political individualism. John Stuart Mill was trying to subdue it at home and Carlyle condemned it as downright degradation. During the last few generations the struggle between the principle of sacrifice and self-assertion has grown keener. Within a short space of time the western nations cut deep into Hindu society, swept men off their feet, and forced women to fight alone and even against men. Elated with a sense of fresh power the Indian in Civil Service, the newly raised Government officer, the so-called social reformer and the English educated in general—the first offspring of West in the East—brought on the womanhood of India more tears and unheard sobs than all the sutes put together. They wanted to be Sahibs; a good many organised club life in imitation of British bachelors, took to drinking alcohol and eating meat just to spite religious susceptibilities of older generations, and adopted all sorts of reforms in clothes, mannerisms and superficial tastes. If the cow was sacred to woman, to man it was so much beef; woman's religious worship, her devotional performances, her ways of charity and social service were at variance with the ideas of the newly educated, who regarded them as medievalism, superstition and perpetuating ignorance in the family. His ideal was sanitation, hers—saintliness; he

believed in happiness through the conquest of dirt without while she prayed for contentment within; one challenged god when the other fell prostrate before It. It was a conflict between alien ideas and a truly indigenous way of life.

Where would society be to-day had women given in and followed the lead of men? Supposing they had decided to wear gowns in place of saris, deserted temples to form clubs. The West which had enamoured the younger generation of the East was not the truly representative humanitarian West, rebellious against every kind of injustice, but a type of life which sailors, soldiers, unscrupulous salesmen, highbrow officials, and upstart adventurers had brought to the shores of India. Had the Indian woman then decided to drift with the new tide, the task of reconstruction would have been doubly difficult to-day. The path of women was the more difficult, for it lay between orthodox egoists armed with the weight of custom, and the extreme individualist who wanted to knock everything old on the head; the choice seemed to lie between slavery and self-abandonment. But by suffering and silent service Indian woman helped to stabilise Indian society, save its qualities of other-worldliness and instil faith in succeeding generations about the values of their own civilization.

It is probably the most redeeming feature of contemporary Indian society that when a new crisis has arisen and the nation is in need of the maximum spiritual re-

sources, the women of India have chosen to walk farther from traditional limits and gone into politics, industrial problems, race and social relations. *Political liberty is only a beginning of the larger problem confronting India.* It releases fresh energies and desire for power in men, and encourages a new kind of individualism more indigenous and more virulent than what the West had brought at the beginning of the nineteenth century and which women had to face and fight alone. Old bonds are breaking and newer social ideals and controls must be raised to restrain self-seeking elements from trying to profit by social weaknesses.

It is therefore no accident that women should support non-violence as the basis of reorganisation in India. *This country needs, and will need, it more in future.* The extent of armaments can be computed with mathematical exactitude; but the explosives here are covered under issues of religion, caste interests, colour prejudice, mistaken ideas of superiority. These are imperceptible and hidden. In reorganising society men are likely to be harsh against men, range caste against caste, sect against sect, and fight for personal vanity instead of reasonable settlement. If India is not to repeat the mass violence of other nations and the massacres of its own history, it is necessary that the forces of non-violence must be focused, and I see no other single agency to do it than the peace-loving women of India. Already

they have been instrumental in infusing the spirit of non-violence into the political movement. I have seen how in their presence hotheaded young men feel restrained. Women undertook to picket places where it was easy to provoke men and make them fight. "What impelled you in this movement?" was my question to many of them and the answer was, "The call of the country and of Gandhi's non-violence, which came to us as a call from home."

Still another field is ahead of Indian women: In spite of Gandhi's insistence on the spinning wheel, machines are multiplying and the country is being rapidly transformed into an up-to-date mechanised nation. Before the incoming civilization brackets men in mutually exclusive economic and political groupings, it is necessary that some agency must be set to work in breaking up new-formed barriers and provide continuously fresh points of view, fresh attitudes, and fresh motives. The craving of men and women in more industrialised parts of the world to seek satisfaction in week-ends rather than in week-days, to hunger for the odd and abnormal, to feel thrilled with tabloid and "true story" magazines, to keep in imaginative intimacy with the underworld rather than with the inner world, is an outstanding weakness in the West. It promotes mutually abstracted behaviour among men so that in times of crisis faith shrinks, fears are enlarged and greed deflects men's judgment of one another. I

do not feel that the world is going to be a satisfactory place even when adequate material comforts are provided for all. It needs constantly a place more intimate than factories, sports clubs, professional conferences, trade union meetings, etc., where men may have the opportunity to deal with one another intimately, charitably, and with domestic affection. Home is a laboratory where people learn to live in mutual confidence, and in security seasoned with love. *Far from abolishing homes, India will need them the more*, the more she progresses along industrial lines. It is a very difficult problem and very urgent in our times to translate in social conduct such judgment, mutual understanding, give and take, or rather give without take if necessary, as prevail in a happy family. The spiritual qualities which the Indian woman has developed in homes are needed by society at large. Hampered with caste limitations and do-not-do-this taboos she has had few opportunities to try out her "home-made" methods on society on any large scale. Now that she is free and her activity is widening beyond the traditional limits, the task ahead of her is to build a passage between home and society, so that the virtues of the one may be passed on to the other and society may rise to the consciousness of one family. The sacrifices of Indian womanhood may then help to build a civilization large enough to house a happy India in the midst of a peace-loving world.

N. B. PARULEKAR

JABIR

THE SHAIKH WHO INTRODUCED EUROPE TO ALCHEMY

[Dr. E. J. Holmyard, M.A., M. Sc., D. Litt., is one of the best and greatest authorities on Alchemy. He has written and edited numerous volumes and is much interested in the study of Islamic Chemistry.]

Below we print a life sketch of one who forged a link between the learning of East and West in an age when scholarship in science was very rare. In a subsequent issue will be published similar sketches by the same authority on Helvetius and Flamel.—EDS.]

If we take as our standard of greatness the fame which they enjoyed among their brethren in the Art, few alchemists can compare with the Arab shaikh, Jabir ibn Hayyan. Not only was he universally acclaimed as the supreme Master by his fellow-countrymen and co-religionists of Islam, but European scholars of the highest rank, such as Gerard of Cremona, translated his works into Latin; with the result that Geber, the Westernized form of Jabir, pervades medieval Latin alchemy to a degree that finds no parallel.

Until quite recently, very little was definitely known of Jabir's life and accomplishments, and a tendency had arisen to regard him as one of those legendary figures in which alchemical literature is so rich. Within the last few years, however, investigation of Arabic sources has revealed him as a perfectly authentic historical character, and has helped to explain the admiration and reverence expressed for him by all later alchemists.

According to the most probable interpretation of the facts at our

disposal, Jabir's father, Hayyan, was an Arab druggist in the town of Kufa (Iraq) towards the end of the seventh century A. D. At the end of the second decade of the succeeding century he was sent to Persia on a political mission on behalf of the Abbasid family, who were at that time conspiring to overthrow the Umayyad dynasty. It was while he was at Tus (near the modern Meshed), then the capital of Khusasan, that his son Jabir was born, probably in the year A. D. 721 or 722. Hayyan was shortly afterwards arrested by Umayyad agents, and was subsequently executed.

The infant Jabir was sent to Arabia, possibly to his kinsmen of the celebrated South Arabian tribe Azd, to be cared for till he was old enough to fend for himself. As a boy, he studied the Qur'an, the Traditions and other subjects under a scholar named Harbial-Himyari; judging by his achievements in after life he must have been an apt pupil, with an insatiable appetite for all kinds of learning. While still in Arabia, he seems to have won the

friendship of the Sixth Shi'ite Imam, Ja'far al-Sadiq, probably at Medina. This friendship was destined to have important consequences, for it was doubtless the cause of Jabir's interest in mysticism and occultism and of his ultimate preferment to the Court in later years.

Meanwhile, the Abbasid propaganda had prospered, and in 749 the Caliphate was wrested from the house of Umayya. When conditions became more settled again, Jabir migrated to Baghdad, the Abbasid capital; and after the accession of Harun al-Rashid we find him on terms of some intimacy with the Caliph's powerful ministers, the Barmecides, for whom, indeed, he sometimes acted as household physician. His association with this remarkable family lasted for many years, and was only brought to an end in 803, when Harun al-Rashid extirpated them. From what we know of the Barmecides, we can safely conclude that Jabir must have been highly esteemed by his contemporaries, for his patrons were notoriously shrewd judges of men.

Recent researches have, indeed, decisively shown that Jabir was one of the most accomplished men of his time. The greatest of early chemists, he was also an able pharmacist and physician, a keen student of Greek philosophy (which he was probably able to read in the original), a mathematician and astronomer (he wrote a Commentary on Euclid and a Book of Astronomical Tables), a logician—and a mili-

tary strategist! His book on poisons, described a short time ago by Prof. Ruska, of Berlin, shows "complete independence of form and choice of subject matter," and in its wealth of accurate detail arouses admiration for its gifted and versatile author.

In addition to his other activities, Jabir found time to interest himself in theological subjects, more particularly the newly-founded system of Sufi-ism. This leaning towards mysticism, so frequently to be observed among the alchemists, was especially marked in the latter stages of Islamic alchemy; Jabir himself though he was evidently well acquainted with esoteric doctrine—chiefly in its Persian dress—was also a practised chemist, proficient in laboratory technique. It is, indeed, not the least arresting fact about this Muslim genius, that he realized the vital importance of experiment in the study of natural phenomena and himself made many notable discoveries.

It is to Jabir, too, that we owe a theory of the constitution of metals, a theory which was developed from the Aristotelian theory of "exhalations" and which later became modified into the celebrated phlogiston theory of Beccher and Stahl. He describes also, and attempts to explain, the principal operations of chemistry, such as calcination, reduction, solution and crystallization, while the technical applications of chemistry were not forgotten.

What were the sources of Jabir's learning? Such a question can

be more easily asked than answered, but we may reasonably assume that much of that amazing lore came from his native province of Khurasan, then a storehouse of accumulated Greek and oriental knowledge. The Syrian legacy from Greece was possibly beyond his reach, but in the *Book of Seventy* he refers to the Indian cipher or zero as though it were quite well known, and there are various other indications that he was in touch with the wisdom of India and the Far East.

Jabir was an extremely industrious writer, and there are nearly a hundred of his works still in existence. Up to the present, very few of them have been studied, so that it is not yet possible to form an accurate estimate of the place

which their author must occupy in the history of intellectual development. Sufficient is known about him, however, to afford ample justification of Ruska's contention that "all fields of the history of Arabic science will have to be fundamentally re-learned, in order that the facts revealed in Jabir's writings may be included in any future history of the Sassanian kingdom and of the development of Oriental Hellenism". There is, indeed, every reason to believe that modern Western natural science derives immediately from the mystico-scientific system of Islam rather than from Greek wisdom, and chemistry in particular owes its effective origin to the genius of Jabir ibn Hayyan.

E. J. HOLMYARD

Civilization is an inheritance, a patrimony that passes from race to race along the ascending and descending paths of cycles. During the minority of a sub-race, it is preserved for it by its predecessor, which disappears, dies out generally, when the former "comes to age". At first, most of them squander and mismanage their property, or leave it untouched in the ancestral coffers. They reject contemptuously the advices of their elders and prefer, boy-like, playing in the streets to studying and making the most of the untouched wealth stored up for them in the records of the Past. Thus during your transition period—the middle ages—Europe rejected the testimony of Antiquity, calling such sages as Herodotus and other learned Greeks—the Father of Lies, until she knew better and changed the appellation into that of "Father of History". Instead of neglecting, you now accumulate and add to your wealth. As every other race you had your ups and downs, your periods of honour and dishonour, your dark midnight and—you are now approaching your brilliant noon. The youngest of the fifth race family you were for long ages the unloved and the uncared for, the Cendrillon in your home. And now, when so many of your sisters have died; and others still are dying, while the few of the old survivors, now in their second infancy, wait but for their Messiah—the sixth race—to resurrect to a new life and start anew with the coming stronger along the path of a new cycle—now that the Western Cendrillon has suddenly developed into a proud wealthy Princess, the *beauty* we all see and admire—how does she act? Less kind hearted than the Princess in the tale, instead of offering to her elder and less favoured sister, the oldest now, in fact since she is nearly "a million years old" and the *only* one who has never treated her unkindly, though she may have ignored her,—instead of offering her, I say, the "Kiss of peace" she applies to her the *lex talionis* with a vengeance that does not enhance her natural beauty. This, my good friend, and brother, is not a far stretched allegory but—*history*.

—MAHATMA K. H.

EDUCATING THE WHOLE CHILD

[Dr. Hughes Mearns is the head of the Department of Creative Education in New York University. His two books *Creative Youth* and *Creative Power* are famous. He has already contributed substantially towards the making of the history of educational reform.

Though rapid strides have been made in this direction, wrong philosophical and psychological views are leading many educational reformers astray. Experimenting with young human beings is worse than vivisection; though the cruelty is absent, the moral irresponsibility is greater. If it is true that the medical profession are learning at the cost of the health, even the lives, of their patients, it is also a fact, albeit a ghastly one, that lack of real knowledge of the human constitution, of psyche and nous, of soul and spirit, on the part of educationalists, proves fatal for battalions of boys and girls. We draw our readers' attention to her *Key to Theosophy* (Indian Ed. pp. 220-226, American Ed. pp. 263-271) in which H. P. Blavatsky wrote frankly because she felt strongly on the subject of the education of the young in her day, and Theosophists will rejoice to see some at least of the ideas put forward by her have been practically worked upon by reformers of the type of Mr. Mearns.—EDS.]

About twenty years ago I gathered with a small group of parents to discuss the question of the education of our children. Most of us had youngsters approaching school age. The public school did not satisfy us at all, then a highly mechanized rote-mill backed up by a discipline outwardly whitened but inwardly immoral, for it encouraged all the vices of deception and concealment. The private schools were either avowed cramming places for prep-school and college examinations or they were institutions for turning nice little children of the rich into a comically out-of-date little lady and little gentleman.

We would have neither of these for our children, for we had ideals of our own of what should constitute the healthy school environment of growing youngsters. So we took over an old house in the country, gathered together a small

staff of teachers who felt, or said they felt, the same way about young life as we did, and let loose our offspring in a school of our very own. That was the beginning of the Shady Hill School in Philadelphia.

Dewey's important little book *School and Society* was the main basis of our faith. We knew, of course, the writings of President Eliot and Colonel Parker; some of us were familiar with the long struggle for a commonsense education of youth as depicted by educational leaders for a century or more; and one of the parents, Mrs. Charles Frazier, had visited Bedales and other experimental ventures in Europe as a preparation for organizing the kind of school we desired for our children. We were aware, too, that the public schools had been making commendable strides toward the ideals of Dewey, Eliot and their group, but we could not wait for

the advance of those great but necessarily slow-moving institutions.

Other parents, we soon discovered, had had similar notions. Here and there all over the country a new kind of school was being started by mothers and fathers who could not wait. Within the past score of years, indeed, parents have quietly organized such schools at a cost to them, in initial equipment alone, of over ten million dollars. These are not schools of the rich, remember, but rather schools of the intelligent, to whom the tuition fees mean often a distinct sacrifice.

The Progressive Education Association, with offices at 10 Jackson Place, Washington, D. C., has become the clearing house for this liberal wing of education; in publication, conference, and in national and international conventions, it binds together those teachers, parents and leaders of educational thinking who believe that youth is worthy of a better education than that commonly offered. Its "Directory of Privately Supported Schools Applying the Principles of Progressive Education" now lists nearly two hundred schools in twenty-five states. The actual number, of course, is much greater than this; and it is growing rapidly larger.

Through this loose central organization it has been possible for these varied progressive ventures to set up the goals toward which the new education is tending. It is safe to say that no school has attained them all, nor are they

put forth as the specific aim of any one group or organization. Rather they are a general summing up of such characteristics as find expression in some part throughout all forward looking education. Here are some of these goals:

First, of course, is health. Then follows "opportunity for initiative and self-expression, the free use of which will release the creative energies of the child". Interest, they claim, should be the motive of all work and should be developed through daily contact with the world and its activities; and always there should be a steady consciousness, not of failure, but of successful achievement.

At the start, one sees, there is an attitude toward child education in direct contrast with the traditional view which considers education as something out of books, difficult rather than interesting, something "learned" rather than something created out of life-experiences.

The international organization of those who believe in the paramount importance of developing the innate powers of childhood are banded together in The New Education Fellowship with central offices at 11 Tavistock Square, London. Their magazine, in English *The New Era*, is published simultaneously in a half dozen European languages. They also emphasize that "all education should give fresh rein to the innate interests of the child" and that the school curriculum should fur-

nish a continuous outlet for those interests "to the end that these our children may grow to be men and women conscious of their own dignity as human beings and recognizing that dignity in everyone else".

The main interest has shifted from the memorization of "information" to the child himself. The new schools are "child-centered," to use Dr. Harold Rugg's fine word. One should read, by the way, his exciting story of the new movement, *The Child-Centered School*. The primary question is: What is important to the spiritual and physical growth of this child?—not, What must this child learn? "Subjects," therefore, almost disappear, or combine with other subjects; "lessons" and "recitations" have almost no place, or are so lost in larger goals as not to be recognized as such. Gone is the old "drive" which made the pedagogue and the schoolma'am a person to be dreaded and avoided. Vanished, too, are the rigidity of posture and that equally unhealthy and most unnatural silence. Fear as a motive force has disappeared along with that fierce and selfish competition for "marks" which gave all the glory to copiers with merely facile memories.

The outcomes, nevertheless, have brought into the schoolroom more "information" than the traditional school had ever been able to furnish even to its so-called "bright" pupils. It is not, to be sure, so unprofitable to child life—or to any life!—as a memoriza-

tion of apothecaries' weight, the surveyor's table, the definition of metonymy and synecdoche, the exact order in authorship of Shakespeare's plays (which nobody really knows, by the way) or the precise reason, say, why personal pronouns are called personal (which nobody but a certain type of grammar teacher ever can remember for a week at a time).

The new "information," dug with almost feverish interest by the children themselves out of daily experiences which the school is wise enough to furnish, is drawn from most erudite sources, from astronomy, anthropology, sociology, history, physics, geology, aeronautics, and it is always compellingly alive. This is genuine learning, I often think, as I watch third grade children, for example, search magazines, books, museums, catalogues, government bulletins; as they write letters all over the world to places that are likely to satisfy their hunger for knowledge; as they ply their family and their grown-up friends in the search of ever fascinating truth.

As a parent interested in having his child "learn something," as the phrase is, one need have no fears about the new education. Enough time has elapsed to prove the success of the education which treats the child as an individual, which removes fear from the schoolroom, which abolishes the selfish competition of child against child, which substitutes live learning for dead "information," which every hour of the day uses the enormous energies of youth—an

education, which, in short, believes that youth is naturally worthy, decent, and able, rather than indolent, bad, and inept.

These newer educated children, brought up to believe in their own illimitable powers, have gone on to college and out into the world. Wherever they go they are natural leaders. In college they surpass their coerced brethren and sisters, winning high scholastic distinctions and, perhaps more significant, receiving coveted honours in the gift of their own mates. Even when they go from a progressive elementary school to a traditional high school, we have the proof that they rise slowly but surely to places of distinction; their practised resourcefulness marks them as inevitable leaders.

An illustration from a second grade class will show what happens when coercion is replaced by wisely guided freedom. In a school where modern procedures are used most intelligently a classroom theatre was made the centre of a year's work. Through a wise manipulation of the natural interests of little children in make-believe, these youngsters made surprising headway in academic accomplishment. In addition to important outcomes in character, personality, and in the discovery of individual gifts, these children, measured by the Stanford Achievement Tests, showed results in

arithmetic, reading and spelling which amounted at the end of six months to an average growth of eleven months! The lowest growth record was five months, and the highest was twenty-one months! And there was not a single old-style "lesson" during the whole period. And, more important, during all that time there were no mentally depressed children bewildered by the impossibility of keeping up with the exactions of fact-driving adults.

This is a brief picture of a world-movement to free the child from a traditional slavery to memorization and self-suppression. The whole nature of the child is being educated and not his mind alone; and as a result his mind has leaped to achievements of surpassing beauty and power.

In my two books *Creative Youth* and *Creative Power* I have tried to tell the story in more detail and with the exhibition of the convincing results; but it is a longer story and of greater importance to civilization than a mere two volumes could contain. To teach youth to know is one thing, and a good thing; but to give him intelligent guidance in the cultivation of taste, judgment, self-reliance, resourcefulness, tolerance, vision, individual power, that were, if practised generally, to make a new and beneficent race among the human kind.

HUGHES MEARNS

THE OCCULT IN THE HISTORY OF MEDICINE

[C. J. S. Thompson, M. B. E., Ph. D., has an assured reputation as historian in the fields of magic, astrology and pharmacy, his researches now having been continued over a period of thirty years. He is the author of books with such fascinating titles as *Mystery and Romance of Alchemy and Pharmacy*, *Mystery and Lure of Perfume*, *Mysteries and Secrets of Magic*, and *Mystery and Art of the Apothecary*. His *Mystery and Romance of Astrology* has been widely and favourably reviewed by the English critics. Formerly the Curator of the Historical Medical Museum, London, from the date of its foundation in 1913, he is now Honorary Curator of the Historical Section of the Museum of the Royal College of Surgeons of England.]

In more than one of its branches modern science is nearing the invisible and the super-normal. The cure of bodily diseases, and especially of disorders of the nervous system, is compelling the modern medical man to admit that there may be something in some of the magical practices of his old-world co-professionals. Some bold enthusiasts have already begun to dabble in astrology, magnetism, etc., to bring relief to their patients. We know of several American Psychoanalysts who seem convinced that the "complexes of our science are the obsessing devils of the Vedic science". The whole subject is full of grave dangers and Theosophy recommends a very careful theoretical study of Occult Sciences *before* the undertaking of any practice—especially upon the sick bodies and brains of others.

Dr. Thompson deals with exorcism and astrology. We append some thought-provoking statements culled from reliable sources to which we draw the attention of all our readers, and especially of those medical practitioners who are eager "to perform magic".—EDS.]

There is evidence that the occult has played a prominent part in the history of medicine from the earliest times of which we have record. Even in the prehistoric period, primitive man instinctively recognised that there was some unseen power which it was necessary to invoke for the healing of bodily ills. As time went on, the aid of the deities was sought, and we find magic, religion and philosophy spread over the whole ancient world. Some insight into the earliest ideas of the origin of disease is given by the records of the Babylonians that date from about 2500 years before the Christian era.

The general belief among an-

cient peoples appears to have been that sickness was caused by the entrance of some evil spirit or demon into man's body, or by some agent not human. To rid him of the intruder, resort was made to incantations or the invocation of the unseen power whose influence was greater than the evil one's. This idea was held practically by all the civilised communities; in Babylonia, Egypt and India and even in the New World, we find the same belief as to the cause of disease.

In Babylonia and Assyria, the priest-magician was called in to exorcise the evil spirits and counteract their malign influence by prayers, spells and incantations,

with the aid of various substances which had a ceremonial importance. Water was sometimes sprinkled over the head of the sick person at the conclusion of an incantation, with the double object of cleansing the patient from the spell and the presence of their deity Ea, whose emanation was believed to remain always in water.

An instance of this treatment is recorded on an Assyrian clay tablet which dates from about 2500 B. C.

I am the sorcerer priest of (Ea)
I am the magician of Eridu
When I sprinkle the water of Ea on the sick
man,
When I subdue the sick man.

Among the ancient races of India the same ideas of the causation of disease prevailed, and the evil influence was ejected from the body by rites of exorcism. In the Vedas are the earliest records known of the art of healing in the far East and some of the clinical descriptions given are remarkable. In the Atharva-veda there are hymns to be used as charms or amulets, prayers to plants and other substances to be used to restore the sick to health, as instanced in the following :

The fever that comes on every day,
third day, that intermits on every third
day, that comes continuously and that
comes in autumn, fever that is cold and
hot and that comes in summer, Destroy
him O plant !—

O,—relieve this man from the demons
and Grahās, who have held him by the
joints. O plant take him to the world of
the living.

In ancient Egypt, magic and
medicine were intimately connect-

ed, and incantations as well as
material remedies were employed
in the healing of disease. Accord-
ing to the Papyrus Ebers, the
most important record extant on
ancient Egyptian medicine, which
was written about 1550 B. C., the
incantations were composed by
the gods,—Thoth, in particular,
being regarded as the author of
those employed by the physicians
and magicians. "Incantations are
excellent for remedies and reme-
dies are good for incantations,"
was one of his precepts.

Incantations were used in con-
junction with drugs for internal
or external purposes, as instanced
in the following text to be repeated
when an emetic was to be taken.

O demon who art within the abdomen of —
Son of — O thou whose father is surnamed —
He who causes heads to fall, whose name is
death,
Whose name is the male of death,
Whose name is accursed to Eternity.

The North American Indians
ascribe sickness to the action of
ghosts, who act either on account
of a natural malevolence or be-
cause they have been offended by
some lapse on the part of the
victim. The "shaman" or
medicine-man is called in to
frighten them away by the exer-
cise of his magical arts.

Next to magic, astrology may
be said to have influenced medi-
cine in early times more than any
other of the occult sciences.

The Sumerians who dwelt on
the banks of the Euphrates were
probably the first to associate the
heavenly bodies with the destiny
of man. From the sun, moon
and planets, a mysterious in-
fluence was believed to emanate

which affected human beings in health and disease, for the stars were considered to be the abodes of the gods. The signs of the Zodiac also were thought to exercise a considerable influence over the various parts and internal organs of man's body; their study, therefore, was considered of the greatest importance to those who practised the art of healing.

In Babylonia, Egypt, India and Greece, medical astrology later assumed a definite position and began to form one of the chief methods of diagnosing disease. To the influence of the stars also was attributed the potency of the herbs and plants employed as remedies. The ancient Aryans studied astrology. To them the astral influence meant the "flowing forth" of an ethereal fluid from the planets to the earth. The Sun and the Moon were considered especially important to the welfare of mankind; from the influence of the Moon and Venus, all plants were supposed to come into existence and the minerals were attributed to the agencies of Mars and Saturn.

According to the Rig-veda, astrology is the "Eye of Brahma. Death is from the Moon. The Moon gives coldness and when man becomes abnormally cold he dies".

In the Alexandrian School of Medicine, astrological prognosis and diagnosis were recognised and practised. Diseases of the more important bodily organs were diagnosed according to the influence of the signs of the Zodiac ruling at the time, and remedies

were administered according to the position of the stars. Plants, herbs and mineral substances were also appropriated to the planets and so assigned for the cure of disease. Such remedies were only to be given at certain times when the planets and stars were in certain positions.

In Europe, the operation of bleeding was considered safe only when the stars were in favourable aspects and at certain times of the year. According to a sixteenth century work on medicine:

The end of the physician's employment is the cure of the patient, and that he may accomplish this desirable end with more certainty and facility, astrology is very necessary as the handmaid to attend his physical sciences.

First, for the knowledge of what part the disease is in and which causes it to come; the physician is to remember what parts of man's body are signified by the twelve houses and signs of heaven, by the planets, by the position of the planets which are the significators in any houses of the signs.

The first house signified the head, face, ears, eyes and mouth; and so on up to the twelfth.

In order to discover the disease from which the sick person was suffering, the physician had to note in what sign the Moon was when he first took to his bed, and by what planets the Moon was afflicted; then according to the rules under the planets he was able to name the disease. Thus for example, if the Moon was in Capricorn and afflicted by Saturn the chest and stomach would be affected, the lungs might be oppressed and he would have shortness of breath and cough.

Another method was to observe the signs of the twelve houses, and then to give judgment according to which of the twelve signs the Moon was in and by the infirmities afflicted. By astrological rules, the physician also claimed to be able to discover whether the sick person would recover from the disease or die, and if likely to live, how long it would be before he would recover. Signs of recovery were foretold if a benevolent planet were stronger in the ascendant than the afflicting one. The task of the physician in the sixteenth century, when first called to attend a sick person, was by no means an easy one.

The surgeon also was guided in his operations by astrological rules. Ptolemy, for instance, issued a warning to surgeons not to operate when the Moon was in the sign governing the affected part of the body. "Pierce not with iron," he writes, "that part of the body which may be governed by the sign actually occupied by the Moon."

Another matter of great importance in which the Moon had to be taken into account by the physician treating certain diseases was the determination of crises. A writer of the fifteenth century says:—

From ancient times Physicians have

found out the changes and terminations of diseases by the course of the Moon. Wherefore the seventh, fourteenth, twenty-th, twenty-first, twenty-eighth or twenty-ninth days of sicknesses are called critical days. Know then, that the crises, viz. upon a critical day, the Moon being well-aspected by good planets, it goes well with the sick; if to ill-planets, it goes ill.

Modern investigators regard the ancient tradition associating the Moon with lunacy, and the belief that its influence affected the insane, as a myth.

Astrology brought to its aid the use of charms, amulets and talismans. Many of the latter, engraved with the symbols of the planetary signs, were in general use down to the end of the sixteenth century as preventives of disease. Space will not permit us more than to mention the other branches of the occult sciences, such as divination, auguries and oracles, which played a part in the history of medicine in ancient times. All of these offer studies of profound human interest and are worthy of careful investigation.

Let us hope that through the medium of THE ARYAN PATH some further knowledge of the wisdom of the great philosophers of ancient times, much of which is to be found in the East, may be crystallised for the benefit of posterity.

C. J. S. THOMPSON

"Elementary spirits," whether they belong to "earth, water, air or fire," are spirits not yet human, but attracted to the human by certain congenialities. As many physical diseases are due to the presence of parasites, attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness, thereby inducing spiritual diseases and consequent physical ailments. They who live on the animal plane must attract spirits of that plane, who seek for embodiments where the most congeniality exists in the highest form.

Thus the ancient doctrine of obsession challenges recognition, and the exorcism of devils is as legitimate as the expelling of a tape-worm, or the curing of the itch. It was also believed that these spiritual beings sustained their spiritual existence by certain emanations from physical bodies, especially when newly slain; thus in sacrificial offerings the priests received the physical part, and the Gods the spiritual, they being content with a "sweet-smelling savour." It was further thought that wars were instigated by these demons, so that they might feast on the slain.

But vegetable food also held a place in spiritual estimation, for incense and fumigations were powerful instruments in the hands of the expert magician.—BUDDHA OF CALIFORNIA (*The Spiritual Scientist*, 1875)

Above the elementary spheres were the seven planetary spheres, and as the elementary spheres were the means of progress for the lower animals, so were the planetary spheres the means of progress for spirits advanced from the elementary—for human spirits. The human spirit at death went to its associative star, till ready for a new incarnation, and its birth partook of the nature of the planet whence it came, and whose rays illumined the ascendant—the central idea of astrology.—BUDDHA OF CALIFORNIA (*The Spiritual Scientist*, 1875)

The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical—is pre-cogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries.—H. P. BLAVATSKY (*The Secret Doctrine*, II. 500)

Unfortunately the key to the final door of Astrology or Astronomy is lost by the modern Astrologer; and without it, how can he ever be able to answer the pertinent remark made by the author of *Mazzaroth*, who writes: "people are said to be born under one sign, while in reality they are born under another, because *the sun is now seen among different stars at the equinox*"?—H. P. BLAVATSKY, *Theosophical Glossary* "Astronomos."

IN THE WORLD OF BOOKS

SPIRITUAL PSYCHOLOGY

[**Hugh I'A. Fausset** is a well-known literary critic whose recent volumes show Theosophic insight. In our April number we published his article on "Self-Realization," in which he pleaded for the living of the Higher Life.

The Dream of Ravan is a book with a Message, and one with which every genuine student of Theosophy is familiar, or should be. It was written in 1853-54 and marks a very early noble effort to interpret the Wisdom of the East to the West.—EDS.]

The necessity of becoming "whole," of recovering a lost unity of being, is more and more engaging the attention of poets, philosophers, sociologists, and teachers in the West. The reason is obvious. The European War exposed with appalling clarity the abyss of sin, of division, into which we had fallen. The immediate reaction amongst the most sensitive spirits was one of bitter disillusion and scepticism. But that is passing. For, as Mr. Lawrence Hyde has written in his striking book *The Prospects of Humanism*, "to doubt sincerely and consistently is to be in Hell. And this is insupportable. If the suspension of belief is honest, the outcome must either be a paralysing despair or a birth into a new mode of consciousness". It would be too much, perhaps, to say that such a *new mode of consciousness* is already born, but there are many signs that it is coming to life, and the marked preoccupation by leading thinkers of different schools with the problem of "wholeness" is perhaps the most hopeful of them. For it shows that we are beginning to realise that the external methods of science and ra-

tional manipulation, necessary as they are in their place, are not enough, that the problem is essentially a moral one, and that the creative harmony which we seek to establish in the world depends ultimately upon each individual's effort to integrate himself.

But if we are increasingly realising this truth to-day, we are still, it must be admitted, very far from having a clear conception of what the effort of self-integration involves.

The advice offered to us is very various and each teacher tends to stress one aspect of the problem to the exclusion of all others or to proclaim a manifestly partial way of salvation. And this is because even those teachers who announce most emphatically that they have unified themselves, are in fact still inwardly divided men. They seek to relieve their own sickness by prescribing for the health of others. They forget that all the great spiritual teachers of the world have painfully established their own integrity before offering a gospel to others. They are in fact in the line, not of the true seers, but of Rousseau. For Rousseau

was the first and the most influential of the modern evangelists. And all his life he was a sick man in search of a cure. His sickness was our sickness, the malady of a divided being in which heart and head, the senses and the intelligence, were at war with one another instead of being actively reconciled in the spirit. And the solution which he preached was also characteristic. It was a return to a "state of nature". There is a sense in which the spiritual man is indeed the natural man, and the false moralists who have insisted upon a final opposition between the natural and the spiritual betray the same inward division and self-enslavement as the false romanticists who confuse the sensational with the spiritual. But because Rousseau was guilty of this confusion his "state of nature" has proved perhaps the most delusive Eden to which a sick world has ever been invited to return. Yet his influence has persisted, and this has been due not only to the seductive charm of his writing, but to the fact that no other man has so eloquently and sensitively expressed the disease which has been sapping the virtue of the Western world for two hundred years, and that his gospel has had all the fatal attractiveness of a half-truth. For Rousseau was right in his claim that Western civilisation had become morbid through rationalising self-interest at the expense of the instincts and the feelings. But he failed to realise that self-interest was itself an instinct with as deep biological

roots as self-surrender, and so by inviting men to abandon thought for feeling he was merely transferring the principle of selfishness from the plane of intellect to that of the senses. And very many of our modern teachers are guilty of the same error. Their gospels are disguised naturalism, whether they deny the tyranny of the intellect, like the late D. H. Lawrence, or find salvation in rationalism like Bertrand Russell. At bottom their error is due to faulty psychology, and even our modern psychological specialists, the psychoanalysts, reveal the same deficiency. Their life-wisdom is inadequate, because their self-knowledge is. For true self-knowledge is only possible to those who have died to the personal self and through a consequent regeneration experienced the deeper mysteries of the soul. And *for the most part our modern teachers, whether they be humanists, primitivists, rationalists, moralists, or psychoanalysts are imprisoned within the personal self.* Their knowledge is therefore external, because whether they emphasise the part to be played by the body, the mind, or the will in the "whole" man of whom they dream, they are ignorant of the spiritual principle in relation to which alone can the divided human faculties be unified and which is in truth the very reason of our being.

In short without spiritual insight the problem of human nature cannot be truly solved even if much useful knowledge can be acquired concerning its physical and mental

aspects. The Western investigator has in fact only reached and begun to analyse the external phenomena of a mystery which the spiritual teachers of the East have long ago inwardly divined. And the truth of this was recently brought forcibly home to me when I read in succession D. H. Lawrence's *Fantasia of the Unconscious* and a book by an unknown author, entitled *The Dream of Ravan*. Lawrence was perhaps more truly possessed by the spirit of life than any creative writer of his generation, and consequently his book is full of dynamic insight. Yet it is violent and one-sided because it lacks just that spiritual wisdom which shines through the exposition of Hindu psychology to be found in *The Dream of Ravan*. This book appeared originally in a series of articles in *The Dublin University Magazine* of 1853, 1854. Its author was therefore presumably a Westerner, but one who was profoundly intimate with Eastern literature, and in particular with the *Ramayana*, out of which *The Dream of Ravan* develops. Much of the dream is told in verse that has qualities of vision and melody which recall at times both Shelley and Poe. Like the religious oratorios of the Haridasas or Ramadasas, it blends "moral and religious instruction with music, lyric poetry, mythical narrative, and a dash, now and then, of proverbial wisdom, or amusing anecdote". For, significantly enough, while D. H. Lawrence was always humourless, the true spiritual teacher being self-

emancipated and so inwardly at ease does not feel an innocent gaiety to be incongruous to a setting forth of spiritual truths and allegories that are eternally true to the human soul. *The Dream of Ravan*, then, breathes throughout a charming temper, the temper of a poet who is also a mystic, who is not only versed in Vedantic psychology but has proved upon his pulses the truths of this ancient Science of Being. And it is in the prose interpretations of the dream that the reader will find the richest spiritual wisdom. And perhaps the most significant of these is that which defines the three "states" of consciousness through which the individual should grow to completeness. This is a subject upon which Western minds have been increasingly concentrating, and it is treated here with a luminous clarity which is in striking contrast to the volcanic flashes and dark convulsions of such a disintegrated searcher after life-wisdom as Lawrence.

The three radical, prismatic qualities into which the primordial and eternal unity is described as dividing itself, when reflected in time and of which every soul born into natural life partakes in greater or less degree, will be familiar to all students of the *Gita*. They are *Tamas*, *Rajas*, and *Satva*, representing respectively Darkness, Passion, and that Being, of which Truth and Goodness are the expression. But it is in his interpretation of these three qualities or "states" that the author of *The Dream of Ravan* reveals himself

as a master of knowledge. *Tamas*, as he shows, is negativity.

It is the absence of all knowledge, feeling, motion, penetrability, transparency. It is, in fact, what may appear a strange expression, the moral basis of matter; or, in other words, that stolid state or form of spirit, which causes it to appear and be what we call matter.

Its highest form of organic development, therefore, does not go beyond the mere animal life and the region of sense.

The *Rajas*, on the other hand,

is the characteristic of moral life or soul; the dark opacity is penetrated with a fiery and turbid glare, but not yet rendered purely transparent; the cold obstruction and insensibility are awakened into pangs of painful movement.

This is, in short, that state of warring passion and moral division into which every sensitive individual falls when self-consciousness shatters his primitive unity. And finally *Satva* is the characteristic of Spirit, which though bright, luminous, and glorious in itself still partakes of distinction, being bound in the chains of individuality and limitation.

The feeling soul compelled by suffering into a profounder self-consciousness and reflection, passion has risen into reason and knowledge. Self-knowledge, reasoning outward, progresses into universal sympathy. The life of emotion reaches its consummation, and all other passions expire in giving birth to an eternal sentiment of justice and love, which are ultimately one.

Where this scheme of life so convincingly differs from the partial gospels of the modern West is both in its inclusiveness of all the vital factors and its avoidance of those false oppositions between

reason and instinct, flesh and spirit which show that the teacher has not himself really outgrown the *Rajas* state. It is in short an exposition of soul-unfoldment by one who has himself realised the state of *Satva*, "when the plastic, and the emotional, and the ideal, become absolutely one, and there is, properly speaking, neither matter, nor soul, nor spirit, but something which is all and yet none of these—call it *Brahm*. . . or SOLIDARITY OF BEING, THOUGHT AND JOY."

And the important point to emphasise is that the man who has thus achieved reunion with the divine no longer cherishes enmity against either his animal or his intellectual being. He knows that even the *Tamas* "partakes of good: it contains within itself potentially both the *Rajas* and the *Satva*, which only require to be evolved from it"; while "in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Satva* light, which movement can evolve." And again, if the Spiritual seeks to stand alone, denying its humbler faculties, "it becometh in its proud isolation, a deadly venomous yellow, the colour of serpents, and dragons, and irredeemable *Brahma-Rakshasas*".

In many recent Western championings of the life of instinct against sterile intellectualism we have partial reflections of this truth, partial because lacking the spiritual vision which reconciles and redeems both reason and instinct in itself. But the author of

The Dream of Ravan not only defines the states through which the soul must go. He reveals too the essential condition of growth. He wrote:—

The problem to be solved in the case of Titanic Ravan—and in greater or less degree of every human soul, in proportion as it partakes of the Titanic nature, as all in their emerging must in some measure—is, how shall the *Tamas* be changed into the *Satva*, or penetrated and ruled by it?—how shall matter reascend and become spirit?—the gross darkness and stolid stupidity . . . be illumined into self-consciousness, reflection, reason, knowledge?—the brute self-concentration be kindled into universal sympathy and love?—the blind instinct of coarse desires . . . be sublimed into the eternal conscious principles, self-renunciation, and pure ideality of the divine life?"

And he answers,—

This can only be accomplished in one way, and that way lies through the *Rajas*—the life of passion—the life of suffering. The result of every passion of our nature, even love, nay, of love more than of all others, is suffering and sorrow. The first awakening of unconscious matter into the consciousness of mere animal life is through physical pain; and the process is carried still further by the mental suffering which is the very nature of the soul's emotional life Brute appetite and blind impulse are first superseded by passion; and passion working, through sorrow and the reflexion and sympathy which sorrow generates, begets its own extinction, and finally merges in and is swallowed up in love and absolute resignation. This philosophy seems to rest on a basis of unquestionable truth. For, understood in all its depth, it is identical, in ultimate results, with the way of the Cross."

Such suffering is, indeed, essential to all true growth and deep experience, and the knowledge of

our modern rationalists is superficial because they have not really suffered, have not accepted the creative agony, the infinite travail of love. For real suffering is not the negative endurance, the self-bound and resentful distress, with which the word is commonly associated. It is, as our author emphasises, a positive and passionate giving of the self to life and receiving of life into the self on progressively higher and deeper levels until the personal will is at last wholly identified with the Creative Will, and self-consciousness is completed in the divine consciousness. In such a scheme of Spiritual evolution we find that true marriage of the active and passive, the masculine and feminine principles, which is everywhere seen to govern creation on the lower level of physical life. It is often said with justice that the East has overemphasised feminine self-surrender in its way of life, the West masculine self-assertion. But the author of *The Dream of Ravan* makes it clear that in the purest mystical doctrine of the East activity and passivity were creatively reconciled, that natural life with its faculties of reason and sense was not denied but fulfilled in the spirit, and that the human was conceived of as realising its essential divinity by a kindred process to that by which the seed dies that it may live, the plant is receptive to the wind and rain, and the flower both lifts its face to the sun and draws its beauty and vitality from roots deep in the soil. Thus

it is only when all isolation and all inward division are renounced that the *Salva* may re-enter predominant into the *Rajas* and *Tamas*, may penetrate them with its influence and "all three isolated prismatic rays coalesce into pure universal light and a consciousness of divine reunion".

And later in the book we find the distinction between a perverse and a true spirituality emphasised in the contrasted characters of the two sages Maricha and Ananta. Both have trodden the path of self-renunciation, but while Maricha, as a result of his excessive and grotesque penitential austerities, is a skeleton and a scarecrow, Ananta, though advanced in years, has "a fresh and almost roseate look. His features, naturally handsome, wore the impress of a loving as well as a reverential nature, and the holy calm of a spirit at peace crowned their blended expression of dignity and sweetness". Similarly Ananta avoids "the pursuit of the Siddhis, or miraculous faculties" to which Maricha devotes himself, "pronouncing it a road beset with dangers, and often leading to the profoundest darkness". Being in short a truly liberated being, he is not inhuman, but completely human and so divine. Maricha terrifies all who come into contact with him. Ananta draws his fellow-men towards him by the magnetism of his love. By such practices as standing on his head for a series of years Maricha has acquired strange powers and experienced wild visions. But the spiritual

pride which dictated such fanatical penances has not been mortified by them. He has not in short truly suffered as Ananta has done who has been content "with the humbler exercise of fixing the contemplations of his spirit on the infinite moral beauty and goodness of the Divine nature, and endeavouring, by contemplation, to transform himself to some likeness of the eternal love," and who in consequence feels a glad sympathy with all living creatures and evokes it too.

In these two characters, then, we are shown the difference between the magical and the mystical, the divided self which exploits spiritual forces, and the completed self which expresses the divine. There is much else in *The Dream of Ravan* which throws light on the nature of the true mystic and the conditions governing his development, much esoteric lore, too, such as the remarkable catalogue of soul-powers, which will be of deep interest to initiates. But the whole is written with such simplicity and charm that the reader needs to be no student of Yoga or occult practices to receive the deep life-wisdom which it breathes.

We are beginning to realise in the West that the most practical psychology is also the most spiritual, that the analysis of the scientist, although helpful up to a point, is inevitably superficial through the limited and specialised quality of his perceptions. Intellectual analysis is in fact only of value if it is grounded in and

quickened by spiritual insight. And we have only to compare the understanding of a true poet or seer with that even of such an eminent analyst as Adler, for example, to see how much deeper and more sensitive is their contact with reality. *The Dream of Ravan* is the work of both a poet and a seer. There are elements in it of playful phantasy and caprice. But even its phantasy is a veil behind which true vision may be found. And all who are concerned to bring to birth that new consciousness and new man upon whom the future of the

world depends should read it. For here that path to wholeness, that growth from unconsciousness, through self-consciousness, to pure being, which is becoming increasingly the concern of the most sensitive spirits in the West, is revealed by one who was himself whole, whose vision, therefore, was not convulsed and demiurgic but serenely sabbatical, and who by the light that shone in himself and his Eastern Forerunners could reveal how man might throw off the darkness clouding his spirit and resume his native brightness.

HUGH I'A. FAUSSET

Sakya, or Buddhist Origins. MRS. RHYS DAVIDS. (Kegan Paul. London 12s. 6d.)

When one of the greatest living authorities on any subject takes the trouble to embody in a series of volumes the fruits of her carefully collated researches, all who with the same enthusiasm are engaged in studying that subject would do well to examine these results with care, all the more so when the considered opinion of the writer is utterly at variance with generally accepted views. That Mrs. Rhys Davids, one of the greatest living authorities on Pali Buddhism, is entitled to a careful hearing in all that she has to say will not be questioned, and it remains to be considered what she has to say. Her aim, as stated on the wrappers of the book, is "to restate the original message of Sakya-muni, to clear away the overgrowth of ideas and doctrines with which later theologians deformed and almost smothered it . . . and to discover how there developed a body of doctrine extraneous to this central message, even antagonistic to it, which grew into what is now called Buddhism". To distinguish what she claims to be true Buddhism from its

modern corrupted form the Author calls the former "Sakya".

Mrs. Rhys Davids is not a Buddhist, and writes as a student of the Pali Scriptures rather than as an exponent of that form of the religious life now known as Buddhism, and it may be that this is the explanation of her tacit assumption, common to critics of the Dhamma but utterly unknown to Buddhists, that the Buddha was not what in fact he definitely claimed to be, the BUDDHA, the ALL-Enlightened One. Was he, as the Author seems to assume, merely a "thoroughly good and lovely man," a "psychic medium," who happened to develop ideas of his own on the best way to arrive at Truth, and who taught, in spite of imperfect understanding, doubts, misgivings and mistakes, a body of doctrine which has proved acceptable to untold millions, or was he in fact, as countless generations have accepted him to be, the BUDDHA, the latest of his line as such, the Fully-Enlightened One? Here is no equivocal phrasing such as is found in the New Testament, no cryptic self-descriptions as "the Son of God". The Buddha in terms, if we may accept at least these

portions of the Pali Canon, proclaimed the nature of the Office which he held, and none who knew him, having tested him with all the agony of doubt with which each seeker of his day would test each claimant to the common Goal, was found to say him nay.

Only a Pali scholar is perhaps entitled to join issue with the writer on her detailed criticism of a hundred passages in the Scriptures, but here again the writer's attitude is strangely contradictory. Scriptures must either be taken as inspired *in toto* and above all criticism, or else, and such is the Western method now in vogue, as the records of past centuries, handed down by generations of custodians as the *ipsissima verba* of the Master but bearing on their face the record of interpolation, alteration, excision and addition which, it is sad to say, is apt to be the price of copying. Had all the collected sayings of the Buddha been engraved, as were the Edicts of Asoka, on timeless pillars of stone our doubts would be at rest. They were not, and to-day the world is at the mercy of human argument on what was said by the greatest of the sons of men. But if these records be so inaccurate, as the Author here suggests, of what avail to erect upon them elaborate theories on the use of this word or of that, or on the mention or absence of mention in some particular Scripture of some doctrine which the writer claims to have been later superimposed? The Author herself remarks, "how hard it is to get at the true residuum in these ancient records," yet on them proceeds to build up theories antagonistic to the doctrines they express.

"Antagonistic" is the perfect word, for almost each and every doctrine found in Pali Buddhism is here ascribed to "monkish invention" at a later date, while the insistence on suffering, so plain to the thoughtful man who is free from the twin forms of mental bias known as pessimism and optimism, is held to be a perversion of the truth. If the writer's theme be merely to point out, as others, notably Mr. Edmond Holmes in *The*

Creed of Buddha, have also pointed out, that the negative aspect of Buddhist doctrine would be more acceptable to the Western mind if positively expressed, she will have many to agree with her, but to say that the accepted method of presentation is not Buddhism is surely going too far. Mrs. Rhys Davids is entitled to claim that "Buddhism" to-day is static, negative and stiffened into an objective code, whereas the Buddha's Teaching was dynamic, positive, a clarion call to humanity to become spiritually "more," to tread that inner Path which leads to spiritual health and "wholeness" where the pilgrim of "becoming" has become what he inherently and ever is, that "moreness" which is Most. But the Self was ever accepted by the Buddha's audience and his aim was to arouse in them the desire to make the potential actual without delay by treading the Wheel, which, as the Author rightly emphasises, is no circle but an ascending spiral to perfection in the death of the separative self. What then remains but a matter of relative emphasis? We should concentrate, according to the writer, on Sukha, not on Dukkha, on Self, not on the not-Self, on movement forward rather than on standing still, and we should refuse to allow the "lion-roar" of truth to be crushed into the mould of phrase and formula. Sakya, in fact, is no analysis of Ill but a showing of the Way to Well, a Way which has a Goal but no apparent end. But if this be her contention, and the thought is an inspiring one, what need for all this effort at destruction before the constructive effort is made clear? The latter alone, bereft of the tool-marks of her erudition, would be a call to action to the all too stagnant Sangha of to-day, a call to forsake the paths of unproductive study for the Way of Life, of precept and example, until each wearer of the Robe was worthy of the noble title, Follower of the All-Enlightened One.

The book is beautifully printed and produced and is cheaper than one would expect from its considerable size.

CHRISTMAS HUMPHREYS

The Prospects of Humanism. By LAWRENCE HYDE (Gerald Howe, Ltd., London.)

Religion has been one of the most powerful forces in socializing man through the ages, and it has entered into the warp and woof of every civilization that the world has known. Though religion has been so essential a factor in the upward struggle of man, yet it must be admitted that at the present time it is confronted by a crisis,—one which has been brought about by the growth of institutionalism in religion. By overshadowing more or less the spirit of religion, formalism has led to the weakening of the grip religion has had on mankind. Consequently, we are now facing serious instability in the life of the individual and profound disturbances in the life of modern society. People's beliefs, even in the things which were accepted as axiomatic, have been rudely shaken. During the last quarter of a century our whole life has been a scene of confused values and conflicting ideals. Nevertheless, there is no cause for despair as the uncertainty which pervades our world of religious beliefs is not an isolated phenomenon. It is only one manifestation of the general confusion which exists in the whole of the modern world as regards the values and standards of human living. In fact, all our institutions may be said to be at the present time in the melting pot, being tested in the crucible of fiery criticism.

Such confusion as we are now living in is to be expected in all ages of transition. But what we must guard against is the reversion to lower planes which often take place during such periods. And reversion is an ever present danger in our religious and moral life as well as in other phases of our social life. Even to-day various kinds of substitutes for religion are being offered to the intellectuals of the modern world. Religion has been a real power in human society, and it cannot be easily dispensed with in the more complex stages of social evolution. If it is so vital an element in civilization, then the attainment of a rational and ethical religion is one of the greatest

and most fundamental of our social needs, and nothing could be more short-sighted than an irrational attitude toward religion. The present situation is a challenge to thoughtful men and they are rightly concerned as to whether these substitutes could adequately fill the place of religion in society and satisfy the inner longings of the vast mass of mankind. One among the few who are seriously thinking about human progress and the future of religion in the modern world is Mr. Lawrence Hyde.

In his thought provoking volume Mr. Hyde does not attempt to reconstruct religion or present a new religion, except by implication, to meet the demands of modern men and women and provide them with a proper framework for their lives. His purpose is to examine critically the wider literary-artist movement which professes to emphasize the supreme need of re-integrating and re-creating the individual by a harmonious and self-sufficing development of the rational, the ethical and the aesthetic aspects of his existence, and to show to what extent these substitutes for religion provide no secure spiritual foundation for their lives. Giving the general title of "humanism" to these substitutes, Mr. Hyde surveys under it such different creeds as the "New Humanism" of Mr. Irving Babbitt, Walter Lippman and others, the Pagan faith of sensationalism of Mr. J. C. Powys and Mr. Clive Bell, the classicism of Mr. T. S. Eliot and the neo-romanticism of Mr. Middleton Murry. Besides these, he brings under his critical survey the academic thinker and philosopher and the "high-brow" intellectual as types lacking a firm spiritual foundation.

The humanists put their entire faith in man's native powers, rejecting the idea of God. They conceive of man as capable of ordering his affairs without consciously looking upward to a supreme region of being for inspiration. Hence humanism entails a reliance upon the operation of three cultural agencies: rational, ethical and aesthetic. If somehow or other people can be induced to exercise their reason in a proper way, to respect

the moral law, and to respond to the ennobling influence of art, it is believed that we may one day enjoy the privilege of living in a harmonious and stable type of society. Mr. Hyde devotes a portion of this volume to a criticism of the above view. In fact, the first three chapters are more or less introductory in which the author stresses for solving life's problems the necessity of achieving a "unified consciousness," which he describes as that "polarization of the heart and head which only the mature artist and the enlightened mystic can be said to achieve with any degree of completeness". In the fifth chapter Mr. Hyde discourses on the dangers attending upon an over-emphasis on the value of culture as a spiritualizing agency. The main interest of the work, however, centres in the fourth and sixth chapters which are devoted to a critical examination of classical and romantic humanism represented by Irving Babbitt of America and Middleton Murry of England respectively.

The implied object of this volume being the advancement of a plea for a new or more rational religion, he tries to show how the humanistic attitude to the world breaks down at every crucial encounter in life, and how in so breaking down it points beyond itself to the superior validity of religious experience. And yet in spite of his partiality for religion, Mr. Hyde is absolutely unprejudiced in his analysis, and throws out in bold relief not only the defects but also the excellences of every system he examines.

Classical humanism rightly insists upon the development of man's ethical nature, resulting in moderation and sobriety, balance and proportion, but it misses the cream of life in excluding all spontaneity, poetic emotions and artistic creativeness. The unabashed naturalism and atheism of the neo-romanticist; his insistence upon the divorce between our moral impulse to action and our poetic apprehension of the spiritual; his emphasis upon the poetic experience as being the

perfection of religious experience; his assertion that art can embody truth better than life, these and many other such tenets of modern art-literature preclude us from optimistically assuming that neo-romanticism is an effective substitute for good old religion. Though Mr. Hyde rightly and convincingly fights the neo-romantic view that religion ought to be dissociated from morality, yet he does not seem to realize that for the true mystic morality as such,—as involving a conflict between rival impulses,—ceases to exist, for, as the embodiment of perfection, he is automatically moral and virtuous. Else, what exactly is the significance of the "transcendence of morality" which Mr. Hyde admits is effected by religious illumination? Again in regard to the problem of evil, it seems to me that no religion or system of philosophy can satisfactorily solve it which is ready to adore God as the Benign but refuses flatly to adore him as God the Terrible.

In a work of this kind, of course, there are bound to be some differences of opinion. Nevertheless, as a defence of the validity and ultimacy of religious experience, the book is a welcome contribution. One cannot but heartily endorse the author's conclusion that man must cease to be merely "human" and rise to the full stature of the divine latent in him, that art and morality must both be illumined by the glow of religious faith consequent upon a long process of spiritual discipline. Indeed, the high value of being a man is not really attainable without religion, and any system that wants to influence human beings must needs reach out into the infinite. It cannot be egocentric and homocentric; for humanism without God lacks on its ethical side the authority and appeal to the imagination of the vast mass of mankind. Hence, humanism cannot get on without religion, though religion can get along without humanism. While the humanist puts his faith in Man as merely Man, Mr. Hyde would have us put our trust in Man in union with God.

JAGADISAN M. KUMARAPPA

Vinavasavadattam. Edited By S. KUPPUSWAMI SASTRI (Published in the Journal of Oriental Research, Madras. As. 8 or 1s.)

This publication is valuable as a document adding to the data of the Bhasa controversy. Ganapati Sastri of Trivendrum created a sensation in the world of oriental scholarship by his important discovery of thirteen old Sanskrit plays which he ascribed to Bhasa, a well-known ancient playwright. Some scholars, however, did not feel so certain as regards this authorship, though the discovery of the wonderful texts was a happy surprise to them. Professor S. Kuppuswami Sastri, who has edited the play under review, ascribes three of the thirteen so-called Bhasa plays to Shaktibhadra. The word, *Vinavasavadattam*, was written on a card attached to the original text, but there is no internal evidence

to prove its correctness. Professor S. Kuppuswami Sastri feels inclined to identify this play with *Unmadavasavadatta* of Shaktibhadra. The play has, however, important affinities with *Pratijnya-yaugandharayana*, one of the thirteen Bhasa plays and it also contains a number of so-called Bhasa features. The "Sthapana" or the introductory part of the play is brief and is more after the manner of Bhasa than of Shaktibhadra, whose "Sthapana" as we have it in his *Chudamani* is more like the lengthy prologues of Bhavabhuti and Shriharsha. These points seem suggestive of Bhasa's authorship.

This critical edition of the play is sure to prove of immense help in solving some of the difficulties of the Bhasa hypothesis. Undoubtedly the play is one of the many missing links.

D. G. V.

H. G. Wells: A Sketch for a Portrait. By GEOFFREY WEST. (Gerald Howe, Ltd., London. 10s. 6d.)

A really good biography presents a double character study—the study of the subject of the biography and the study of the biographer himself. This is the case with Geoffrey West's *H. G. Wells: A Sketch for a Portrait*. In it we find analysis wrought with insight—as also Mr. West's complete immersion in his subject. Yet he succeeds in attaining the aloofness necessary for his survey in the masterly last chapter.

In many of Mr. Wells's novels one gets the idea of a photograph, with its close attention to detail, rather than that of a painting; none the less there is genius. The light that never was on land and sea sends forth a first tiny ray when, as a boy, Mr. Wells read at Uppark, Plato's *Republic* "with an intimation of purposes and horizons wider than any he had glimpsed before". The light brightens in *The History of Mr. Polly* wherein we find expressed the truth that man is the maker of his

destiny—"If the world does not please you, you can change it. Determine to alter it at any price, and you can change it altogether." In *Tono-Bungay* the light shines forth with fulness in the realization that "there is something finer, to put away one's self in the service of mankind," working for the dream of a great World State and the "consciousness of something greater than ourselves, the immortal soul of the race"

When we turn to the biographer, do we not find that he reveals himself in his selections of episodes from Wells's exuberant life and quotations from his voluminous output? Let us take an instance: the story of the charade, in which Wells "adorned with a long tow beard and enhaloed by a dinner table mat" circled "slowly in strange gyrations across the room in illustration of a familiar quotation, presently explained as 'God moves in a mysterious way'." The relation of this anecdote clearly reveals the biographer's attitude to such an unphilosophical belief.

M. T.

O World Invisible. An Anthology of Religious Poetry. Compiled by EDWARD THOMPSON. (Ernest Benn, Ltd., London. 6s.)

No anthology can hope to satisfy everyone, but there is a very pleasing feature in the book before us, and that is its catholicity. It is not only an anthology of English religious poetry, but the author has also drawn from the literary treasures of India, Persia, Judæa, Greece and Rome. All these passages are very well chosen. The selection from English writers is good also, but we find it difficult to understand why, when there is only one example of Cardinal Newman, his "Lead Kindly Light" should have been omitted in favour of his much more doctrinal verses on "Candlemas". A serious defect of the book in our opinion is the total omission of any passage from the Buddhist scrip-

tures. A few verses of the Dhammapada at least should have been selected. Still, as said at the beginning, no anthology can please everyone.

Mr. Thompson is very rash in altering the accepted translation of Psalm cxxi, "I will lift up mine eyes unto the hills," into the interrogative form "Shall I lift up mine eyes unto the hills? From whence cometh my help?" He explains the alteration in a note:

The writer is rejecting, after challenge, the common belief that high places are sacred: he has passed away from trust in local deities to confidence in One above all creation.

Possibly, however, the author of the Psalm under discussion, meant what he said when he wrote "I will lift up mine eyes unto the hills". It seems strange that a writer who is reputedly in sympathy with eastern thought, should remain blind to a very obvious interpretation of this text.

T. L. C.

Synthetic Biology and the Moral Universe. By H. REINHEIMER. (Rider & Co., London.)

A materialistic tendency resulting in a sclerosis of physical, mental and spiritual principles, still prevails among scientists owing chiefly to their continued belittling of ethics which they regard as "matter unknowledgeable in scientific sense." Their notion of metaphysics as "something which makes it a topic which it is desirable to avoid" has led them to ignore the fact that "esoteric philosophy teaches us that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. . . The idea of universal life is one of those ancient conceptions. . . it hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as 'force' and 'energy', the fact that things that have life are living things, whether they be atoms or planets." (*Secret Doctrine*, Vol. I., p. 49.) Due to their over-specialisation and their avidity for piling up hypothesis on hypothesis,

modern scientists have lost the sight of the wood for the trees. Our author discusses in an interesting and topical way these three main shortcomings of biology and with apt selections from the works of Robert Bridges, Emerson, Goethe and Dr. Whitehead, shows the necessity and recognition of the practice of ethics. In this connection students of Theosophy will recall to mind H. P. Blavatsky's message to the American Theosophists that "the ethics of Theosophy are more important than any divulgement of psychic laws and facts". (*Five Messages*, p. 26.) This is pertinently applicable to the pursuit of modern science. After a careful scrutiny of biological tendencies which are, at best, "a medley of ad hoc hypotheses," Mr. Reinheimer shows the necessity of the reconciliation of biology with philosophy and the re-interpretation of biological concepts. He rightly points out that biology will make no advance until "sympathy, reciprocity or interdependence" is fully recognised.

B. Sc.

A Contributive Society. By J. R. BELLERBY. (Education Services, London, 7s. 6d. net)

In these days of enlightened finance ideals and ideas are unusual in a book on economics but Mr. Bellerby who would bring about Utopia introduces us to both, which is refreshing. His indictment of our system is shrewd and sound, its fundamental weaknesses are traced to their psychological basis of *self-interest*. As he rightly stresses, it is the character of the people which determines the nature of the economic system. Obviously, then, the world has what it deserves in its present economic disease. He holds that what is needed is the voluntary surrender by employers of a part of their specially protected incomes and the general curbing of self-

interest. Begin with the child, he says in effect, and educate the motive so that the result will be a Society contributing to the whole.

Grateful as many readers will be to Mr. Bellerby, some no doubt will close his book questioningly. Here are ideals, but we look in vain for the knowledge which will make man pursue in fact the ethics to realize those ideals. Theosophy teaches that without a recognition of the Law of Ethical Causation or Karma the true basis for any "voluntary surrender" is impossible. Unless a man learns by such economic disease as the present, to say nothing of other suffering, that he takes from himself when he deprives others of aught and that only what he gives away is ever his, there is little hope for him and his civilization.

M. T.

Immortality in the Poets of To-day. By G. H. WRIGHT, M.A., D. Litt. (Independent Press Ltd., London, 1s. 6d.)

Unfortunately the author is divided in mind between the plan of merely noting the tendencies of modern poets and the wish to draw conclusions or expound dogma. Only in the last chapter is he clear and sincere in expressing his own Christian faith.

Beginning with the tendency of the moderns (notably Housman) to be depressed by inevitable death as the end of all things, he shows how Monro (among others) swings between this conception (p. 30) and the thought of survival as part of the Whole ("The Last Abbot", p. 32). This same thought comes from Rupert Brooke in the phrase, "a pulse in the Eternal Mind" while the thought of personal survival is suggested by the same poet's "fifth-rate business man—splendid and immortal and desira-

ble". The author admits that one cannot know what Brooke's ultimate views were, but contends that none of the poets of to-day have the "compelling certainty" of Emily Brontë (p. 53). Masfield's early poem "A Creed" proclaimed reincarnation but now he is still asking: "Do we come like candles in the dark?" Robert Bridges feels that "This mind perisheth with this body, unless the personal co-ordination of its desires have won to being higher than animal life," and John Drinkwater agrees that actions "mould the spirit of man immortally to live". Dr. Wright himself objects that "our hearts do not burn within us if the invisible world contains only some bleak Absolute," and declares that "along the roads of goodness, truth and beauty and through the syntheses of these in listening to the universal harmonies which the poets give us, we may surely vision God and this vision will affirm our eternal worth".

EUPHEMIA TORRY

The Religion of Man. By RABINDRANATH TAGORE. (Allen & Unwin, London. 7s. 6d.)

It is always difficult for a Western mind to appreciate or even to understand the pronouncements of an Eastern sage. Trained in logical methods of thought, dominated by the outlook of science, the Westerner cannot but notice, and noticing cannot but censure, a certain lack of definiteness and precision in Oriental philosophy. The same words are used in different senses, different words are used to describe the same thing—I have counted six different expressions in the present volume, each of which, so far as I can see, is intended to denote the same concept usually expressed by the term "Eternal Man"—and there is a general cloudiness and obscurity of utterance which, one is inclined to suspect, reflect similar qualities in the thought. Above all, propositions are asserted without being supported, with the result that much Eastern philosophy seems to consist of a series of assertions which no reasons are given for thinking to be true. I am not suggesting that they are not true; I am not even suggesting that good arguments cannot be found for them; I merely point out that no arguments are given so that their truth has to be apprehended by the eye of faith, or taken on trust on the authority of the sage.

All these points are exemplified by Rabindranath Tagore's book *The Religion of Man*, or rather by the instinctive reaction of my own mind, an incurably Western one, towards it. I am not defending this attitude; I am merely stating that it is my attitude, that it is one which I believe myself to share with many other Western philosophers, that it goes far to explain the lack of contact and understanding between Western and Eastern thinkers, and that it must be my excuse for summarising what I conceive Dr. Tagore to be saying in the only way in which I can make it clear to myself, that is in a series of propositions.

First, then, the supreme object of religion is union, the union of the individual soul with the divine. This union

so far from being assisted is impeded by mind, in so far as mind develops along purely intellectual lines. Mind is a limiting and dividing element; evolved biologically to advance and protect the "economy in the human organism, it carefully hushes our consciousness, for its own range of reason, within which to permit our relationship with the phenomenal world". If mind emphasizes divisions and introduces separation, it is by some other faculty that Yoga or union with the divine, also called "the Supreme Reality of Man," is to be achieved.

Secondly, this divine element is nevertheless already within us. It is "the divine being, the world worker, who is the Great Soul ever dwelling inherent in the hearts of all people. . . . Those who realize Him transcend the limits of mortality". To effect this realisation, therefore, it is necessary merely to develop this indwelling element in one's own nature. By so doing one achieves immortality; "one may die, but will not perish, achieving life everlasting".

Thirdly, the divine element is not only in ourselves but in our fellow men. To realize it, therefore, one must mingle with one's fellows and cultivate "the greatness of soul which identifies itself with the soul of all peoples and not merely with that of one's own". Hence arises an ethic, the ethic of sympathy, love and understanding of others; and a duty, the duty of being actively charitable and loving towards one's fellow men.

In pursuance of this duty Dr. Tagore recounts how he felt impelled to relinquish the life of the literary recluse and, abandoning the study of texts, to devote himself to the service of man. "I felt," he says, "that my need was spiritual self-realization in the life of Man through some disinterested service."

Fourthly, since the divine element is present both in us and in all, it must have meaning in terms of human values such as goodness and love. Thus the divine element is frequently spoken of as "the Supreme Man". It follows that the practice of human virtue assists the realization of the infinite in man, just in so

far as the infinite includes human virtue. "By being charitable, good and loving you do not realize the infinite in the stars and rocks, but the infinite revealed in Man."

Of the many points upon which comment may be offered I select two. First, there is an extraordinarily interesting application of the doctrine of the intellect as that which divides to the characteristic features of Western civilisation. Western civilisation is dominated by the desire for possession; it is also in a quite peculiar degree a structure built by the intellect. Now possessions divide; as Plato pointed out in the *Republic*, if I own a thing, you cannot. Hence the difference between *meum* and *tuum* is a source of division in the state.

Again, machines are a dominating feature of Western civilisation; machines exist to make things; they increase the sum of available possessions. Therefore they, too, constitute a factor making for division. Gradually Dr. Tagore builds up a conception of Western civilisation, the civilisation of intellect, of possessions and of machines as the great divider, and suggests that in placing a premium upon division and a penalty upon unity it advances along the wrong lines. For in civilisations, as in human beings, the divine element is present; they too must seek to realize it by their evolution, and in them, as in human beings, its realisation is assisted by love and unity. What are the most characteristic expressions of a people? Its arts and its literature, its morals and its manners, in a word its civilisation. Yet art and literature are nothing but the offsprings of its members' impulse "to give expression to Universal Man," civilisation nothing but the unfolding expression of its *dharma*, that is the spirit of the divine, which animates its members.

Dr. Tagore sees the civilisations of the East preoccupied with literature and the arts, increasingly swamped by the new and soulless civilisation from the West. He sees, for example, a group of Indian children contentedly playing a game, expressing their natures in creative harmony; one returns from the market with

an expensive and very perfect European mechanical toy. The temptation to possess the toy, provoking possessiveness in him who has it and envy in those who have not, destroys the game. Even in the possessor value has been destroyed.

The toy merely expressed his wealth but not himself, not the child's creative spirit, not the child's generous joy in his play, his identification of himself with others who were his companions in his playworld.

In an admirable survey of the effect of modern civilisation upon Japan the author makes the same point.

On the one hand we can look upon the modern factories in Japan with their numerous mechanical organisations and engines of production and destruction of the latest type. On the other hand, against them we may see some fragile vase, some small piece of silk, some architecture of sublime simplicity, some perfect lyric of bodily movement.

The former are characteristic not of Japan but of the whole of Western civilisation; the latter were the expressions of the individual *dharma* of the Japanese. "They had those large tracts of leisure in them which are necessary for the blossoming of Life's beauty and the ripening of her wisdom."

Secondly, perhaps the most distinctive feature of the philosophy expounded is the conception of the divine as the Supreme Man, who is also the indwelling Man. Briefly stated the view seems to be that every individual is really two men. There is the brute man concerned merely to satisfy his personal biological needs; and there is an Eternal Man who, so far from harmonising with the brute man, frequently insists on running counter to his biological needs. This element is the "Truth of Man" or "The Indwelling Man"; it is the same in all individuals, and it is the object of religion to cultivate and express the latter at the expense of the former. Hence religion may be regarded as the unfolding of man's nature, in the sense in which man's "nature" is man's higher nature.

What is distinctive about this conception is not so much the belief that there is one common indwelling spirit in all men, which struggles for expression, as

the view of this common element as itself human in character, as being in fact an *Eternal Man*. Upon this conception I venture to offer three brief comments.

First, it is not clear whether the Indwelling Man is really a separate, individual person existing in precisely the same sense as that in which ordinary men and women exist, or whether He is merely the sum total of the higher elements or natures common to all men and women. On the whole I think that the former is Dr. Tagore's view, but he frequently writes as if he had in mind merely "the bond of unity running through individuals".

Secondly, is the "Indwelling Man" something or somebody whom individual men and women bring into being by their own efforts? He is frequently spoken of as "the eternal" in human personality, from which it would seem to follow that He is static and changeless. On the other hand there is much to suggest that His very being depends upon the extent to which men succeed in realizing Him in their own natures. In other words, He would seem to grow, as human beings develop in respect of unity and virtue. I feel pretty sure that the author does not mean this, but the confusion is, perhaps, a necessary consequence of making the perfect and permanent element the essential core of the being of the imperfect and changing.

Thirdly, it is difficult to defend the conception from the charge of anthropomorphism. Our species, biology has shown, has been only lately evolved: it is a makeshift production, the continuation of a long line of early experiments, improved by haphazard adaptations. Also it is transitory; it is impossible to believe, in the light of the history of evolution, that it will not be superseded as completely as the mammoth and the dinosaur. Are we, therefore, entitled when seeking for a model after which to conceive the permanent and perfect element in the universe, to find it in ourselves?

C. E. M. JOAD

[PROF. JOAD has a recognized place among modern philosophers. In his closing para-

graphs he raises vital questions to which adequate answers can be found in the philosophy of ancient India. Dr. Tagore writes as a poet and a humanitarian and the Volume under review eschews metaphysics. The answers of the ancient philosophy have been re-presented in *The Secret Doctrine* of H. P. Blavatsky. We append a carefully prepared article which advances the theosophical view. We print this not as a final solution, but that study and discussion may take place.—Eds.]

THE ETERNAL VERITIES

I.—THE OMNIPRESENT SELF

I. "ALL IS LIFE."

II. "*The Universe is worked and guided from within outwards.*"

III. "Each of these Beings either was, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara)."

These words, from H. P. Blavatsky's *Secret Doctrine*, embody the fundamental conceptions of theosophy as taught by her. All her voluminous writings, as all her life-labours in every direction, were for the one purpose of imparting these truths to all who might be wrestling with the great Mysteries with which Humanity is encompassed to-day as much as, if not more than, in former times. The same great ideas are repeated by her in a thousand forms of speech, and for every statement of them she supplies fresh evidences of their underlying and pervading actuality. Behind all evidence and testimony to any fact, physical, metaphysical, or spiritual, lies the fact itself. Above and beyond any and all facts lies the apprehension or comprehension of their *meaning*, i.e., the relation subsisting and persisting between and among facts. Antedating and succeeding any and all experience or understanding is the Intelligence, or Being, to whom alone the facts possess either actuality or meaning. As every being is a form of Life, physical, metaphysical, spiritual, capable of experiencing facts, i.e., *relations* with other beings, capable of varying those relations, it follows that all experience and understanding begin and end with Beings. But, since no being is capable of independent, i.e., *unrelated*, existence, it necessarily follows "there is THAT, which upon the dissolution of

all things else is not destroyed," in which all Being must arise, in which all Being must exist, and which must be the Reality within and without all beings—THAT of which any and all things can only be conditioned reflections, expressions, manifestations, *embodiments*.

It is easily possible for any man to think there was a time when he did not exist, a time when he shall cease to be; exactly as it is possible for him to imagine, "never was time when I was not, nor shall I ever hereafter cease to be". As these fundamentally diametrically opposed ideas *are*, as a matter of fact, metaphysical, held by different men at the same time, and by the same man at different times, it is self-evident that neither view has any but a relative validity: either merely represents the particular *idea* of Self entertained, and in itself has neither validity nor non-validity; can be but partial, since either view necessarily excludes the other, and depends for its verisimilitude upon the man himself. The man, not the idea, is the *finality*, and this whether as to the facts of experience, of understanding, or of Self.

Fundamental Truth, therefore, can never be found in any accumulation of facts or experiences; in any aggregation or aggregate of ideas; in any relation of the one to the other; but must be sought for in the man himself—if it is to be found in fact spiritual, *i.e.*, *realised*. It must be *self-sought*, *self-found*, *self-perceived*, *self-realised*. The search for Truth must never prove barren for any being so long as he partitions experiences, accepting some, rejecting others; for pain is as much a fact of experience as pleasure. Nor can Truth be found by him who seeks the good and rejects the evil, for both evil and good are *factors*, as pleasure and pain are *facts*, in the life-experiences of every being. Nor can Truth be perceived at second-hand, *i.e.*, by means of either the evidence of others, or of inferences derived whether from our own experiences or those testified to by others. Truth verily is in all experiences whether these be pleasant or painful; in evil as in good; in the life-

experiences of others as well as our own: Truth exists in them, but they do not exist in Truth. "He who, by the *similitude found in himself*, seeth but One Essence in all things, whether *they* be good or evil"—he only is capable of perceiving Truth, because he has seen the common nature of all facts of experience, the common reactions to them, the common actions springing from experience and ideation, the underlying similitude in all that is. This common similitude is the Truth in regard to all that hath been, all that is, and all that shall hereafter be. "*Realisation* comes from *dwelling on* that which is to be realised." That which is common to all is experience, is our reaction to it, is our action based upon it. This communal nature can mean but one thing: the One Identity, in all, as well as antedating all, surviving all manifested things and beings. "THAT thou art, O little man: thou art This, and thou realisest It not."

Because man is a finite being, whether regarded physically, metaphysically or spiritually, and because the human being represents in himself the three aspects of the Supreme Self, H. P. Blavatsky, as all her great Predecessors in all time, presents the One Identity for our apprehension as the Reality which can be sought for, found, perceived, realised, by dwelling upon the three-fold Eternal Verity, not "as present, as contiguous, as perhaps part-tenant," but as one's Self, as "the Knower in every mortal body".

Theosophy, or the Wisdom-Religion, comes from "Knowers of the SELF" who have realised that perfection for which we are still striving—from the Mahatmas of our Manvantara. Can these Mahatmas be found by the man of to-day, regardless of race, creed, caste, sex, nationality, or other human distinctions and differences? They can be found only by disregarding all these *differences* as finalities and by "doing service, by strong search, by questions and by humility"—by Universal Brotherhood as the basis of conduct and relation with our other Selves.

II.—THE SELF AS SEEN

Since "All is Life," it must be that every part of Life is identical fundamentally with every other part, and with the whole: "There is no separateness at all"—in Reality. But the very expression evidences the triune nature of Life, of Man, of everything that is—that is to say, of everything that is manifested, or *seen* in any sense. That Unity lies undisturbed within and without all change, is easily perceived: the Intelligence is incapable of imagining anything short of Unity as the sufficient Source and Destination of "all this vast diversity".

As fact, it is unmistakably and unavoidably seen that this is a universe of action, of change, of diversity and multiplicity—in short the universe of *Karma*, not of "matter," as Westerners imagine to be the "finality" of all things. And what is *matter*? Even "Matter" is a unitary concept of the Seer in the philosophy of the Wisdom-Religion, or Theosophy: the word is used to indicate anything whatever that can be perceived in any way whatever. "Matter" is the opposite pole of Life to the Seer: it is "the aggregate of objects of possible perception"; it is, to the *true* Seer, the Occultist, "that *totality* of existences (or beings) in the Kosmos, which falls within any of the planes of possible perception." Like its metaphysical counterpart, "Time," it is nothing else than the sequence of our own states of consciousness. Nothing—absolutely nothing—exists to us except as it is "seen" in some sense. If not *present* in our consciousness it is non-existent—to us. But its existence to *itself* no more depends on us than our existence to *ourselves* depends on it. It *is*, whether present to our consciousness or absent from it; we *are*, whether present or absent to it. What is eternally present and never absent is SELF. Subject, and Object, Seer and Seen, "Spirit" and "Matter," have each a *relative* existence only—the *being*, that which is Absolute in both, is SELF. "Spirit" apart from "Matter," subject apart from object, Seer

apart from the seen, is in sober truth as impossible of imagination as it is impossible to conceive of Space independently of any object in it; of Motion existing in and of itself, with no field of change (space in which to move) and no object to alter in its relation, whether to its own constituent elements or to other objects. Everything that *is*, is *both* Seer and Seen, both Spirit and Matter, both subject and object, but *in itself* is neither the one nor the other—it is *THAT* which ever is. The *metaphysical* Universe is therefore of necessity dual, as the spiritual Universe is of the same necessity a unity. Equally, the physical or "objective" Universe is a trinity—for it is impossible to imagine change without action, or action except upon the *principle* of the lever. Spiritually seen, Karma is the Principle of action, that which eternally *is* in all life, the One Element common to all change, or manifestation of Life, its Creator, its Preserver, its Destroyer, its Regenerator. Whether we call this *principle* by one name or another, as "deity," or "law," or "energy," or "*Fohat*," it is the connecting link between the Unmanifested and the Manifested LIFE. *Internal differentiation*, the subjective or metaphysical Universe, is, in relation to the external, or manifested, world as the foetus is to the babe—it is a precedent, gestatory stage of a *continuous process*. Metaphysical existence precedes, dwells in, and survives, manifested existence. As says *The Secret Doctrine* (I. 238):

The reincarnationists and believers in Karma alone *dimly perceive* that the *whole secret of Life* is in the *unbroken series* of its manifestations.

The "Wheel of the Good Law" is a graphic symbol of this eternal precession of the Equinox: as each being moves *forward* in the path of the Seer, the "Eternal Pilgrim," the Universe of the Seen appears to move *backwards*, the bottom moving to the top, the top of the wheel moving to the bottom. Both "top" and "bottom," both Seer and Seen, are *Maya*, an "illusion"—if taken to be other than they are, a *continuous change of relation*. Unless both birth and death

are seen as the *continuous* and *coincident* progression of Life from the Spiritual, through the Metaphysical, through the Physical, "downwards"; from the Physical, through the Metaphysical, to the Spiritual, "upward"; unless "spiritual," "metaphysical," "physical," are seen for what they are—states of consciousness and no more—the Seer will of necessity regard whichever one he may be in, and see it at the moment as the "real". If he is in "Nirvana," that state will seem to him the reality; if in the metaphysical "*lokas*" or "*talas*," these will be real—to him, the victim of his own ignorance, spiritually and psychically; if in the objective or physical phase of his cycle—grossest delusion of all—he will become that strangest of all the phenomena in manifested Life: a Seer who is convinced that his identity and continuity depend upon an ever-changing body that can be "seen" with the five senses. In all this, in each man, is the faithful mirror of eternal, of cosmic, of universal processes—the *Manvantaras* and *Pralayas* of "this whole assemblage of beings" called the Kosmos. Who pauses to reflect that each minutest change of relation between the Seer and the Seen involves and duplicates the whole vast majestic panorama of "the Day and the Night of Brahma"? That each human day is their incessant repetition, metaphysically, as each human life is their repetition physically? That each cycle of incarnations is the spiritual repetition by the Individual Life, the Self each one in Reality *is*, of the procession and precession of that collectivity of Souls called the Universe?

Yet all this may be *seen* by him who begins to look "with the subtle sight of the subtle-sighted"—with the Eye of SELF.

III.—THE SELF AS SEER

"The Soul is the Perceiver; is assuredly Vision itself, pure and simple; unmodified; and It looks *directly* upon Ideas."

Here we have the mysterious response which the Seers of all time have set themselves to repeat and record, as the

only possible answer that can be made to the impossible prayer of ignorant mankind, blinded by its suffering and its sins: "Lord, that we may see without eyes, hear without ears, feel without pain, act without responsibility, and learn without understanding." H. P. Blavatsky expressed the same spiritual Reality, the same metaphysical Truth, the same physical Fact, in her *Key To Theosophy*:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him nor would the latter be any the better off if such vicarious thought were possible.

The whole Physical universe, visible and invisible, is but "world food"—food for sensation, in the lowest as in the highest being; the whole world of sensation is but food for the Metaphysical universe, whose forms are what we call Ideas, as we name the forms of the physical world, Bodies; the whole ideative world is but a Spectacle for the Soul the Perceiver—for the Seer is Self-existent: when he ceases to look, for *him* "the manifested Universe has ceased to be," even though it has not ceased for those Souls still in the bonds of flesh, or imprisoned in intangible forms of thought. Does the Seer cease when he turns aside from the world of external and from the world of internal forms? "At the time of concentration, the Soul is in the state of a Spectator without a Spectacle."

What is that state? It is as if one engulfed in the world Babel of sensation overwhelmed by *his own* Babel of mind cried out without surcease, "What is silence?" More anyone—even a Sage—speaks of Silence, more it recedes; more one considers the discordant ideas of Soul pictured in creeds, philosophies and other systems of thoughts, the further he from Divine Image as *reflecting* all forms; more one "meditates" on his own Soul as separate from all other Souls, more is he an exile from the World of Souls, the "Divine Form as including all Forms". "Meditation," to-day as ever, "is but a name to the bewildered".

Pushed to its "perfection," *insanity*, it becomes "meditation with a seed"—and that seed is self, the Self of Egoism or Matter, the *Ahankara* of *Bhagavad-Gita*. Every great Founder of a religious sect, every self-deluded Saviour of others, every self-appointed *Guru* or Priest, from him whom millions worship for long centuries, to the wandering "Ascetic" with his handful of reverent adorers who sincerely imagine the "Master" is "out of his body," when in sober fact he is merely *out of his head*—every such Idolater is lost to the possibility of *Spiritual* evolution. He has mistaken the Self that is seen for the Self that sees—and this is *Egotism*, both in Patanjali's definition, and in the common-sense of mankind. He has fallen into that "current of efflux"—the Law of Retardation—which in the end, if unchecked, will bear him back to the Source in complete unconsciousness of Soul; as, if seen for what it is, the *reverse* of the current of progression, he will as surely land "on the other shore" in full Consciousness—the "Spectator without a Spectacle," save such as he *wills*. The one is the apotheosis of self, as the other is identification with SELF. As says *The Voice of the Silence*: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no room for both", and so "Choose ye this day whom ye will serve."

The genuinely religious Soul and the sincerely materialistic Soul are on one and the same current, though *faced* in opposite directions. Each "goes by what he sees"—by what is *seen*, experienced—externally and internally. Each is convinced beyond recall that *what he sees* is the reality and finality. Yet he is Soul, though he knows it not, though in fact he is concentrated in Matter, not in Spirit; though he is convinced that "the non-eternal, the impure, the evil, and that which is not Soul, are, severally, eternal, pure, good, and Soul." He is veritably *himself* the "producer of this production" which he takes to be Reality because it is *seen*. What else can he do than regard himself as the *creature* of this creation, if he

does not know himself as its Creator?

SELF is not personal; Law is not personal; action is not personal; nature is not personal; only *human* nature is personal. This is so because only in mankind is the three-fold evolution, Spiritual, Intellectual, Physical, conjoined, albeit not yet *identified* as one and the same SELF in all. SELF is *impersonal* in every man, as in all Nature. Every "God" of every religion is a Personal god; every Priest of every sect is a Personal saviour to his followers; every idea and ideal of the Materialist is a Personal power over the only Nature he knows or cares to know. The "Knowers of the SELF" are "Beneficent, Intelligent FORCES," whether in bodies, or out of bodies, whether working in the world physical or the world mental. They "know" what Concentration is for They *are* THAT, self-sought, self-found, self-perceived, self-realised.

"What is concentration?" It is Impersonality—"the attitude of the Perceiver continuously maintained" in no matter what form or world or relation. The *Mahatmas* are neither leaders nor followers, neither saviours nor saved, neither Gods nor men. They are, on earth, the Incarnation of Universal Brotherhood; they are Teachers to those who would learn the meaning of their *mantram* to all Disciples of Their Wisdom, the *mantram* which it was the supreme object of H. P. Blavatsky's life to set resounding in the lives of all Theosophists as *their* First Object: To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour. "There is nothing but the SELF; the Self acts only through the creatures: *act* for and as the Self." Brotherhood *in actu* leads to brotherhood in thought; brotherhood of thought leads to brotherhood of Souls; brotherhood of Souls leads to Universal Brotherhood; Universal Brotherhood leads to the realisation of the SELF. In Mr. Judge's "sacramental phrase":

Through the spreading of the idea of Universal Brotherhood, the Truth in all things may be ascertained.

CORRESPONDENCE

RELIGION AND DRAMA

[Dr. Fred Eastman is Professor of Religious Literature and Drama at the Chicago Theological Seminary, and is one of the leaders of the Church and Drama Leagues in America. The value of Drama in religious life is again beginning to be realised by the churches. The Ancient Mysteries of Egypt and Greece were the nourishers of true religion and basic truths were taught to genuine seekers. This was done "by dramatic representation of the origin of things, the nature of the human spirit, its relation to the body, and the method of its purification and restoration to a higher life". (*Isis Unveiled*, I. xliii.)]

Lord Irwin recently gave three causes why the West had lost prestige in the eyes of the East; the third, on which he laid special stress, was the Movies. Dr. Eastman truly says that in very many cases they "are false interpreters of life". But he tells us earlier how missionaries on furlough from China, India and Turkey are studying the craftsmanship of the drama to use it "not for propaganda purposes merely but to deepen their power to understand and to portray the conflicts in the human soul". That way also a danger lies—for human nature being what it is, it is likely that missionary propaganda purposes will outweigh all other considerations, and the *sectarian* religious drama become a more real spiritual danger to humanity than even the condemned Movies. —Eds.]

Exciting struggles are taking place these days in that zone of the spiritual life where religion and drama overlap. In Russia drama and religion are pitted against each other in this struggle, and the State is using drama in an effort to get rid of religion. In England and America drama and religion are emerging from a period of mutual antagonism to one of co-operation. The theatres are beginning to produce such spiritually powerful plays as *Journey's End* and *Wings Over Europe* and *The Infinite Shoeblick*, while literally thousands of churches are introducing pageantry and religious dramas into their ministry. In my drama classes at The Chicago Theological Seminary there are a number of missionaries on furlough from China, India, and Turkey, studying the craftsmanship of the drama in order to use this art in those countries, not for propaganda purposes merely, but to deepen

their power to understand and to portray the conflicts in the human soul. On the other hand there are certain sections of the United States and probably of other nations where the churches are at war with the theatres and will not be content until they have driven them out. And from East and West, the world around, are coming protests—well-justified protests—in the name of religion against the American movie as a destroyer of the character of children and a menace to international good-will.

Are all such phenomena just evidences of the confusion of modern life? Or are they signs of the times? I believe that they are the latter and that they are pregnant with prophecy to those who will take the time and thought to understand them. The basis of that understanding must lie in whatever insight we can bring to bear upon the nature of religion and the nature of drama.

Roughly speaking, all religion can be divided into two classes: that which seeks to escape from life and that which seeks to interpret life. All drama can be divided into the same two classes. It is altogether natural, therefore, that when we find in any country sincere attempts on the part of both religion and drama to interpret life we find them not quarrelling but co-operating. Religion calls to its aid drama as the art which best portrays the emotional struggles of life. Drama, in turn, looks to religion for the solution of the emotional crises of its characters. It is equally natural that we find drama and religion quarrelling when either one or both of them seek to escape from life. For when religion seeks to escape from life it seeks that escape by some magical way to heaven. But when the drama seeks to escape, it more often takes a primrose path to hell. Going in different directions they pull against each other.

With this very simple but, I think, dependable classification of the essential characteristics of religion and drama in mind, let us look again at the signs of

our times. Why this increasing volume of protest against American movies? Is the basis of it just economic jealousy, as the movie producers claim? That may account for a little of it. But the bulk of it seems to come from religious or at least socially minded persons who have no financial stake in the movies. And the gist of their protest is that the movies are false interpreters of life. They pretend to picture life as it is, but in reality misrepresent it. They escape from life by a well-worn ladder of sentimentality, gun-play, and happy endings. It is worth noting that there is no protest against the out-and-out escape type plays such as those rollicking farces of Harry Langdon and Harold Lloyd and Charlie Chaplin. Everyone appreciates the wholesome quality of such clean fun. The entire volume of protest is against the escape pictures which pose as interpretations of life as it is. Until the movies are taken out of the hands of the commercial crowd that now controls them and put into the hands of men who have reverence for something besides box-office receipts we shall continue to find religion—all religion—quarrelling with this type of drama.

Why is the drama in Russia quarrelling with religion there? Because the Soviet leaders who control the theatre wish to abolish religion. And why? Because they say that religion does not help to solve the problems of life but only to escape from them. That there has been much in the past history of the Russian church to justify this claim no one can deny. If the Soviet leaders limited their opposition to the escape type of religion they might find more sympathy among religious people. But when they go further and seek to abolish the most thoughtful and devout religionists along with the others we begin to suspect that they themselves have espoused an escape theory of their own that cannot bear the criticism of thoughtful religion, and our suspicions are strengthened when we find that they have taken a cowardly refuge behind the bulwarks of a military despotism.

Why have church leaders joined with

drama leaders in America to establish the Church and Drama League? Simply because each group has come to the point where it realizes its need of the other for a fuller interpretation of life. During the last two decades the liberal churchmen of America have been doing what they could to rescue religion from dogmatism and institutionalism and to let it shine forth as an interpreter of the way of life for those who would "do justice, love mercy, and walk humbly with God". These men have recognised the drama in human life. The theatrical men and women who joined in the founding of the league were the minority who have been trying to rescue the American theatre from the hands of these who produce drama for revenue only. The latter have been debauching the stage with all sorts of dirty and inane plays. What could have been more inevitable than that the liberal churchmen and the sincere dramatists and managers should come together or that they should state in their constitution:

Recognizing the power of drama to influence human ideals and conduct, we believe it to be not only our obligation but our privilege to work for a wider appreciation and support of dramatic art as a creative force and to seek its employment for educational ends and the pursuit of social and spiritual culture.

Why have the churches of England and America gone in so extensively for the production of religious plays and pageants? If our hypothesis is right it is no fad. It is because these churches are seeking to interpret life rather than to escape from it and have adopted the plan of Hamlet whose words are so often misquoted by being only half-quoted:

The play's the thing
Wherein I'll catch the conscience of the king.

Good dramas have already caught the conscience of kings and of their people.

Our hypothesis is confirmed by careful studies of the churches producing dramas. For example, in Chicago last winter, these studies showed that 56 of the 65 leading churches were producing dramas. They produced about 200 plays and pageants during the year. In answer

to the question. "Why are you producing these plays?" they replied practically unanimously that it was for the purpose of inspiring the audiences and educating the young Christians who were the players. Some churches supplemented this answer with statements to the effect that they felt the need of their people for an emotional and æsthetic ministry to counteract the effect of the rush and roar of modern industrial life.

And so we might go on citing illustrations from modern countries and from ancient civilizations. They would all bear out the truth of our hypothesis for religion at its best is engaged in a dramatic struggle to transform human life; and drama at its best is a mirror reflecting the struggles of the soul. At their best, they work together as friends. It is only when one or the other of them fails in its mission to the human spirit that they quarrel. A considerable portion of the spiritual history of this century will be determined by the extent to which drama and religion work together in the effort to interpret and transform human life.

Chicago.

FRED EASTMAN

ECONOMIC CRASH AND ITS MORAL

The bark of our Machine Age, with all sails set for production and ever more production, has stranded into a sand-bank. We have reached an impasse in our economic advance which bade fair to go evenly on to ever greater triumphs; and to find the way out is the great problem facing the man out of a job no less than the leaders of thought throughout the world. There is general feverish search for a formula for the world's ills; but the point is overlooked that it was following a formula blindly to its logical conclusion that brought us to this state. The way out must lie in analysis of our course so far, and not in seeking Shibboleths, the quick recourse of adolescent minds.

I distinctly recall my sense of relief when, as a child, I first grasped the concept of law-making bodies. The inequalities of life had oppressed me

heavily. Why did I live in such comfortable surroundings while a school-mate with gentle voice and deprecating manner lived in Cedar Street, a euphemism for a near-by treeless alley? Why were there beggars, why drunkards, and why, oh! why, the "striped men," the sad chain-gang in their broad-striped suits, driven past to their work on the roads? But when I learned of legislatures the problem was all but solved. Remained only to frame a law and get it introduced and passed—and the difficulties of the latter process loomed greater on my young horizon than the formulation of the bill that should untangle the snarled skein of human affairs. True, I did not then know just what to put in it, but I had no doubt I should when I grew up and had studied the vaguely imagined field I could not label "economics". There must be a solution; I would find it and get it made a law. Then there would be no Cedar Streets any more, and everyone would be happy and good. It looked as simple as that.

The recognition of the deplorable pass to which our civilisation has come has deepened with the years; the will to find the solution is no less strong; but the thread out of the labyrinth is not legislation.

Inequalities, I have come to see, are inevitable. They are inherent in the very law of our life and development, though how to minimize their pressure on the underprivileged must be the constant study of him who loves his fellow-men. Russia is trying on a gigantic scale to level down the inequalities of wealth and social station, but in the deadest level of democracy there still are wise and foolish, well and sick, happy and wretched men. Perhaps we find democracy at its modern best under frontier conditions such as prevail on the fringes of civilization, but even there the natural leaders tower head and shoulders above the mass of men around them.

The United States staged an experiment in levelling up that for a long time seemed to promise well. High wages made possible a general rising standard of material living; whetted demand re-

acted on supply, and factory wheels turned merrily. Other industrial countries saw the apparent success of the method and set themselves to copy it. Not satisfied with modest profits, capital redoubled its exertions and turned out goods in an ever-swelling stream until at last supply choked the channels of demand, artificially deepened though they had been by the millions spent on advertising, and the backing up of the unwanted goods brought swift catastrophe. There was a sharply realized plethora of automobiles and silk shirts. The resulting depression, with its attendant unemployment, misery, and suffering, is affecting practically the entire world. The question, "Why?" is raised on every side.

The answer is obvious to the philosopher, less so to the capitalist-manufacturer, who will not accept the evident implication of the collapse of his system. The solution, he will tell you gravely, lies in widening your markets. Raise the standard of living of the millions of India and China; increase their demand for comforts and luxuries, and the wheels of our factories will turn again and the unemployed will swarm back to their jobs. And then? Is it not apparent that the saturation point will be reached again, soon or late, and that ultimately the solution of the problem must be faced, perhaps in an even more acute form?

Overproduction is the world's disease. That is plain to all. The cause of that overproduction was partly competition of producers and partly artificial stimulation of demand by whetting desires all along the line by every device known to advertising and sales managers. It has been demonstrated quite conclusively to many thoughtful people that increasing physical wants is effective in advancing material civilization only up to a certain point. The inevitable reaction comes in such a period of general misery as we are living through.

There are two ways open to the man who seeks happiness. He may set to work to increase the number of his satisfactions—which has been the method of the world, or he may devote his effort

to decreasing the number of things necessary to his happiness, which has been the mode of the Sages of every land. Personal desires are, in the last analysis, a source of pain—unhappiness in their frustration or satiety in their gratification. Is not their multiplication folly? The illusory character of material satisfactions has been grasped by isolated thinkers in all ages and in every land, but by none more clearly than in ancient India.

Golden gift, serene Contentment! have thou
that, and all is had;
Thrust thy slipper on, and think thee that the
earth is leather-clad.

Human nature has been in the process of perfecting itself these many million years. It has still far to go. I have no expectation that mankind in the mass will grasp these truths and act on them for millennia more.

We have to help on by all means in our power every wise and well-considered effort which aims at ameliorating conditions or promoting true brotherhood, but I am increasingly convinced that the great Spiritual Teachers of the race were the most practical economists in directing their propaganda to the individual instead of using their energy to get laws passed and enforced.

There is no mass solution. The more individuals who grasp the idea of themselves as immortal beings, concerned only temporarily and incidentally with the things of the world, surely the sooner we may hope for better things where wants will be simple and desires restrained; where there will be work for all and grinding toil for none; and where all will have full opportunity to develop the higher tastes and aptitudes, and the nobler qualities on which true and lasting progress alone depends.

CHARLES DERNIER

Petersburg, U.S.A.

TWO CENTRES OF BROTHERHOOD I. THE MOST FASCINATING MUSEUM

The Palais Mondial or World Palace is housed at present in the Parc of the Cinquantenaire at Brussels. The headquarters of the Union of International Associations, it is much more than a museum of internationalism: it is a dynamic force working towards the unity of the world, a seed of the greatness of the future.

Entering by the main door, we come at once into a semicircular hall containing in the centre a globe and a large plan of the palace from which it is easy to find any particular section. On the walls hang two tremendous charts, one illustrating the extent and influence of the Union of International Associations, the other demonstrating the "Tree of the Centuries" and the unfolding of man's life and genius. Three doors lead from this hall, labelled "Time," "Knowledge," and "Space".

If we take these in order, turning first to the left, we pass through a series of rooms in which the history of our earth, of man, and of civilisation is unrolled in unbelievably vivid pageant. Such a wealth of scientifically ascertained detail has been poured with patient labour into these pictures and models, such creative imagination has controlled the work, that the whole of the known past of mankind lives for us again, and visions of its unity and its future hover continually around us. Each room affords abounding delight and in each we would gladly linger.

We move on, however, to the complementary section on "Space," and here we pass through a similar series of rooms in each of which a national civilisation is graphically set before us. The British Isles, France, Germany, the United States, India, and so on—every country shows what it can contribute to the sum of human achievement and happiness.

The section labelled "Knowledge" is divided into two parts, "Arts" and "Sciences". A beautiful art gallery contains, besides some fine original paintings and sculptures and excellent reproduc-

tions of the best and most typical works of art, also many portraits of musicians, architects, and other artists, with details of the history of their arts. In the scientific part, there is a room for each of the sciences, showing its history and the stage to which it has arrived.

The religions of mankind are not forgotten and in the section devoted to them are some of the most striking illustrations. Here, more convincingly perhaps than anywhere, we are made to understand the differences between man and man, and the fundamental unity of the race.

The means of spreading knowledge and promoting unity are accorded special attention; book production, photography, wireless, and all methods of communication are abundantly illustrated. And here we come upon one of the most stupendous tasks ever undertaken by the co-ordinating mind of man: the World Bibliography; no less than an index to all the books in the world! Already it includes about 20,000,000 easily accessible references.

Those pacifists who are apt to talk glibly of the horrors of war and to ignore its real problems would do well to visit the Palais Mondial. The Great War was important enough to have a section devoted to it. The glorious patriots of the various nations confront each other, more pitiful in their idealism than in the ghastliness of the battlefields. Enough is revealed of the economics and psychology of war to persuade us that the problems of peace will not be solved without sweat and agony.

Yet everywhere as we pass with increasing amazement and enchantment from room to room we are arrested by some profound thought or some startling vision of the ultimate harmony of mankind. Optimism prevails and the ideal "*per orbem terrarum humanitas unita*" is never lost sight of. Directing our forward-darting glances to the future is the magnificent allegorical model of the "MUNDANEUM," the Palais Mondial raised to its perfection and universally accepted as the intellectual centre of the world. At sight of it we pause in wonder

and admiration, while the face of our genial guide, Monsieur Paul Otlet, founder and inspirer of the Palais Mondial, lights up with the purest and most vital idealism, as he utters his belief in man.

He is over eighty years old, of commanding stature, with massive domed forehead, thin snowy hair, twinkling blue eyes, and the tender complexion and innocent loving expression of a babe. He has seen much of the world and of men, known the profoundest adversity and bitterness and sorrow; yet with unflagging energy, keenest intellect, and unsubdued faith he pursues the ideal. Who dares to say he is wrong?

II. THE WORLD UNIVERSITY

Where the great highways from west to east and from north to south of Europe intersect, stands one of the most beautiful and romantic cities of the world and one which, having played a great part in the history of man, may be destined to exert a still greater influence. Cosmopolitan through the necessities of trade, Vienna is also the meeting-place of mighty civilisations and the natural centre of the world.

To the north and west of it lie the conglomerated towns of the industrial colonising nations, France, Germany, Britain. Their wealth is the machine and the organising brain; the citizens move with hasty steps and their minds are restless as their feet: their god is progress.

Soon after leaving Vienna (which is as modern as western clocks can make it) any observant traveller going eastwards to Budapest is struck by the huge extent of the plain. It is all cultivated but there are no hedges and few trees, only the unending furrows or the illimitable ocean of corn. Hungary, Bessarabia, Ukraine, Russia, Siberia—in such countries men love the soil more intensely than Gabriel Oak loved it, after the manner of beasts who know nothing else. Time is measured by the slow cycle of the seasons which care nought for progress.

And southwards? Here are the gay

artistic Italians, who will make the most daring machine or cultivate the most placid olive groves, so that it all be done gracefully; here are fierce Turks and Persians who swear by the prophet and will sacrifice all else for Islam; nomadic Arabs who, gazing on the stars as they ride, have thought profoundly until their philosophy is more concrete to them than the earth is to a Russian peasant.

Such vistas of the predominantly commercial, agricultural, and spiritual civilisations are to be seen from the gates of Vienna; wherefore Doctor Erwin Hanslik, Professor of Geography at Berlin, moved to Vienna and founded the World University which was to study, focus, and eventually fuse the three in one universal civilisation. In the Aeussere Burgtor am Burgring, these theories can be seen demonstrated in pictures, maps and diagrams, but most marvellously in films. There is no room for an exhibition on the scale of the Palais Mondial at Brussels, for the World University consists at present only of a large lecture-hall, a smaller hall for temporary exhibitions, and a few small work-rooms. But the films amply compensate the lack of space: they are among the most extraordinary and, educationally, the most valuable in the world. In a few hours the magnificent panorama of the whole past of mankind unrolls itself vividly alive before our eyes; we learn of distant times and places as though they were here and now, and from it all we get the same real sense of the ultimate unity of mankind which we experience in the Palais Mondial.

One of the greatest obstacles to the achievement of this unity is the economic chaos at present prevailing. For blind competition and clash with the untold waste and misery which they entail, co-operation, co-ordination and ordered security must be substituted and Dr. Hanslik proposes the creation of a World Bank to control the whole of the world's economic affairs, under the direction of the World Parliament and World Government. And lest it be thought that these schemes be too wildly Utopian to deserve consideration, let it be added that the members of

the World University, scattered in a number of countries, include scientists, artists, politicians, big business men, and at least two bankers of world-wide fame.

The sceptic and the cynic shake their heads and murmur, "But human nature..." There is neither need nor space here to enter into a disquisition on that much discussed term or to prove the mutability of man. Suffice it that although Professor Hanslik believes in the Greek proverb which says "Who sees the best must needs pursue it," he realises, like Plato, that a long and arduous training is essential for him who would "see the best". Each man must have some inkling of his position in the world and of the contribution he can make to the universal civilisation and must learn to unite all his conscious and unconscious efforts in the one direction. A perfect world implies perfect individuals. In the World University's Institute for Physical and Moral Culture, the courses include not only physical training in the ordinary sense, with dieting and hygiene, but also exercises for the emotions and the will and in meditation, according to the wisest practices of the east.

Around Professor Hanslik is gathered a band of devoted workers who are incapable of thinking in terms of petty national or local rivalry: the universe is the realm of their thought and mankind its object. It is sought to build up gradually an Academy of such people, the greatest creative personalities, who would be able to direct the growth and organisation of the world as a whole. Under their guidance will be taken a great practical step towards the realisation of the age-long ideal of the "Brotherhood of Man".

S. H. FOMISON.

[S. H. FOMISON is an honours graduate of Emmanuel College, Cambridge, who has spent considerable time touring Germany and Austria, in intimate touch with local people and conditions. A school master in the north of England, he took a party of sixty boys from Hamburg through Leipzig, Passau, down the Danube to Vienna and back via Salzburg, Munchen and Hamburg.—EDS.]

TWO EXTRACTS

The following two extracts, the first from a letter from one of the Theosophical Mahatmas, written in 1882, and the second from *The Mysterious Universe* by Sir James Jeans, may interest readers of THE ARYAN PATH. Let it be borne in mind that there is a lapse of nearly fifty years between the writing of the two extracts, and further comment is unnecessary.

We know of no phenomenon in Nature entirely unconnected with either magnetism or electricity—since, where there are motion, heat, friction, light, there magnetism and its *alter ego* (according to *our* humble opinion) electricity will always appear, as either cause or effect—or rather both if we but fathom the manifestation to its origin.

—MAHATMA K. H. (1882)

Thanks mainly to the researches of Sir E. Rutherford, it has now been established that every atom is built up entirely of negatively charged electrons and of positively charged particles called "protons"; matter proves to be nothing but a collection of particles charged with electricity. With one turn of the Kaleidoscope all the sciences which deal with the properties and structure of matter have become ramifications of the single science of electricity. Before this, Faraday and Maxwell had shewn that all radiation was electrical in its nature, so that the whole of physical science is now comprised within the single science of electricity.

—SIR JAMES JEANS

M. R.

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

The greatest independence in the world comes not from the possession of money but in freedom from wanting to possess it.—MAUDE PARKER (*Saturday Evening Post*, Philadelphia)

The more India knows of Christ, the less is it inclined to appreciate the work of proselytising missions. It is really a question of, Nearer to Christ, the farther from Missions. . . . What India cannot tolerate is the driving of ignorant men, women, and children pell-mell into the mission compound, as one sees sheep and goats driven into the Bandra Slaughter House premises every day.—(*Indian Social Reformer*, Bombay)

I confess that when I was younger I thought that we could compel people to be better by Acts of Parliament and Regulations; but as I grow older I believe in that less and less. "Thou shalt not" was not so good a law as "thou shalt." I would rather prefer the people to choose for themselves what they should eat and drink. I am a teetotaler, but I do not think I am better than the people who drink. . . . Distortion and misrepresentation are probably greater evils.—GEORGE LANSBURY

Deal with crime in its formative period, and with criminals not as debtors who must pay for misdeeds or as a group of men and women to be segregated and rendered impotent in mind and body, but as stupid sons or daughters, brothers or sisters who need guidance and strict supervision in normal, wholesome environment.—L. E. LAWES, Warden of Sing Sing (*N. Y. Times Magazine*)

We need discipline, certainly, but I want to see it spontaneous rather than enforced, and motivated by a clearer vision than we now have of a life worth living. . . . The road we have to find is the road of co-operation, the most difficult and beautiful art in the world. . . . The individual must cheerfully consent to some degree of discipline for the common good.—L. P. JACKS (*The Observer*, London)

We are gradually developing towards a literature of spiritual belief. Perhaps it would be better to say *philosophical* belief. Some people might misunderstand my use of the word *spiritual*. There is an inexhaustible mass of philosophical material from the past that is deeply imbedded in us emotionally, an incredible accumulation of material about nature and the supernatural that has as deep associations emotionally as the spade or any other ancient symbol. Some of it is Htonic, and some of it is older than Plato, going as far back as the Vedas. I think there will be a revival of that kind of philosophy. It will become vital again. We shall have next a literature of spiritual conviction.—W. B. YERS (*Everyman*, London)

ENDS AND SAYINGS

“—————ends of verse

And sayings of philosophers.”

HUDIBRAS.

In the noise of political conflict Gandhiji's virtue enables him not only to hold his balance but at times even to become spiritually creative. His mystic outlook takes practical shape in schemes for his country's uplift, and incidentally for that of humanity. In his *Young India* of July 30th he explains and justifies the resolution adopted by his political party limiting the highest salary of Government servants under Swaraj or Native Home Rule to Rs. 500 (£35½ or \$177) per month or Rs. 6000 (£426 or \$2124) per year. This resolution has been adversely criticised in several quarters and in answer Gandhiji says:—

The mode of life is not an abstract term. It is relative, and a man, who has surrounded himself with artificial wants and created conditions out of all proportion to the natural surroundings in which the people of his country live, can claim no exceptional consideration because of his artificial mode of life. Such people unfortunately we have in our midst. They will naturally feel the pinch during the transition stage, but they will soon accommodate themselves to the new and natural condition when the maximum of Rs. 500 per month will cease to appear ludicrous as it does to-day.

Leaving the detail of the actual figure of Rs. 500, we turn to the problem of the general standard of life for all which naturally arises: Are Government servants

to adopt a mode and standard of life different from others? Are they alone to set an example in thrift? Are not all called upon to simplify life? As the earning capacity of professional and business men cannot be artificially limited by legislation, how are they to be brought round to contribute their share towards the re-shaping of society when India attains self-rule? Gandhiji makes an appeal to

the businessmen and professional classes, that they should anticipate the future and remodel their lives so as to make it easy for all, when the burden of administration is taken over by the people, to *take to the new life*. It would be wrong to entertain the idea, that whilst the public services would be paid in accordance with the natural condition of the country, professional and businessmen would continue a mode of life out of all correspondence with their surroundings. *They must voluntarily lead the way and set the example.*—(Italics ours—EDS.)

—
This is a very Theosophical view. Those who at present, under stress of circumstances and pressure of habit and custom are living according to a standard not quite natural to the country must train themselves “to take to the new life”. It is the way of evolution which will prevent the upheavals of revolution. For example, if the Russia of the Czars had brought about a changed mentality in the

rich classes so that they sacrificed intelligently on all planes by an adequate re-shaping of life "in accordance with the natural condition of the country," there would have been no revolution. Unless the monied classes are educated and made to realize the truth of Gandhiji's statement his noble scheme to benefit the starving millions of India cannot succeed. If the Congress resolution is legislated upon, without the rich undertaking the necessary discipline, the ranks of the Government servants will be full of third-rate intellects and poor characters. Gods sacrifice for men, teaches the *Gita*, and following their example more evolved intelligences of the human kingdom must sacrifice for the betterment of the less evolved; all those who have earned or inherited wealth must recognize their obligation to the masses of the starving poor. The educated classes must serve the large masses by freeing themselves from the bondage of the glamour of sense-life. They must enrich life by raising their own *mental* standards and by adopting frugal ways in daily living. They must plan and attempt not to lower their own mode of life—the prevailing cheap Western imitative one is not the proper standard, by any means—but to raise that of the peasant and the villager, so that India may set an example to other countries in right living.

The best way to understand world progress is to regard it as spiral forward movement. One

great paradox of modern civilization is that while it has tended to make men self-centred and materialistic, it has also made possible a greater unity through international exchange by means of Leagues, Conferences and Commissions. This is being taken advantage of, and an "Inter-Religious League" is being formed with the design of bringing together people belonging to various religions from different parts of the world in order to understand one another and so create a fundamental basis for that "fellowship of man" which politicians so often glibly talk of and as often frustrate. In the July number of the *Hibbert Journal* there appears a very interesting article on this subject by Professor Rudolf Otto who is in charge of the subject of Theology in the University of Marburg. The present condition of the world cries out for co-operation, and such a League has been sought to be formed from the recognition of the necessity of enabling men to have "a common responsibility which arises from the very heart of religion, and a common fulfilment of such duty". At the very outset Professor Otto states what may be taken to be the millet-seed of this idea: "Every year in India a circle of men and women of various religious faiths spends several days in conference together either in Gandhi's Ashram at Ahmedabad or elsewhere. . . ." These are not people who have lost their faith in any one religion but rather those who are impelled by a religious conviction to consi-

der the things which religions have in common and the things which divide them, and so seek a "possible settlement of the differences which still to-day on occasion lead to enmity and bloodshed". The meaning and purpose of the League is thus to "create an authoritative world-conscience" and to carry out, through closely knit co-operation, the "great collective moral tasks facing cultured humanity." Men of all creeds are welcome. But they must be enthusiasts prepared to work for the League whose "ideal must be to transcend mere individual ethics and to influence and fashion anew the social, national and international life of men".

What bond will hold these people together? What is it that they have in common except a decent standard of ethics and a dimly formed, albeit a grand, ideal which may be lowered as soon as certain tenets of their respective creeds come into clash? Prof. Otto thinks:

Despite the great variety that exists amongst religions one thing binds them together: the religious character and impulse as such, and a common antagonism to materialism and irreligion. . . . We would rely upon such an ultimate unity—however difficult to define—as a basis to take action against the evil of the world.

A common antagonism! Prof. Otto characterises as a "tremendous error" such arguments as "Religion is fundamentally everywhere one and the same," and "Behind the differing masks of manifold religious faiths the same face is hidden". He says:

On the contrary: through powerful movements of inward reform and new creative activity the impulse is apparent afresh on every side to reinforce the particular foundation and the inner content of each faith in its distinct individuality, and to come to a new realisation of its own peculiar essence. Not a general levelling down of all religions, but an unprecedented strife between them as mightily renewed spiritual forces is already arising to startle those who follow the way of the "common denominator".

It seems strange that a man of the Professor's insight should at one moment seem to grasp the inner unity of religions and then at the next emphasise their differences. The Spirit is one and indivisible; the Knowledge is one and indivisible; the Teachers, as Custodians of that Knowledge, are one and indivisible. It is only the method of presentation of the Knowledge that has varied. If we but pierce the outer shell of each faith, having first cleaned it of the accretions that priestcraft has laid upon it, we shall reach the Heart (of which the Professor has spoken) and that Heart is one and indivisible. This is what Theosophy strives to do. It teaches (*Isis Unveiled* II. 586; 635)

If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity.

The world needs no sectarian Church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one Church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*.

ĀUM

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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INDIAN PHILOSOPHERS AND PANDIT LORE

The Philosophical Quarterly is "an organ of the Indian Institute of Philosophy and the Indian Philosophical Congress". Its April number has just been issued and contains five Presidential addresses delivered at the Indian Philosophical Congress held at Dacca last December. In THE ARYAN PATH for February we commented on the address of Prof. A. R. Wadia who presided over the general session. The remaining four addresses were delivered before the Metaphysics, Ethics, Psychology and Philosophy sections of the Congress. These give a fairly good idea of the trend of thought obtaining among Indian scholars on whom western culture has put its intellectual impress. The Congress is their channel of expression, a channel in which the influence of the old-world Pandit is absent. Naturally, there-

fore, the papers before us evince a western rather than a native bent of mind. This is no disparagement to the scholars, whose work is valuable, but the fact must be noted, as having a significance. If the gulf between the Indian *ryot* and city politician is wide, that between the orthodox but learned pandit and the university professor is wider still. To us this is a matter of serious regret; for, if Indian scholars and philosophers continue to allow the *videshi* or alien views and methods to be burnt into their consciousnesses, the ancient culture will suffer grievously, nay more, run the risk of extinction. We recognise most fully the worth of western culture, and are among those who hold that it is *necessary* for Indians to contact it. There are many great and good features of Occidental culture which India must learn to

utilize. Furthermore, in the near future, concepts and ideals of pure and ancient Indian thought will be in demand in the West and India cannot respond without adequate knowledge of the proficiencies and deficiencies of that West.

In this exchange of ideas, and especially in helping the political and social builders of the India of to-morrow, native scholars and philosophers have a very important part to play. We dream of the Indian mystic and metaphysician taking his rightful and honoured place among practical statesmen and administrators—as in days of yore. The country is fully awake to the risks it runs from proselytising missionaries; it has yet to recognize that if not so great a risk, all the same a risk is run in the utter neglect of the Pandit culture by its scholars and philosophers. We are not blind to the fact that the Pandit class is steeped in orthodoxy, is unfamiliar with the evolution of Occidental thought, is saturated with the spirit of sectarianism and superstition. But the Pandit still *represents* something, something that must not be overlooked in the interests of India as of humanity itself. Through his tenacious caste observances, no doubt deserving of censure, he draws us to a calm consideration of the old institution of the Varnashrama Dharma—the division of Society into natural and helpful compartments, as also the division of the life of the indi-

vidual into periods which make for ordered growth through duty to happiness. Through his ceremonial extravagances, no doubt to be condemned, he may have, we assert he has, retained for the world numerous facts of scientific value to the sincere investigator. Through his rigid observance of Sandhya-puja, dawn and twilight worship, perhaps complicated through unnecessary accretions to be deplored, he has a valuable message for the world on the true meaning of prayer—sense-purification, mind-control, soul-realization—the knowledge of which every thoughtful person in the world is seeking. And then he has his explanations about cosmic ultimates, which he may have acquired by rote and therefore imparts without full comprehension, but which are of value to the metaphysician and the philosopher. Similarly, his mere repetition of the constituents of man as an organism may open up for the impartial psychologist a field hitherto not tilled, hardly touched. Indian philosophers and psychologists study and expound old shastraic books by the light of the philology, philosophy and science of the Occident. Thus they miss a very great deal, and succeed in interpreting the old truths in a limited and halting fashion.

These reflections result from a consideration of the addresses presented by our contemporary, with one of which we deal elsewhere in this issue.

THE ENLIGHTENED AND THE ANOINTED

[**Alfred W. Martin** is a strong pillar of the Ethical Culture Society of New York. He has shown practical good will towards eastern religious creeds by his talks and writings. Here he compares Gotama and Jesus, the similarity of their experience, outlook and message.—EDS.]

When seeking to compare two stars of the first magnitude in the constellation of moral leadership, much depends on the beholding eye and on the level of education and inheritance from which one looks. More depends on the optical apparatus used to aid the eye, and still more on knowledge of the rules that govern measurement of the relative magnitude of the great stars. Some observers come to the task of comparison with their vision blurred by inherited beliefs; others fail to remove the dust of tradition from the lenses of their telescope; and still others fail to brush away the cobwebs of dogma that dangle between the lenses and the firmament. And so it has happened that some persons have reported Jesus infinitely superior to Gotama, and others have held Gotama vastly greater than Jesus. Yet the very first requisite for a just comparison is freedom from partiality, because every disciple is partial to his master and partiality is just as fatal to equity as is prejudice—a truth forcibly brought home to us by the familiar fable of *Æsop*. A woodsman and a lion were walking through the forest discussing the question, which is the stronger—a man or a lion. Unable to arrive at any mutually satisfactory conclusion, they suddenly came upon a statue representing a man in the

act of throwing down a lion. "There," said the forester, "you see the man is the stronger." "Ah yes," said the lion, "but their positions would have been reversed if a lion had been the sculptor."

It may fairly be doubted whether one identified with Buddhism or with Christianity is qualified for the task of comparing adequately the two Masters. But let not him who is a disciple neither of Jesus nor of Gotama, who confesses complete allegiance to none of the historic religions—let not him imagine that because of his free and non-sectarian position he is on that account especially fitted to take up the task. Even *he* will have to exercise the utmost care and caution, and in all humility of head and heart acknowledge the grave responsibility resting upon him as he faces the task.

Having registered these prefatory thoughts let me as one who owns allegiance to none but that free and ethical religion which bows before *every* teacher, which pays due homage to each according to the amount of truth he has to teach and the inspiration to be derived from the story of his life, let me attempt to set forth the salient points of comparison between Jesus and Gotama to the end that we may be helped thereby to a fuller and deeper under-

standing and appreciation of both.

The Buddha and the Christ. Gotama was called "the Buddha" and Jesus "the Christ". There were many Buddhas in ancient India just as there were many Christs in ancient Palestine. The word "Buddha," like the word "Christ," is not the name of the man but the title of an office. Buddha means *enlightened*, and Christ means *anointed*. Just as an ancient Indian conception of the Buddha, recorded in the sacred *Mantras*, was applied to Gotama, so a conception of the Christ, the Messiah, found in the prophetic books of the Old Testament, was applied to Jesus. He was called the "Christ" because it was believed by certain Judean contemporaries that he was the long expected "Anointed One," one consecrated to, and chosen for, a divine purpose; the *Messiah*, which has for its Greek equivalent, *Christ*. Jesus was God's Messiah, and as such his Son. Similarly Gotama was called the "Buddha" because it was believed he would shed new light on the path of salvation and therefore was worthy to be called "the Enlightened One," one who has reached the Truth. And precisely as the followers of the imprisoned John the Baptist were sent to Jesus to inquire whether he was in truth the expected Messiah, so eminent Brahmans, hearing of Gotama's fame, went to inquire whether he was really the Buddha, "the Enlightened One", of whose advent the scriptures had foretold.

A definite moral aim and a practical programme. Both Gotama and Jesus appeared before their audiences with a definite moral purpose — namely, to win their countrymen to a higher life of unworldliness and of mutual love. "I go to Benares," said the Buddha, "to establish the kingdom of righteousness. I will beat the drum of the deathless (i.e., cessation of rebirth) in the darkness of the world." Said Jesus: "The time is fulfilled and the Kingdom of God is at hand. Repent ye and believe in the good news." Both presented their constituencies with a practical programme: that of Jesus the preparing of his people for entrance into the expected kingdom of heaven on earth; that of Gotama the preparing of his people for entrance into that beatific state where there is no more rebirth into a world of suffering, sorrow, disease and death. Again, both felt intense compassion and sympathy for all sufferers, took their stand on the bitter consciousness of the ills to which human flesh is heir and the temptations that beset those who would live in the spirit, and prepared a practical programme of ethical self-discipline which, if adopted and fulfilled, would lead to the final goal of all moral endeavour. This, according to Gotama, was *Nirvana*, permanent release from the curse of reincarnation; according to Jesus the goal was admission into the coming Kingdom of God, the new Commonwealth of Man.

Inner versus outer religion. Both Gotama and Jesus in their preaching protested against the popular reliance of their day on devotion to the externals of religion—ceremonialism, formalism, fasting, etc.,—to secure the highest good. Nor are there any graver warnings to be found in any scriptures against pseudo-religious practices than in the Buddha's *Suttas* and the corresponding passages in the Sermon on the Mount. Both teachers, in their message, threw the whole stress on *inward* conditions. "The Buddha's City of Righteousness," said the venerable Nagasena, "has righteousness for its rampart, the fear of sin for its moat, knowledge for its battlement over the city-gate, and zeal for the watch-tower above it, faith for the pillars at its base, mindfulness for the watchman at the gate, and wisdom for the terrace above."*

What is the use of platted hair, oh fool? What of the raiment of goat's skin? Within thee there is ravaging, but the outside thou makest clean. Taking life and stealing, falsehood and fraud, anger and envy, sensual indulgence—these are things that defile, but not the eating of flesh.†

To his disciples Gotama announced that he had discovered a Middle Way between the two extremes of a life of pleasure and a life of self-mortification. It led to insight and wisdom; its fruit was serenity, knowledge, enlightenment, *Nirvana*. Let people realize the four great truths in which

that Middle Way was summed up: (a) the fact of suffering; (b) the further fact that such suffering has its cause in the craving for personal satisfaction; (c) that it will cease when that craving is stilled; and (d) that there is a noble Eight-Fold Path of self-discipline which issues in that result. Incidentally, it should be remarked that such resemblances in the ethical precepts of Gotama and Jesus as have been already noted, (and they obtain also in the teachings of the other ancient masters) are to be explained in terms of the universality of the moral sentiment.‡

Pessimism. Both Gotama and Jesus were somewhat pessimistic in their world-view, both believing that life here on earth was to be somehow escaped, and hence they made this the central interest of their respective teachings. To Gotama the world was *Maya*, illusion; existence on the earth was to him "*illth*"—Ruskin's counterpart of wealth; but there was a way out and he volunteered to show it to those who would follow him. Far, far back in distant ages where no beginning could be conceived, man somehow started making himself through innumerable lives, whether in heaven, on earth, or in hell. He has been subject to the inviolable law that by every moment's action, in thought, word, or deed, he strengthens or weakens the forces of good or evil within and around him. This was the

* "Sacred Books of the East," Vol. xxxvi, p. 212. ("Questions of King Malinda")

† Dhammapada XXVI, 394. Compare Matthew V. 5, 16; also XXIII, 25.

‡ See my *Comparative Religion and the Religion of the Future*, Chap. I.

famous "Law of the Deed," *Karma*. With the utmost tenacity Gotama held fast to the moral order. It was the foundation of his whole view of life: death could not frustrate its operation.

Consciousness might cease, the eyes might close forever, the body might swiftly decay, but out of the years just ended and the thoughts just stilled came unseen potencies which begot a new person, psychologically if not physically continuous with the deceased, ready to suffer or enjoy what his predecessor had prepared for him by his conduct.*

Would the voyage go on forever? Was there no port in which the storm-tossed might take shelter, no haven in which they might be secure? Yes, beyond the world of the born, the produced, the compounded, full of origins and dissolutions, lay a region invisible and indefinable, where death entered no more—*Nirvana*. The path thither lay through the overcoming of ignorance by knowledge, of passion by self-control, of perversity by steadfastness, of hatred by love. What it would be like no words could tell, but the Buddha came to show how it could be reached.

Jesus shared the Buddha's pessimistic view of the world and also his fundamental optimism. For, Jesus predicted a coming new age of blessedness and in the lifetime of his hearers. In the Sermon on the Mount and elsewhere in the gospels we find his prediction of the advent of the new kingdom so soon to appear. Indeed, the language he uses is

too explicit to be misunderstood. "Verily I say unto you, this generation shall not pass away till all these things be accomplished." Expectation could not be more precise than the manner in which the first three gospels, with varying degrees of details, unite in attributing this advent of Jesus.

Moral progress. As Jesus believed that moral progress consisted not only in ever wider and fuller practice of the precepts transmitted from the seers and prophets of old, but also in the producing of new ethical insights and formulas, so Gotama took a corresponding view with reference to the moral tradition of Hinduism. As Jesus felt that the final authoritative appeal in morals was not to Moses and hence he did not hesitate to advance upon Pentateuchal teaching, so Gotama looked upon the *Vedas* as having no unquestionable authority, but on the contrary he calmly displaced them and the huge pile of ceremonialism built on them by the Brahmans. Infallibility, he felt, was not for fallible man and his safest guide to knowledge of the truth is an independent enlightened mind.

Be ye lamps unto yourselves;
Betake yourselves to no external refuge;
Hold fast to the truth as to a lamp;
Hold fast as a refuge to the truth.
Whosoever shall be a lamp unto themselves,
It is they who shall reach topmost height.†

Personal versus social ethics. The foregoing paragraph leads us to note further, in our series of comparisons, that both Gotama and Jesus were *primarily* teachers

* J. S. Carpenter, *Buddhism and Christianity*.

† *Sutta-Pitaka*, "Sacred Books of the East", Vol. XV, p. 38.

of ethical self-discipline, of personal as distinguished from social morality. The prime concern of each was to secure each individual within the range of his voice salvation. And this to Jesus meant admission into the coming Kingdom of Heaven on earth; to the Buddha, permanent release from reincarnation, *Nirvana*. The one thing needful, according to Jesus, was not to change the social conditions—God would soon attend to that—but to get the greatest possible number of individual souls ready to appear before God at the great assize, and to be deemed worthy to participate in his everlasting Kingdom. As a recent writer in the *Hibbert Journal*, an Episcopal Oxford professor, remarked.

Our Lord carefully refrained from expressing an opinion on political and economic problems which were beyond the scope of his mission. His concern was not with the state but with the individual.

As Jesus fixed his attention on the immediate moral requirements for entrance into that new kingdom so soon to appear, so Gotama gave himself to a similar endeavour for forty-five years, telling his fellow countrymen what they must do to be saved; how, by strict attention to his definite course of ethical self-discipline, the goal could be attained.

Present day moral needs. Finally, we have to note that both Gotama and Jesus, when confronted by disciples with questions regarding the nature and place of

the ultimate goal of human life, turned the inquirers' thought away from the unknown future to the pressing moral needs of the living present. When asked as to the state of being where rebirth had ceased, Gotama answered, "Did I ever promise to tell you?" And forthwith he would explain that such questions had no real moral significance; they did not lead to purification from lusts, tranquillity of heart, real knowledge, higher insight. "Let that which I have not revealed remain unrevealed." Thus did Gotama draw the attention of his hearers away from profitless speculations, and instead concentrated their attention on holiness. Similarly, when the impulsive Peter besought Jesus to tell something regarding the population of the coming kingdom, he replied, "Strive to enter in."* In other words, his contention was, do not be anxiously concerned about the population of heaven, but rather seek so to live as to be worthy of residence there. Thus he behaved towards questions on man's state after death very much as did Gotama, pointing to the path of righteousness here and now, reminding his hearers that this is man's first concern and that in consecrated devotion thereto he can safely trust the future to be both generous and just.

A discussion of the points of *contrast* between Jesus and Gotama must be reserved for another Essay.

ALFRED W. MARTIN

* Luke XIII, 24.

CYCLES IN HISTORY

[**William H. Steer**, who has been editor of the book edition of Wells' *Outline of History*, author of the British Section of Bliss's *International Cyclopædia of Social Reform*, editor of the *Homiletic Review*, London correspondent of the *New York Literary Digest* and contributor to the *New Standard Dictionary*, is a Londoner by birth with thirty-five years' experience in Fleet Street. As a book editor during the last twenty years he has dealt with science, biography, politics, history, travel and technical topics. As a keen historical student of many years, he has deduced a fundamental law of history—the Law of Cycles—and writes about it with depth and interest.

While the major premise of this article is correct there are many details which our conscientious author will perhaps find it necessary to abandon with more study and research. The Law of Periodicity is universal and its influence in history is unmistakable. Sincere enquirers will turn to H. P. Blavatsky's *Secret Doctrine*, I, 634-647, where the subject is treated in a most illuminating way.—EDS.]

The story of civilisation is no clear cut record of sustained development. There are recognisable recurrences or cycles in history, each cycle showing wax and wane—the rise and fall of this nation or that—a series of fluctuations in culture and philosophy no less than in power and influence. Consequently, within every cycle of history are smaller cycles, each having their little day and each contributing to the course of the major cycle.

This is particularly noticeable in the earliest B. C. centuries, when the process of infiltration was spreading mind and matter through those regions considered to be the cradle of civilisation. Sometimes movement was more rapid than at others, but movement was constant—by migration, by conquest, by culture, by oppression—on the part of oncoming tides of humanity who either submerged those in possession, forcing their own mentality or vitality upon the occupants; or,

by a co-operant pooling of knowledge they became merged—to emerge as one people on a higher plane of power, or of personality; or both.

This is no new discovery. It was connoted in the "Great Year" ideas of the Babylonians, *vide* Berossos, 300 B. C.; later the same enunciation appears among the Etruscans, as referred to by Plutarch, and it also finds expression on the other side of the world in the Mayan record. This "Great Year" was a sign presaging the advent of "a race of men in succession". Not necessarily a halt in progress but heaven's sign that an influx was at hand of men of fresh mental and physical vitality to carry civilisation to higher development. This thought, too, is seen in H. P. Blavatsky's *Isis Unveiled*:—

The universe, as well as each planet, has four ages, like man himself. All have their infancy, youth, maturity and old age.

But does history show that this cyclic course actually takes place?

It does! Nations are not exempt from this formula of life. It is a characteristic of every activity. Prof. Flinders Petrie argues that this rise and fall of the mental temperature over centuries is most clearly shown in sculpture, which, not being susceptible to decay, is a surviving record. That is so, but during the last few decades knowledge of the early world has been greatly extended, whereby more intelligently as well as intelligibly we can also reconstruct the unwritten past from the many other activities and products of human work. Very much still remains to be learned of the culture of the ancients of pre-historic lineage—perhaps more than ever will be discovered—but archaeological research, and the patient reconstruction of philologists of languages of the past, have revealed somewhat of how primitive peoples lived and moved and had their being.

Fortunately for this delving into the past, the widening power of thought sought not only to make record of history, but there was an urge to unburden the mind of the thoughts of the soul. More fortunately still, early civilisations used the medium of stone and clay, skins and papyrus, metals too, each enduring and a proportion of it preserved either in tombs and urns or by Time's earthy deposits protecting the graven recitals from the disintegrating effects of air and weather. So we can trace the story of culture; its flow and ebb, and flow again into fuller tide. As the primitive

but definable culture of the Pre-lithic peoples expanded into a wider consciousness of the values of life they developed from nomadic groups into rational entities. The Sumerians settled between Asia Minor and the Persian Gulf, one stream of the Aryans penetrated into Northern India and another started its westward progress; the Hamites swerved to Egypt and the Iberians toward the Atlantic coast of Europe.

The Sumerian settlement in the fertile vicinity of the Euphrates and Tigris prospered, and eventually expanded into the beginnings of Babylonia. But though the idea of kings and empires began to shape in the minds of the ambitious, the bulk continued in the poise of mind inherited from forefathers long given to contemplation in their peaceful nomadic or agricultural pursuits; meditation upon the sun and moon and stars; the mysterious phenomena of the Universe; thoughts on the impulses of the spirit in mankind, of what did that spirit consist and whence it derived. As time progressed all these quiet speculations were to become tinged by dreams of material power; of conquests; of riches; of the pride of life in buildings and possessions and the pomp of Courts. To foster and protect these, armies came into being. The ego developed and the power of arms led to offence as well as defence. Nations grew, were conquered—might was right.

Recent discoveries at Ur of the Chaldees by Prof. Leonard Wool-

ley and at Kish by Prof. Langdon assign a considerable measure of culture to the Sumerians earlier than 4,000 B. C. Last year, in February 1930, Mr. Woolley reached a pre-flood stratum containing inscribed Sumerian remnants of that period and lower still lies yet to be explored ground expected to carry authentic Sumerian record to even earlier centuries. From then to the collapse of Babylonia in 539 B. C. is an interesting cycle. An influx of Semitic people in the North (Akkad), filtering southward among the Sumerians, using and expanding Sumerian vocabulary and culture and welding on to it their own material ideas, led to the union of North and South in 2750 B. C. when Sargon became first Babylonian king. An Amorite incursion two centuries later led to Babylon growing from a riverside town into a great city and later, 2100, under Hummurabi, developed the First Babylonian Empire, which flourished and was declining to decay when, on the death of Ashurbanifal, an Assyrian King of Babylon, the Chaldeans invaded so effectually in 626 that the brief new splendour of the Second Babylonian Empire resulted. It lasted only for a season, for 539 saw the invasion of Cyrus, the Persian ruler of the Median Empire, and the end of the Babylonian Empire.

That was the warp. What of the weft? The necessary crossing threads to complete the carpet by the interweaving of culture and philosophy with the material

texture? As thought grows, it takes shape in the mind, then struggles to become articulate. Thus one of the earliest vocabularies is the archaic cuneiform of the Sumerian, out of which grew the Phœnician, and so writing began from those first impulses, specimens of which are the inscriptions at Lagash. Sumerian expression also found outlet in various artistic ways. They made graceful pottery, and coloured it; they had filigree ornaments of delicate design, they moulded in copper and carved figures on the surface, they produced life-like animals in stone, one such being unearthed in 1929. Pre-flood relics show a higher grade of artistic conception and execution than fragments of a later period; there was a decline in skill as the people became sophisticated. The hey-day of Babylonian Empire saw art on the grand scale, though recent excavations have brought to light seals and gems and statuettes of 2500 B. C. bearing intaglio carving. These great sculptures depicted events rather than imaginative beauty of line and curve and colour. Hence the great buildings and the walls of Babylon, the hundred gates, each embellished in sculptured bronze—a tinging of Assyrian architecture. With the renewed activity through the Chaldean influence—coeval with Abraham's day—came a period of science; astronomy, geography, and a decimal system of notation; a renewal of intellectual life, which flowed on in a blending of Sumerian and

Aryan culture.

During its long history there have been many marked fluctuations in the intellectual as well as the national life of Egypt. Most of its dynasties experienced this wax and wane within its own period, and the whole of its history, from Menes till it finished as a power, proved the certainty of cyclic truth.

Before Egypt became united it had at least 600 years of history. United Egypt has been known from 4400 B. C. (some chronologists say 5869 B. C.) and there were thirty Dynasties up to the time of Alexander the Great. The Middle Kingdom, roughly 2500 B. C. was eminent in literature and language, and during its course many private libraries existed. The weaker reign of the Shepherd Kings, the Hyksos, followed; then came, *circa* 1700 B. C. the First Empire, with Thebes as the capital, and notable for the endeavour of King Ikhnaten (Amenhotep IV) to set up the worship of one God, the source of light and life. It failed, and with it the First Empire, to be succeeded by the XIXth Dynasty, 1400 B. C., with Rameses II as its greatest ruler, and with signs of decay evident all through the reign of his son Menepthah. There was a rally in the reign of Rameses III, and fluctuations for eight succeeding centuries under Priest-kings and Persian intruders till Alexander the Great smashed the power of the XXX and last purely Egyptian dynasty in 382. Rome and Byzantium then had a hand in its destinies and in modern

times France and England, but as an Empire, Egypt died B. C.

In literature Egypt showed vitality and variety as early as 3000 B. C.; poetry, ethics, medicine, theology, astronomy, fiction. But her monuments are her great legacy, and in them Egypt displays an admirable self-contained example of the cyclic principle, as, too, of course, does her national history.

More than India, or Assyria, or Babylon, Egypt is the land of art and stories in stone, and in the sculptures, the hieroglyphs and pictographs are seen the fluctuations of skill and execution, while in papyri similar phases are traceable. The earliest pottery decoration was to depict basket-work, and it was faithful; but extant specimens show that by the close of the 1st Dynasty a deterioration to careless copying and inferior colouring was manifest. Then came the pictographs and hieroglyphs, well formed by the VIth Dynasty, descending to crudity till the revival in the XIIth Dynasty. Statuary and incised work and bas-relief show the same wax and wane over varying dynasties, till the general revival of the XVIIIth Dynasty, as seen in Temple work, statuary and funerary appointments such as those recently discovered, the Tutankhamen relics. But after that, vitality dropped to the end of the Empire, to be revived later under the Roman occupation.

The military phases of Grecian civilisation being well within the realm of history need only men-

tion to recall. With justice Greece may be considered the home of art and learning; its love of both came on the crest of an Aryan wave, which, by 1000 B. C., had dominated the Ægean civilisation. The "Iliad" and the "Odyssey," says H. G. Wells, "came from the Aryan singers and reciters." He has reluctance to ascribe these to Homer, who, he suggests, "collected and polished" them. Be that as it may, it is certain that an atmosphere of philosophic inquiry suffused Greece; and such as Thales and Heraclitus, some 600 years B. C., were questioning themselves and others as to the world, whence it came and what its destiny might be. Thus philosophy was brought into the open; the soul in man sought to express itself, little knowing that India and China had already traversed the same path. These beginnings in Greece led to their Golden Age, in which poets, historians, dramatists, essayists, orators and satirists flourished, and then retrograded into arid inquiries such as the quest of "the unknown God". When Greece was at the high-tide of culture, Athens was its centre and inspiration, as expressed in art, sculpture, learning, philosophy,—Pericles, Anaxagoras, Sophocles, Euripides; then Socrates, Plato and Aristotle; all never-dying names in the realm of knowledge; men who were "modern-thinkers" in the systematic and unbiassed manner of their enquiry, in the nobility and masterliness of their writing. Such a civilisation could never die,

though decay has been its portion. As a material power it is no more, but its philosophy reminds of Ibanez's *Les Morts Commandent*—"the Dead command". Alexander scattered Greek culture through the nearer East and here the cycle was completed by diffusion.

From the grace and beauty of Greece we turn to the law and order of Rome. The world had grown apace by the time the Romans forged their Empire out of the unrest of the Mediterranean world. It was an Empire of power built upon battle and conquest—doomed from the very first to decline in spirit even though as progenitors of law and liberty they started well, and the Christian nations owe them much, even though the memory of the arena massacres remains a stigma.

Here, as in Greece, the Aryans had percolated, and by 800 B. C. had established themselves among the Iberians, and with the Etruscans, also immigrants of Asiatic origin, showed culture in speech, artistic achievement and the quality of their thought. They gradually spread southward over the Tiber, and settled in the young city of Rome, with Etruscan Veii in the environs. Incidentally the progress of Etruscan culture in arts and crafts is an exceedingly interesting story, but, as that of other civilisations, must be left meantime. About 700 B. C. started a two-centuries' struggle for Roman or Etruscan supremacy. The former, though the weaker, won, and by 450 B. C.

a Roman Republic of the Aryan type was in power, but torn by a long struggle between the patricians and the plebeians for supremacy. By 275 B. C., however, Rome was ruling all Italy and preparing for conquest abroad. The issue of the struggle between Carthage and Rome was a prelude to the victorious march of Roman arms till Rome ruled all that was worth having in Europe, and North Africa. The story is a long one, and well-known; inspiring yet pathetic, for flushed by victories, inflated with power, softened by luxury, honey-combed with treachery and ridden by excess, neither its power nor its materialism nor its adoption of Christianity could save it. The fifth century A. D. saw its end.

Literature in Rome was dim till after the Punic wars, when the knowledge and influence of Greek culture began to make its impress on the Roman mind. Yet they produced greatness. Virgil and Horace will long remain to delight scholars by their exquisite felicity of expression, as Tacitus in moral dignity, and Cicero as a combination of statesman, philosopher, and pastmaster in the power of voice and phrase. We are told that "Rome never added a single principle to the philosophy the Greeks elaborated." The same author continues: "Only the Brahmins of India have equalled the Greeks in intellectual subtlety and acumen," ignoring that each inherited their bias to culture from the original Aryan strain in both.

It is permissible, perhaps, to suggest that the cycle of India is still uncompleted—its destiny is still ahead. It is equally permissible to suggest that this is because its philosophical content still continues. The "spirit" of the Aryan belief was brought to India 1500 years B. C. It is still active, and though doctrines have penetrated from Mohammedan and Christian sources, the true Aryan Indian quietly cherishes the Gautama as embodying a purified Aryan dogma and definitely refuses to be drawn into the turmoil of conquest and material power. The power of the spirit is over all—it suffices. India has had family quarrels within itself; intruders, such as Alexander, tried subjugation—and failed.

It is significant that that other Aryan stream is discernible throughout the history of the whole of modern Europe as giving impulse to the cultivation of the mind wherever the stream flowed. An American writer on European history thus succinctly puts it: "The Aryan in all their branches were the noblest of the primitive races, and have in their later developments produced the highest civilisation ever attained." Is it too much to infer, therefore, that they are the backbone of knowledge, of the arts, of the nobler impulses of life? It is, at the least, an interesting speculation.

Further speculations arise. Empires have decayed through the enervations of power, ambition and luxury; others have lost their spirit through the crushing para-

phernalia of priestly ceremonial. Culture and nobility survive—the things of the spirit are immortal throughout the generations. And cycles are not at an end. Britain will some day complete hers. Norman Angell prophesied a doleful imminence only a short while ago. And from what cause? Will the dross in the melting pot coagulate over the pure metal below? The U. S. A. is in lusty youth—superficial progress is rapid—the

spirit of the Pilgrim Fathers is less perceptible. Maybe, as yeast, this spirit is working under the surface—other generations will see. The words of Abraham Lincoln are worth heeding: “I am not bound to succeed, but I am bound to live up to the Light I have.”

The world is slow in learning “the extent to which spirit acts, how far it reaches, what it underlies”.

WILLIAM H. STEER

“Try, if you can, with the present system of *autochthonous* civilizations, so much in fashion in our day, to explain how nations with no ancestry, no traditions or birthplace in common, could have succeeded in inventing a kind of celestial phantasmagoria, a veritable *imbroglio* of sidereal denominations, without sequence or object, having no figurative relation with the constellations they represent, and still less, *apparently*, with the phases of our terrestrial life they are made to signify,” had there not been a *general* intention and a *universal* cause and belief, at the root of all this?

H. P. BLAVATSKY (*Secret Doctrine*, I. 652)

From the remotest periods religious philosophies taught that the whole universe was filled with divine and spiritual beings of divers races. From one of these evolved, in the course of time, ADAM, the primitive man.

H. P. BLAVATSKY (*Isis Unveiled*, I. 2)

THE MORAL ASPECT OF REINCARNATION

[J. D. Beresford examines, along a different line, the important doctrine of Reincarnation of which our learned contributor "Cratylus" wrote in the August number and said: "Behind this conception of rebirth the Wisdom of the East is enthroned and Western philosophy can only disregard it to its own detriment."

We request our readers to peruse the extract from *The Secret Doctrine* II. 302-06 appended to that article. Those further interested will find U. L. T. Pamphlets Nos. 8-9-10 useful; they deal with "Reincarnation in Western Religions," "Reincarnation, Memory, Heredity," and "Reincarnation".—EDS.]

In the course of the past twenty years, I have often faced the conclusion that the theory of reincarnation provides the only reasonable and just explanation of immortality. Like the majority of people, I demand an eschatology of some kind. Without it, life lacks meaning and the incentive to development. The Positivism of Comte, for example, with its inducement of continued betterment for succeeding generations, fails to attract when we reflect that this betterment, however far it can be carried, leads nowhither.

The realisation of this need for some promise of continuity, has led all civilised, (and most uncivilised), peoples throughout known history to picture a heaven of reward for themselves, with, as an almost necessary corollary, a hell of punishment for those who do not agree with them. None of these imagined Paradises, however, can satisfy the logical mind, for it is evident that the short span of a single life cannot be regarded as a sufficient period of probation to deserve an eternity either of bliss or suffering. Moreover, it appears grossly unfair to the unprejudiced enquirer that the can-

didates for salvation should not start with equal chances—some of them, and often those least fitted for the struggle, being handicapped out of all reason by their upbringing and social conditions.

These, and other obvious absurdities have led in the past to various attempts at evading the difficulty, chief of them the convenient postulate that faith should count before works. This was a "short cut" that had many recommendations from the sectarian point of view. It not only solved the problem of the handicaps I referred to, by giving anyone a chance to recant and be saved though he were on his death-bed, but by narrowing the definition of faith, it excluded those who differed on the question of belief, it may be even on an insignificant detail of dogma—thus serving the purpose of attracting converts to this, that or the other community.

The difficulty, however, that perplexes many reasoning people in the principle of reincarnation, arises from the innate desire to retain the memory of events in each earth-life. All those who have failed to reach a certain level of spiritual development, that is to

say the overwhelming majority of mankind, are unable to separate their conception of the Ego or the Individuality from the Personality that they believe, falsely, to represent the true self. By these, the theory of reincarnation is commonly rejected on the ground that it fails to ensure the continuity they desire, since it appears certain to them that even were they able to retain their earth-memories after physical death, they would still inevitably lose them at re-birth. Fundamentally this difficulty arises from a misconception of the function of consciousness, which is commonly associated with physical memory, in the belief that the personality is represented by the sum of those thoughts or acts in past life present in the awareness. Yet a little consideration will show that consciousness has no such relation to memory.

Let me take an imaginary case to illustrate this. Assume, for instance, that a man by some extraordinary failure of the nerves were robbed of the uses of his five senses, that he lost his sense of sight, hearing, touch, taste, and smell, and yet continued to live. Such a man completely cut off as he would be from the physical world, would not thereby suffer any diminution of consciousness. (It is probable, on the contrary that it would be considerably heightened.) And should we go one step further, in imagination, and deprive him of his earthly memories, there is still no reason to suppose that his consciousness would be affected.

This may appear at first sight an extravagant instance, yet every condition of it may be realised in perfect health. All that is needed in matter of outward surroundings is absolute darkness, silence and freedom from interruption. Granted these, the mind may be abstracted from all attention to the functions, audible or inaudible, of the body, the thoughts from the past, and if these conditions of pure meditation can be maintained, only consciousness will remain with all that it will then be found to imply.

Few Europeans, however, are capable of pure meditation, and I use this instance as an argument only and with no intention of advocating the practice. Far more valuable in this connection would be the sincere attempt to rid the mind of initial prejudice, and the making of a preliminary study of what has been written on the subject. For it seems to me that there is no subject more readily pushed aside without any kind of examination, than the one now under consideration.

The reason for this is not far to seek. In what are known as the Christian countries, the terrorisation of the young begins at an early age with the outline of an eschatology that insists upon some form of post-mortem retribution for unbelief. And there can be no sort of doubt that in the majority of cases, the impressionable mind of the child is so far warped by the threat of this teaching, that in later life the adult is incapable of reasoning clearly even about

the probabilities. This is often evidenced in experience by the fact that such a subject as Reincarnation, touching as it does upon the most vital belief a man can hold, is commonly rejected without consideration or any sort of special knowledge. Other topics may be argued with interest, but this one is pushed aside, often with a laugh of the kind that modern psychology associates with what is known as a "fixation," which means in effect that no ordinary communication is possible along this particular channel.

Nevertheless I must assume that no reader of the present article has had his or her mind so far injured by early teaching as to be unable to follow my general reasoning with regard to the ethical implications of the general theory of Reincarnation. And further than that I do not propose to go. For as I have already stated in *THE ARYAN PATH*, I write on these matters as an earnest seeker only, and not with the authority of certain wisdom; and on what follows my appeal is to common-sense rather than to intuition.

Now, granting that we can accept the general theory and principles of reincarnation as taught by Madame Blavatsky, what so strongly appeals to the reason in this teaching is its moral significance. Here can be no question of sudden salvation by the repetition of a formula, nor by lip service to a creed or an ethic however idealistic. Moreover, everyone must shoulder the burden of his or her own responsibility. There can

be no shirking that by dependence on vicarious sacrifice or on the power of a priest to absolve sin. We may be assisted and encouraged in many ways, but ultimately the onus of making progress rests solely with the individual.

This is, no doubt, a doctrine that will be unacceptable to many. The weak prefer the easy way of personal guidance, and the strong—those, for instance, in whom the fleshly appetites are very urgent,—are glad to believe that their indulgence may be expiated by one day's superficial piety in every seven together with a formal acquiescence in the teaching of the Church. But even in my youth, I found it impossible to believe that anyone could achieve even the kind of Heaven that was offered to me, unless he had fitted himself to occupy it. That the Heaven itself was as grotesque a picture of spiritual joy as the Moslem Paradise, is beside the point. What offended my sense of rational consequence was that the kind of life I was expected and taught to follow, could not qualify me either to achieve or, having achieved, to appreciate, this hypothecated abode of bliss. I could see no relation of cause and effect between the two states of being. Indeed, this paradox was evident even to my teachers themselves, who sought to qualify it by telling me that a "great change" came to us at the moment of physical death—an explanation that separated the relation of the two states still further.

Reincarnation completely over-

comes this difficulty. Instead of holding up a rash promise of inconsequent reward, or the threat of undeserved punishment, it teaches that the result of every step gained is added to our development, and that failure to advance, while bringing its inevitable retribution, will not be eternally punished. (The Roman Catholics attempted a feeble version of this in their conception of Purgatory, but that most obviously fails to satisfy many urgent considerations into which I cannot enter in this place). Furthermore, the theory of reincarnation does away with the quite preposterous disparity between the length of human life and the promised eternity that should succeed it. Time, as many thinkers are now coming to regard it, is, I admit, merely a spatial conception; but it is a measure that we are compelled to use, and I am ready to maintain that it is a just one in this connection.

Granting, then, that we can accept the principles of reincarnation as possible and probable, what we have to ask is: How would their universal acceptance as an essential article of faith influence human conduct? And my first answer to this would be: By ruling out the possibility of salvation by any outward profession of religiosity. If reincarnation with its associated and indivisible doctrine of Karma, means anything at all, it means that no progress can be made by perfunctory performance. Each individual is responsible solely to him—or herself. No failing from the personal

standard of ethics nor weakness of endeavour can be absolved by any outside authority. This does not intend that the failing in itself constitutes a punishable sin in the sense used in Christian teaching. The fault is the evidence of the inner failure rather than a positive offence which will ultimately find its separate punishment. And it is the totality of good desires and right thoughts—inevitably finding some expression in actions and speech—which will influence the Karma of the next incarnation.

From this it is evident that to deceive the world, and by a natural consequence of auto-suggestion ultimately the personal self, also, cannot possibly lead to spiritual development. In the world as we know it, are many people who make a profession of religion, people, who, judged by the common ethical standard of their own country, have committed no offence against morality, and have come finally to have a confident belief in their own righteousness. Yet some of them at least, from our present point of view, have done nothing whatever to develop their spiritual knowledge, to make any advance along the path to wisdom. For such failure there is no extrinsic visitation of justice. The fault will find its own consequence, with the natural inevitableness of an universal law. It will neither be judged nor absolved, but presently the true Ego will return to make another trial with little, or it may be, no added strength.

Now it is, I think, impossible to

deny that such a belief, throwing as it does the whole burden of responsibility for virtue upon the individual, has a far higher moral value than a creed that depends for its judgment upon an arbitrary valuation of conduct. Conduct is not, in fact, a reliable criterion. A man may be charitable for purely selfish ends, or may resist temptation in act because he is intimidated by the fear of its consequences, and not because he has any aspirations towards self-discipline. But if we accept the doctrines of Reincarnation and Karma, there can be no credit for the outward appearance. Jesus said that a man commits adultery when he looks at a woman to lust after her in his heart; and the intention here is apt to the point under consideration, namely that it is the inner desire and not the often accidental performance, which will determine our Karma

in the next incarnation.

Finally, we are faced with the question of incentive in this connection. What, we have to ask, is the moral influence of the promise of reward and threat of punishment held up by most religions? Well, we cannot deny that they may influence conduct, but as we have just seen, conduct is an uncertain criterion of virtue. And, personally, I have been sure for a great many years that neither promise nor threat has had any real effect upon my personal life. The true inner aspiration is not concerned with these things, but solely with what is described in Biblical language as the "hunger and thirst after righteousness". And since the full expression of that longing cannot be attained in an ordinary life-time, reincarnation appears to me to be the only way.

J. D. BERESFORD

Reincarnation. The doctrine of rebirth, believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird flying towards a mummy, a body, or the soul uniting itself with its *sahou* (glorified body of the Ego, and also the *Kamalokic shell*) proves this belief. "The song of the Resurrection" chanted by Isis to recall her dead husband to life, might be translated "Song of Rebirth," as Osiris is collective humanity. "Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under thy corporeal substances," was the funeral prayer of the priest over the deceased. "Resurrection" with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law.

Theosophical Glossary, "Reincarnation".

STRAY THOUGHTS ON THE AGE OF SHANKARA

[Theosophical chronology places the era of Shankara much earlier than does that of the Orientalist. At present we will content ourselves by publishing two articles, awaiting response to our invitation for a thorough examination of this problem.—EDS.]

I

[**Savailal I. Pandya** is a Sanskritist desirous of presenting to the Western savant the point of view of the Pandit.—EDS.]

I wish to advance some facts about the age of the Śankaracharya, whose Advaitavada or philosophy of Non-dualism has not only maintained its steady popularity in India but has also found great favour with Western scholars. These Occidental savants put forward the date of the old eras of Sanskrit history by centuries and the age of Śankara has not escaped this misfortune.

There are two views regarding the date of Śankara, which are in great vogue at present. Max Müller gave 788 A. D. as the year of the Acharya's birth, while Mr. Telang very strongly pleaded that he must have been born somewhere towards the close of the sixth century. But in spite of their profound scholarship and able argument the conclusions reached by neither of them are final, and the old traditional view which places Śankaracharya some centuries earlier remains yet unshaken.

The traditional views of the life of Śankara are given in *Śankaradigvijaya*—a book written by Madhavacharya who flourished in the times of Hukka and Bukka, the kings of Vijaynagar. This

writer's views must be considered reliable because he was at a later period of his life the chief of the Śringeri Mutt which was founded by Śankaracharya himself; and so Madhava may have had access to some records which are at present lost or unavailable. According to these old traditional views Śankara is said to have flourished nearly 2395 years ago, *i.e.* the fifth century before Christ. For centuries now the birthday of the Acharya has been celebrated by thousands of Hindus on the fifth day of the bright half of the month of Vaiśakha.

Another point of view may be considered. King Vikramaditya founded an era, known after him, which is almost universally accepted as commencing from 56 B. C. Some scholars are not inclined to agree to this as a correct date and bring it down to 544 A. D., advancing what is known as the Korur theory based on the evidence of Albiruni. "The battle of Korur marks a turning point in Indian history, Vikramaditya having defeated the Mlecchas." Mr. Fergusson held that in order to commemorate this important event an era was invented, and

that its beginning was dated back six hundred years; therefore he supposed the true date of Vikramaditya to be 544 A. D. This theory for a time held sway; for a long time after the researches of scholars had commenced in the field of ancient Indian chronology, no inscription was discovered bearing a date prior to 600 of the Vikrama era. Such an inscription, however, has been lately found, viz., the Mandasor Inscription, dated the year 494 of the Vikrama era. Thus the Korur theory collapses and the time-honoured authority of the traditional account remains unshaken. The date of Vikramaditya has again been established in the first century B. C.

Tradition says that Bhartrihari, the author of the four Satakas, namely Niti, Sringara, Vairagya and Vignana Sataka, was an elder brother and the predecessor of this Vikrama; so when Vikramaditya is placed in the first century B. C., the first half of the first century B. C. or the latter half or the nineties of the second century B. C. should be assigned to Bhartrihari. The ancient date of Bhartrihari is also proved by internal evidence, namely his grammatical inaccuracies in some places; as for instance see—

Kvachit Bhumauśayi Kvachidapi cha
Paryanka shayanah (Niti S'ataka)
S'alyannam Saghritam Payodadhiyutam
Bhunjanti ye manavah (S'ringara S'ataka)

(सिद्धान्तकौमुदी ' भुजोऽनवने आत्मनेपद ')

Dukhanmoksye Kadaham Tavacharnarati
Dhyanamargaikaprasnah (Vairagya
S'ataka)

(सिद्धान्तकौमुदी ' संयोगे गुरु ')

Aho tyarthe pyarthe S'ritisataguru-
bhyamavgate (Vignana S'ataka)

(इत्यत्र संधिरसाधुः ' ओत् ' इति तन्निषेधात्)

Grammatical uses in these lines are contrary to the rules laid down by Pānini. Now the date of Bhāṣyakar Patanjali a commentator on Pānini's work is generally put at 150 B. C.; and it is most probable that during the time of Bhartrihari his *Mahabhaṣya*, i. e. the great commentary, might not have been universally accepted. And the grammarian Hari who later on improved the grammatical rules was yet to be born. By these arguments I aim at proving that Bhartrihari's works were prior to the Christian era. On seeing the faint traces of Buddhist terminology in the Satakas some are led to believe them to be Buddhistic. But on a closer study one can clearly see that the Satakas are not the production of a Buddhistic intellect; on the other hand, they are the outcome of genius matured by Vedantic study. Hence the preponderance of passages referring to Yoga and Vedanta Philosophies in the Satakas. On this point Mr. Telang declares that after reading and re-reading the Satakas he failed to trace anything in them which can be called peculiarly Buddhistic. And it is certainly absurd to expect that Buddhism, with all the wide influence it once commanded in India, would fail to leave its mark, faint though it be, on anything connected with philosophy and morals.

the oldest commentators of *Gîtâ*. The battle of Mahabharata was fought in the beginning of the Kali age; and some scholars are of the opinion that the Kali Age began in 3000 B. C. Some say that the Kaliyuga began in the reign of Parikṣita the grandson of Arjuna, and the battle of Mahabharata was fought in a transition period between the Dvapara Yuga and the Kali

Yuga, some 5350 years ago, while others hold that Arjuna was born after 653 years of the Kali Yuga had elapsed. At any rate the battle of Mahabharata could not have been fought later than 2000 B. C. The very latest date for the age of the *Gîtâ* must therefore be 1500 B. C.; and one who is styled one of its oldest commentators must have flourished at least before the first century B. C.

SAVAILAL I. PANDYA

II

[Swami Nikhilananda of the Ramakrishna Mission is known for his scholarship and zeal for the sacred ideals of Hinduism. We are obliged to him for this short Note on the eve of his departure for America where he will be in charge of one of their centres.—EDS.]

I have read with great interest the erudite article of Mr. Pandya. I know that the views held by him are also shared by others who have investigated into the matter. Mr. Pandya thinks, and rightly so, that Sankara was born some centuries earlier than the dates assigned by Mr. Telang and Professor Max Müller, viz., sixth century and 788 A. D. It may be noted here that Max Müller has simply accepted the views of the late Mr. K. B. Pathaka, the Professor of Sanskrit, the Deccan College, Poona. Mr. Pandya himself does not assign any date. I am afraid his arguments against Telang and Max Müller will not convince the critical students of history who do not attach much value to the *Sankara Digvijayam*. Much of the book appears to be based upon mere tradition. If Madhava, the author of the *Dig-*

vijaya, be the same as Vidya-ranya, whose date has been placed at between the 13th and 14th centuries, A. D., then the book was written many centuries after Sankara. The verses of Bhartrihari, no doubt, contain Advaita ideas, but that does not prove that the author has borrowed them from Sankara.

In our opinion Sankara was born in the 1st Century B. C. I cannot enter into a detailed discussion of the subject at present. Only I give below, in favour of my opinion, the following points for which I am indebted to the Swami Prajñānābha Saraswati who has dealt with the subject extensively in his Bengali book, *The History of the Vedānta Philosophy*.

(1) Sankara flourished before the Paurāṇik age. Unlike Ramanuja and Madhva, he makes very

scanty references to the Puranas in his commentaries. According to Smith and Bhandarkar, the age of the Puranas may be fixed at between the fourth and fifth centuries; but I would like to fix them at an earlier date. The reason cannot be discussed now. The Puranas are the indications of the revival of Hinduism after the sun of Buddhism had crossed its meridian. This revival is due to the resuscitation of the teachings of the Upanishads by Sankara. The Puranas have only recorded in a popular way the abstruse tenets of the Vedanta, systematised by Sankara. The age of this Hindu revival in our opinion may be fixed at between 184 B. C. and 480 A. D. In that case it would not be incorrect to place Sankara's date in the first century B. C.

(2) Sankara is earlier than Kumarila; otherwise he would have mentioned Kumarila and his Philosophy in the commentaries. The age of Kumarila is generally assigned to the end of the seventh century. The story of his defeat at the hands of Sankara, mentioned in the *Digvijaya*, seems to be spurious.

(3) The division of Buddhism into the Hinayana and the Mahayana was made after Sankara as he has not specifically mentioned them in his writings. He has only generally referred to the Buddhist ideas and refuted them. The date of the foundation of the Hinayana and the Mahayana schools may be fixed as the second

century A. D. The Mahayana system seems to be closely allied to the revived Hinduism. "The development of the Mahayana school of Buddhism which became prominent and fashionable from the time of Kaniska in the second century was, in itself, a testimony to the reviving power of Hinduism." (*History of India*, by Smith, p. 286.) For this reason also Sankara seems to me to have been born in the first century B. C.

(4) Sankara does not mention the four schools of Buddhism, viz., Sautrāntika, Yogāchāra, Vaibhāsika, and Mādhyamika. The founders of these schools flourished during the second century and after. Sankara appears to be anterior to them.

(5) Sankara is earlier than the Vedantic philosopher Bhaskara. (8th century A. D.)

(6) Sankara is earlier than Sri Kantha. (4th century A. D.)

(7) Sankara's name has been mentioned in some of the Puranas. Therefore he seems to be earlier than the second century.

(8) Sankara is earlier than Nagarjuna (143 A. D.)

These are some of the reasons which indicate that Sankara was born in the first century before Christ or even a little earlier. Of course these arguments are also not free from criticism. I could have adduced some other reasons, had the time at my disposal permitted it. The date assigned by Max Müller does not appear to be at all correct.

SWAMI NIKHILANANDA

EQUALITY

A PROBLEM OF MODERN DEMOCRACY

[**John Gould Fletcher**, poet and art critic, is a versatile writer known on both sides of the Atlantic. He contributed a very interesting essay in *THE ARYAN PATH* for September, 1930, on "Blake's Affinities with Oriental Thought".

In this short article he tries to find a way out of the so-called Democracy into the open air of reality. In spite of the American Declaration of Independence and similar pronouncements men are *not* born equal and never will be. *The Bhagavad-Gita* teaches the Democracy of Spirit: "I am the Ego which is seated in the hearts of all beings," says Krishna, the personification of the Omnipresent Spirit; and again "There dwelleth in the heart of every creature, O Arjuna, the Master—Ishwara—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O Son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

The Greeks viewed this problem of spiritual democracy in the light of the One in the many and the many in the One. The connecting link between spiritual identity of all and their mental, moral and bodily differences lies in the eastern and Theosophical doctrine of Reincarnation. Mr. Fletcher mentions the Law of Karma—add to it its twin doctrine of many lives on earth, and the problem of Discipline referred to by our author will not remain an unsolved problem. Wrote H. P. Blavatsky (*Lucifer*, May 1889, Vol. IV, p. 188):—

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its Doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often.

—Eds.]

The French Revolution, as we know, brought to the Occidental World the three ideals of liberty, equality, and fraternity. And wherever we look upon the world to-day, we see that of these ideals, the first is still paramount in most men's minds. Whether it be in the agitation for political independence that is going on in present-day India, or in the revolt against the old conception of marriage and the family that goes on to-day in present-day America, or in the upheaval of revolutionary communism in Russia, the impulse for

liberty—political, moral, social—still persists. Yet that impulse has very nearly exhausted itself, in the opinion of the few wise men whose minds are capable of judgment on such matters.

Liberty in the final sense means simply freedom to do absolutely as we choose at every moment of our lives. But none of us is absolutely free in this sense, for the simple reason that none of us can live entirely for himself. Even under the worst evils of the present-day competitive system of economics, we have to live in

intimate contact with other folk; and we have responsibilities towards them, as they have towards us. Every form of responsibility implies a limitation of liberty; so that the only complete liberty is that of a desert island, or a hermit's cell. The moment we accept any relationship whatsoever with our fellow-mortals, that moment the rule "Do unto others as you would they should do unto you" comes into force, in its positive or negative form.

Liberty can therefore only fully exist under some scheme of discipline. And that is the purpose of every educational institution, as well as of such political expedients as the Fascist dictatorship in Italy, or the Communist dictatorship in Russia, to supply the *discipline* that unlimited liberty lacks. Whether such discipline could not be better supplied by small groups of "superior men," of what Plato called "Guardians," or the Indians "Mahatmas," must be left an open question. Certainly discipline based on a naked display of military force and political compulsion such as is at present the case in Italy, does not appear to be discipline of a very high type. It is because of the essentially anarchical and undisciplined nature of complete liberty that many Western thinkers have recently tended to stress an opposing idea of functional equality. One has only to read a great deal of psycho-analytic literature to become convinced on this point. Modern sociologists and psychologists—who are coming more and

more to approach each other in aim—are very strong in insisting upon this side of equality. They point out that the continued progress of the world is towards unity, of politics towards a world-state, of modern finance towards internationalism, of modern industry towards a state of standardised uniformity. And to balance this drive, they insist that equality should be accepted as the first desideratum of the human spirit.

In so doing, they simply fail to cure the worst evils of the time. We have already in the West political equality expressed in the ballot-box, but it does not make our lives more significant to have to vote every few years for some opportunist who is to govern us. And international finance may soon give us economic equality for all but the small groups of international business magnates and bankers that secretly control our destiny. But *real equality lies deeper. It lies in a state where each contributes his personal effort to the well-being of all.* The only equality comes out of the status of other people in relation to one's self. And whether such a state is possible under competitive industrialism is doubtful. Because the conception of equality cannot be mechanical, but must be made vital and functional.

We can admit that people are, spiritually, equal in their being. A beggar or a prostitute may fulfil just as important a rôle for the purposes of life itself, as a great ruler, an artist, a soldier, or a philosopher. But the values they

restrict are, in any case, the values of the superior type. Also their functions are different, and the positions they occupy must be different in any well-ordered state. The Indian caste-system was an attempt to create a well-ordered state on the basis of the admitted inequality of value, function and capacity between man and man. And just for that reason it has survived all the attempts of the West to uproot it. It was based on the law of Karma—the karma of the individual and the karma of the whole. We have to go back to the thirteenth century to find anything akin to this institution in Western civilisation—in the feudal system, and the system of ranks in society, as well as in the control of society from a spiritual head. And it may be that the West is still living on the dwindling capital of the thirteenth century. If so, the West is at present rotting spiritually.

Democracy, which is the solution of the problem how to obtain the most equality, is only likely to become demagoguery so long as we persist in the mistaken belief that everybody can share the same function. The function of such a leader as, for example, Mahatma Gandhi is not the same as the function of the ordinary Indian cultivator. It is only in spiritual essence that these two men are akin. And spiritual essence cannot persist under outward confusion of function. The spiritual essence of the West is being steadily destroyed by the presence of blind economic forces, which

impose an equality of function in place of an equality of being. And this is democracy only in theory and plutocratic demagoguery in practice.

The trouble with such men as Mussolini in Italy and Stalin in Russia is that they conceive of equality demagogically—the giving to each member of the community economic well-being as the price of obedience to their commands. But a state based on mere economic well-being is an unstable state. It is the Rome of yesterday, or America of to-day. Spiritually and intellectually it is bankrupt. It cannot produce "superior men" either in the arts or in religious discipline. And with the increasing control of the modern democratic state by industrial and financial aims the possibility that such "superior men" will arise to conduct our affairs, grows more and more remote. *Unless we can count on some form of new spiritual awakening, and some overwhelming of the mechanical and materialistic forces of the present-day by means of a new revolt in the direction of spiritual discipline—which implies aristocracy, leadership, responsibility, and authority—the cause of humanity is as good as lost.* Spiritual discipline implies finding out what the most spiritually-minded men of the past conceived as the goal of man's destiny and attempting to live up to that. Without it we shall all have unlimited liberty without any object to which we can apply it—except the object of sheer naked "getting and spending"

and general wastage of effort.

Whether such an awakening is now in prospect, I do not know. But we will never create it unless we understand that the French Revolution put the accent on the wrong values. What we must first aim at is fraternity, the joyous feeling of unity in our common being and in our aim, not equality through our functioning nor democracy in our political position. Each of us has a destiny, a karma, to fulfil in regard to the world.

It is only through fulfilling that destiny that we can attain to spiritual freedom. And such freedom does not imply equality but inequality. The modern industrial state with its insistence on political and functional equality, becomes a much more potent source of evil—in its senseless prohibitions, its swarming bureaucracies, its loveless "science," its armaments—than the "divine-right" absolutism of older Europe and of the ancient East.

JOHN GOULD FLETCHER

New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

H. P. BLAVATSKY (*Lucifer*, Vol. V, p. 175)

THE GENIUS OF ASOKA AS AN EMPEROR

[Prof. Jagadisan M. Kumarappa, M A., Ph.D., wrote in our June number on the Emperor Akbar. In the following article modern political reformers, especially those of India, are given a message—however indirect and impersonal the method adopted. H. P. Blavatsky commenting upon Asoka said that his lofty views “might be followed with great success in the present age of cruel wars and barbarous vivisection”.—EDS]

Since Asoka was, like the Emperor Constantine, the royal patron of his faith, he is commonly spoken of as the “Constantine of Buddhism,” but in reality his Asiatic piety made the Buddhist monarch even greater than Constantine. In addition, his Aryan characteristics—brilliance, administrative sagacity and an architectural sense—contributed much toward making Asoka not only unrivalled among the sovereigns of the world but also the most celebrated founder of the first Buddhist empire. In fact, by virtue of these qualities of the head and heart, Asoka created for himself so great a place in the history of Buddhism that his importance is second to none save that of its founder. Even so, his noble and saintly character did not escape the venomous shafts of calumny any more than that of other epoch-makers in history. Some belittled him by painting a dark picture of his early life; others praised him for the virtues which inspired his later life. Some condemned him for his unrestrained kindness to monks; others upheld him for his excessive almsgiving. Some criticised him for destroying the spirit of nationalism in the people; others extolled

him for having given a new emphasis to spiritual values in Indian civilization. Nevertheless, Asoka's life was so novel and his administration so unique that historians have not succeeded in finding one like him—with the possible exception of the Roman saint, the Emperor Marcus Aurelius—in the imposing galaxy of Western monarchs. One may then rightly ask: What permanent contributions did this Buddhist emperor make to human progress which entitle him to the topmost rank among the rulers of the world? Did Asoka make the world really happier and better than he found it to merit such universal reverence?

Though twenty-four centuries, dark and strenuous, have passed since Buddha proclaimed his gospel, yet nearly a third of the human race professes allegiance to Him. Even the proud and scientific West has not been any the less demonstrative in its appreciation of His profound moral teaching. In spreading this faith far and wide, few can be compared with Asoka, the imperial patron of Buddhism. He belonged to the *Sakya-Maurya* dynasty, and reigned from 274 to 237 B. C. He had under his sway

practically all of India with the exception of the southern extremity. And yet his main activity lay not in the field of politics but in the spheres of morality and religion, thus providing an interesting complement to the strictly political system of the *Arthasāstra*. Why did Asoka, powerful as he was as an emperor, interest himself in the spread of *Dharma* (moral duties) rather than in the mere extension of his kingdom? The social and economic changes which, as a matter of course, accompany the expansion of a great empire, the succession of dynastic tragedies, the subjugation of small states, the Greek invasions, and the initiation of numerous religious sects and racial groups had brought about some serious reversions in the social and moral life of the country. The ecstatic, metaphysical and fanciful aspects of religion had taken possession of the people, and religious fanaticism was rampant throughout the land. This situation naturally led the religious-minded emperor to become quite concerned about the material and spiritual uplift of the citizens of his vast empire. In order, therefore, to provide an ethical basis for his political activity, Asoka regarded the spread of *Dharma* as his supreme duty. But how was this betterment to be effected?

Asoka was convinced beyond a shadow of doubt that this task could best be accomplished through religion. But then, of the many religions of India, which

was he to choose as an instrument of uplift? His own religion to begin with was not a religion of creeds and dogmas, rites and sacrifices; his was one of *Karma* (action) and *Dharma* (Law and Duty). He was interested in religion only as a means to the service of humanity. In spite of such attitude towards religion, Asoka openly professed Buddhism in the eighth year of his reign. He was a highly religious Stoic long before he became a follower of Buddha. However, he gave preference to Buddhism—to which he seems to have long been inclined—because Gautama's teaching had more or less taken hold on the peoples of his empire, thus providing the best medium for imparting his laws of morality to the masses. Furthermore, the doctrines of *ahimsā* and *maitrī*, abstinence from taking life and benevolent feeling towards living creatures, seem to have attracted Asoka particularly to this faith, as Buddhism is the most important of those religions which uphold the tenets of non-killing and non-violence.

As a Buddhist, Asoka had profound respect for the sanctity of life, and it is little wonder therefore if the sufferings produced by the bloody conquest of Kalinga caused him "remorse, profound sorrow and regret," and inclined his mind even more to *Dharma*. Indeed, his feeling of contrition was so great that it proved a turning point in his career by awakening in him the spirit of humanitarianism and the unquenchable zeal of the missionary

which later helped him to raise Buddhism to the rank of a world religion. Two and a half years after his conversion to this faith, Asoka, becoming conscious of the possibilities of his position, joined—while still emperor—the Order of monks, and entered upon a course of energetic action to promote the welfare of his people. With such a goal in view, the emperor called together a great council of leading and pious men; among other matters it was decided that religion was to be vigorously propagated by teaching and preaching among the ten great nations from Bactria to Ceylon.

Taking upon himself the duty of preaching *Dharma*, Asoka went on his "tours of morality," mixing with ascetics and mendicants of all sects, visiting the sick and the poor and supporting them with gold, and instructing the people in the laws of morality. Needless to say, his personal interest in the well-being of his subjects made a profound impression. But as it was not possible for him to evangelize the whole empire single-handed, he ordered his officers also to carry on the work he had begun. The highly placed officials, who went on periodical tours, were asked to be not merely officers, but even more teachers of *Dharma*, to the people when they were on circuit. The periodical tour is not an innovation; it is still a feature of Indian administration. However, the distinctiveness in this case lay in adding to the duties of the touring officials that of following the emperor's own example in making

their visitations the occasion for works of charity and the propagation of religious knowledge. This was not known to have been practised by any other king prior to Asoka. Another method adopted by the emperor for the spread of *Dharma* was *Dharma srāvanas* or the proclamations on morality. Through such proclamations the wish and will of the emperor concerning the moral life of the people was made known by these officials to the citizens of their respective districts.

It is interesting to note that the emperor Asoka made use even of amphitheatres to amuse and instruct the masses in morality. By holding edifying entertainments and religious conferences, he tried to induce them to live a life of piety. Further, he created a group of officers known as *Dharma-mahāmātras* or "Superintendents of Morality" to look after the spiritual as well as the temporal good of the people. They were charged with the duty of inculcating piety, redressing wrongs and organizing charities. In this connection it may be mentioned that Asoka laid much stress on the performance of charity by all, big or small, rich or poor. He was particularly anxious that the members of the royal household should set an example in this respect. These Superintendents of Morality were expected moreover to keep peace among the different sects, teach them to study one another's *Dharma*, note the essence of religion and emphasize it for daily conduct. *This method*

of shifting the rituals and theologies of the several religious groups and constructing one's own creed in the light of the knowledge gained would, Asoka believed, achieve the exaltation of one's own sect, and help the different sects to live in harmony by broadening their religious outlook.

Finally, in order to give permanency to his moral instruction and make his descendants follow his footsteps for the promotion of the welfare of the people, excelling him, if possible, in the performance of this noble duty, he adopted the method of inscribing his rules of conduct on rocks and pillars. (This novel method of carving sermons on stones later received a very wide extension, as is still visible in Tibet, China, and Central Asia.) Wise and pious maxims of Dharma, full of valuable and kindly instruction, couched in the simplest and best known tongues of various provinces were inscribed, according to the direction of the emperor, on lats and rocks. Though Asoka's moral exhortations addressed to his people refer to the practice of simple virtues, such as purity, charity, truthfulness, goodness, gentleness, religious tolerance, proper treatment of slaves, obedience to parents, generosity and respect to friends, relatives, ascetics and Brahmins, and abstinence from cruelty to animals, yet it must be noted that his inscriptions show a faith, a high standard of ethics, and philosophy as advanced as the Greek thought of his age. His efforts to

educate and uplift both in and beyond his extensive dominions, were unparalleled and untiring, and they covered a period of almost thirty-seven years, causing his name not only to be universally revered but also to become immortal.

Asoka was a firm believer in allowing each sect freedom to follow its own convictions, but that did not make him an indifferent spectator of rites that were cruel and demoralizing. Though he maintained that the progress of morality by instruction was of greater consequence than that by restriction, yet he did not hesitate to make use of the latter method whenever he found it necessary. He made regulations prohibiting the slaughter of animals; and in place of hunting and such other holiday sports, he substituted edifying performances and inspiring religious meetings. He restricted the diet of the palace to the point of vegetarianism, and put an end to blood sacrifices which—sanctioned by religions—were dear to millions. And that was not all: he also strove to reason men out of their superstitions and “various vulgar and useless ceremonies” perpetrated in the name of religion on occasions of births, marriages and the like. Instead of worship, he preached conduct; instead of rites and ceremonies, he encouraged service of Man. Though he effected modifications wherever it was found good, he did his best to preserve, not destroy, the faith of the millions. To dispel the dark-

ness of ignorance, he provided centres of learning, like the historical institution of Nalanda for the schooling of the young.

In order to increase the physical happiness of his subjects, Asoka dug wells and tanks along the highway, planted shady trees on the roads, established numerous places for the supply of drinking water to men and cattle. He built rest-houses also for the sick and the weary, where food and medicine were freely distributed. Like a true Buddhist, the emperor was active in providing medical aid for men and animals, and in popularising the use of medicinal herbs, roots and useful plants; and this not only in his own dominions but in those of the neighbouring States also. Incidentally it may be mentioned that, while it is commonly supposed that the first hospitals were Christian, Western Europe in fact was at that time in this and many other matters far behind Asia. Rightly does Sir Monier Williams conclude that "the first hospitals for diseased persons of which we have historical record were those of Buddhists where also dumb animals were treated medically and nourished kindly". For the purpose of seeing that justice was properly administered, he required his high officials to inspect prisons, to give money grants to such as were encumbered with large families and release those who were aged and feeble. In order to ensure impartiality in judicial proceedings, and to give criminals condemned to death an opportunity

to reform themselves, he required the officials to grant them three days' respite. In short, Asoka conscientiously sought to temper justice with mercy. Further, the earlier practice of the king being accessible to the public only at certain hours was modified by Asoka to the extent of being ready to transact business or see officials even during his most private hours.

Asoka, like his Master, was primarily a moral teacher. In order to bring about the spiritual uplift of his subjects, he sought to destroy ignorance and disseminate knowledge. He believed that "all [religions] aim at the subjection of the senses and purity of soul". "Never think or say that your religion is the best; never denounce the religion of others," is a praiseworthy commandment of Buddhism. In the most remarkable rock edict XII,—which does him the greatest credit—the emperor entreats that "there be reverence for one's own faith but no reviling of that of others". "For whosoever praises his own sect or blames other sects—all out of devotion to his own sect, with a view of glorifying his own sect—if he is acting thus he rather injures his own sect very seriously." Thus he well expressed the views of his Master and inculcated religious tolerance. Buddha demanded the most perfect toleration of all faiths, and of *Buddhism alone can it be truly said that it never in the whole course of its missionary enterprise persecuted the votaries of other faiths.*

Asoka was catholic enough to

study sympathetically the *dharma* of other sects and assimilate its essential features. He greatly encouraged the spread of that general morality on which many religions of India are based, namely, *Jñāna-mārga* or the "Path of Knowledge" prescribed for the people at large. And yet, though one does not find much that is exclusively Buddhist in Asoka's edicts or in the institutions of his empire, Buddhism seems to have been the basis and source of his inspiration. However, the *Dharma* of this Buddhist monarch was really the essence of religion which all sects possess in common. With the help of the 64,000 monks, whom he maintained as teachers of his people, and with the assistance of his numerous officers, Asoka succeeded within a short time in bringing within the reach of the untutored masses of his empire, and making the humblest think and understand, the essence of religion. The manifold measures Asoka adopted for the spiritual weal of his people are much like what Buddha would like to have done had He not renounced the throne and taken to the yellow robe and the beggar's bowl.

The emperor's tireless efforts resulted not only in engendering a powerful moral impulse but also in bringing about certain changes in the material civilization of India. For instance, architecture, which had suffered from the wars of ascendancy of the Aryans, began now to revive and advance rapidly. The idea of giving perma-

nent character to his Dharma-lipis led to the construction of huge monolithic pillars. The ancient caves became shrines adorned with carved pillars, and *Stupās* or chapels arose everywhere. In fact, it is reported that some 84,000 buildings were erected by Asoka for religious purposes in different parts of the empire. The practice of inscribing on big rocks led to the excavation of rock-cut temples with rich friezes and statuary, which, in course of time, developed more and more in artistic form, so much so, that they have now come to be regarded among the wonders of the world. It is worthy of note that there was hardly any stone-building prior to the time of Asoka, and India is indebted to this Buddhist emperor for the use of stone for architectural purposes. In reference to the alphabets used in Asoka's inscriptions, Dr. Taylor says that "they stand unrivalled in the alphabets of the world. . . . Not even modern phonologists have ever proposed an alphabet so ingenious, exact and comprehensive". Further, the actual history of India, as learned from her monuments, begins with Asoka. With the allusions to contemporary rulers of the West in his texts, we come for the first time into the full light of history in India. Even India's influence on the outside world dates from the time when Asoka's Buddhist missionaries were sent to the different parts of the globe.

Being possessed with the vision of promoting the welfare of the peoples of his kingdom and

those of the whole world, Asoka consecrated his life and dedicated the resources of his empire to the realization of that noble end. The stupendous efforts put forth by him for the spread of Dharma in his dominions resulted in knitting the various provinces into a closer union by increasing the frequency of communication between them. This closer union naturally created a universally felt want for a common language, which later led to the acceptance of Pali as the *lingua franca* of India. Religious scriptures thus came to be written in Pali; even official documents and religious benefactions were recorded in that language. It thus came to pass that Asoka gave to India at that time a common language which contributed much towards bringing about not only the cultural unity of India, but also a national unity by effecting the fusion of the different races of his empire. Since he was converted to a belief in the "conquest by morality," and not "conquest by arms," Asoka produced in the people a love of peace and yearning for spiritual progress. In fact, these traits have become so ingrained in Indian character that even to-day, while there is much general interest in religion and philosophy, there is a decided apathy towards militarism, imperialism and material well-being.

Though India had thus lost her political originality and greatness through Asoka's endeavours to lay a spiritual foundation for his empire, she gained in the spirit of humanitarianism, sympathy for all living creatures and in the appreciation of the unity of all life—these form even to-day the basic principles of Indian culture. Thus the Emperor Asoka made every single year of his thirty-seven years of royal life productive of good works, contributing not only to the spiritual uplift of India but also to the progress of the world. Having spent himself and his all in the care of his subjects and in the interest of humanity, Asoka, the greatest of all great emperors, died destitute of power and possession. Is it then a wonder that H. G. Wells observes that "amidst the tens and thousands of monarchs that crowd the columns of history . . . the name of Asoka shines and shines alone, a star. . . . More living men cherish his memory to-day than have ever heard the name of Constantine or Charlemagne"? Since Asoka's spiritual outlook and ethical mission made him so great as a ruler and so unique as an administrator, has not his life a vital lesson to teach our Princes and politicians who are so keenly interested in India's national reconstruction and the formation of her future administration?

JAGADISAN M. KUMARAPPA

HELVETIUS MEETS AN ADEPT

[Dr. E. J. Holmyard, M.A., M.Sc., D. Litt., records an authentic case of transmutation of lead into gold by Johann Friedrich Helvetius. Theosophists will be particularly interested in this short article because of its being an independent piece of evidence of another Theosophical teaching—the existence of adept-occultists who labour *impersonally* to spread knowledge. Who was the mysterious visitor of the learned but sceptical Helvetius?—EDS.]

Though in many respects the esoteric doctrine of alchemy is more interesting than the physical aspect of the Art, the question whether genuine transmutation of the base metals into gold was ever effected has a perennial fascination. During the last half-century, chemistry has gained a wonderful insight into the minute structure of matter, and the old alchemical problem has consequently assumed a new aspect. Veritable transmutation of the elements is taking place spontaneously in radio-active substances, and artificial transmutation has been effected—though in infinitesimal amount—by bombarding nitrogen atoms with electrically charged particles moving with enormous velocities. It may therefore be stated, without fear of contradiction, that the conversion of lead or mercury into gold is a quite conceivable possibility; but such a statement must immediately be followed by the qualifying remark that, in the present state of our knowledge, the process appears to have little prospect of successful accomplishment. Even in the case of those elements, such as radium, which are already undergoing spontaneous transmutation, all the efforts and resources

of modern science have completely failed to modify the rate of change.

Certain chemical reactions, however, are greatly accelerated by the presence of small quantities of extraneous substances, which are themselves left unchanged after the reaction is over. Thus, the combination of hydrogen and oxygen, which occurs extremely slowly at ordinary temperatures, is at once effected by the introduction of a small piece of spongy platinum or palladium; and the agent is regained unaffected at the end of the action. Substances which produce this kind of effect upon chemical changes are known as catalysts. They play an important part not only in pure chemistry but in industrial chemistry and in the vital processes of plants and animals. A study of alchemical literature may well cause a modern chemist to ask himself whether, by skill or chance, the alchemists perhaps hit upon a "catalyst" capable of bringing about the transmutation of the base metals into gold. Such accounts of the Elixir as we possess certainly describe its action in terms which could almost be applied *in toto* to the action of a catalytic agent.

With these facts in mind, we may turn to one of the most convincing stories of transmutation to be found in the whole annals of alchemy. The principal figure in the episode is Johann Friedrich Schweitzer, usually known under the Latin form of his name, *Helvetius*. He was born at Köthen in 1625 or 1631, and having completed a course of training in medicine he became personal physician to the Prince of Orange at the Hague. There is reason to believe that he was an adversary of the claims of the alchemists, a fact which renders his testimony to the following events all the more noteworthy.

On the twenty-seventh of December, 1666, he tells us, a Dutchman about 43 or 44 years of age called at his house at the Hague and requested an interview. Describing himself as a brass-founder, and a great lover of chemistry, he finally came to the point and asked Helvetius whether he would recognize the philosopher's stone if he saw it. Helvetius cautiously replied that though he had read much about it in Paracelsus, van Helmont, Basil Valentine and other authors, he was by no means confident of his ability to recognize it. Meanwhile, the visitor had taken out of his breast pocket a neat ivory box, from which he extracted three heavy pieces or small lumps of the Stone, each about the size of a walnut, transparent, and of a pale sulphur colour. Helvetius begged in vain for the gift of a tiny portion of the stone; the

adept was inflexible, and took his farewell, promising, however, to return in three weeks' time.

After his mysterious visitor had departed, Helvetius withdrew from beneath his finger-nail a minute fraction of the Stone which he had secretly scraped from the lumps when he had had them in his hand for examination! Hastily fusing some lead in a crucible, he wrapped his particle of the stone in some paper and projected it upon the molten metal. The expected transmutation was, however, a failure, for almost the whole of the lead "flew away," leaving only a "glassy earth". Such a disappointment must have served to convince Helvetius still further of the vanity of alchemy, and it was doubtless with considerable surprise that he found his visitor true to the second appointment.

At this renewed meeting, Helvetius had the grace to admit his theft, and his lack of success in using the stolen stone. The alchemist magnanimously forgave him, and even carried his benevolence so far as to present Helvetius with a further portion of the stone, about half as big as a turnip seed. He explained also the method of projecting it upon the base metal, emphasising the importance of enclosing it first in yellow wax, to preserve it from destruction before it penetrated the lead. Finally, he agreed to come again at nine o'clock in the morning and demonstrate an actual transmutation.

On this occasion, however, he failed to keep his appointment,

and Helvetius never saw him again. After waiting all day, Helvetius began to suspect that the whole affair was a fraud, but late that night his wife came "soliciting and vexing" him to make trial of the tiny particle of the Stone that the adept had given him. Helvetius at first desired her to have patience until the next morning, but soon yielded to her persuasion. With every expectation of proving the adept guilty of falsehood, he and his wife prepared the apparatus. The elixir was wrapped in wax, and six drams of lead were fused in a crucible over the laboratory fire. "I fear, I fear indeed," said Helvetius, "that this man hath deluded me," but nevertheless he dropped the pellet into the molten lead: and within a quarter of an hour "all the mass of lead was totally transmuted into the best and finest gold".

When his first amazement was over, Helvetius experienced a recurrence of scepticism, and ran with the gold, while it was yet hot, to a neighbouring goldsmith, who tested it with the touchstone and declared it to be genuine. The next day all the Hague heard of the marvel, and the Examiner-General of the Dutch Mint, Porelius, asked Helvetius to submit the gold to the thorough examination customary at the Mint. He at once agreed to this suggestion, and the gold was thereupon tested, by both quartation and fusion with antimony, by Brectel, a silver-smith. The result was a little unexpected, for it was found that the gold had increased in weight

by two scruples during the operation; a phenomenon which Helvetius accounts for by assuming that the gold was still "active" and had transmuted into gold two scruples of the silver used in the quartation. The net result of the matter was, he says, that the elixir had converted six drams of lead and two scruples of silver into the purest gold.

In passing judgment upon this story, it is important to observe (a) that Helvetius was a man of indubitable integrity; (b) that he admits to having been sceptical even up to the last moment; (c) that the account he gives us is almost contemporary, having been published at Amsterdam in 1667; (d) that he prepared the crucible and lead himself; (e) that he and his wife were the only people present at the experiment; (f) that there is confirmatory evidence of the gold having been tested by Brectel.

On the last point, we have the testimony of Spinoza, who himself paid a visit to Brectel to gain first-hand assurance, afterwards calling on Helvetius, who showed him the gold and the crucible. Spinoza expresses himself as fully convinced of the genuineness of the transmutation, and, as Figuier says, no one would describe Spinoza as credulous.

If Helvetius is to be regarded as truthful, it is difficult to explain his experience except as an example of actual transmutation. Figuier suggested that the crucible must have been tampered with previously; but such a hypothesis is hardly

convincing, for a well-equipped laboratory must have contained many crucibles, and it would scarcely have been possible to ascertain which of them was likely to be used. Neither does it appear likely that a charlatan would give away six drams of gold without the prospect of a profitable return on his gift, and, as far as we know, the adept was

never heard of again.

Even Kopp, one of the most sceptical historians of alchemy, hesitates to pronounce an unfavourable verdict. Can such a man as Helvetius, he asks, have told an erroneous or untruthful story? He replies to his own question by saying that it would be unreasonable to assume either; and there we must leave it.

ERIC J. HOLMYARD

"The science of religion," wrote Max Müller in 1860, "is only just beginning. . . . During the last fifty years the authentic documents of the most important religions in the world *have been recovered in a most unexpected and almost miraculous manner*. . . . One of the most surprising facts that have come under our observation, is that students of profound research should not couple the frequent recurrence of these "unexpected and almost miraculous" discoveries of important documents, at the most opportune moments, with a premeditated design. Is it so strange that the custodians of "Pagan" lore, seeing that the proper moment had arrived, should cause the needed document, book, or relic to fall as if by accident in the right man's way?

H. P. BLAVATSKY (*Isis Unveiled*, II. 26)

COINCIDENCES OF THE ELECTRICAL CENTENARY

[Mrs. W. Wilson Leisenring, B. A., is the author of *The Real Earth, Too Small for Life* and other volumes and at one time was Associate Editor of *World Power*. We welcome her as a contributor to our pages.—EDS.]

There is one aspect of what might be termed the 1831 vintage of great minds which has not been specially noted, namely, its distinct and peculiar electrical significance. That the *British Association* should have been founded in the year of Faraday's discovery and that an eminent founder and several presidents* of *The Institution of Electrical Engineers* should have been born in the same year, are striking coincidences; but there are the further facts, that the most famous persons born in 1831 were associated, directly or indirectly, with the theory or the application of electromagnetism; and that the most distinguished of those known only to scientific connoisseurs were physicists.†

This "configuration" of events is so unusual as to have been noted by astrologers. Their "jargon" elucidates an explanation involving the planets Jupiter—*Pater omnipotens Æther*—and Uranus, both, during 1831, in the so-called "air-sign" Aquarius which is said to be the sign of the "Coming Age" by reason of the sun's procession! However, speculations on zodiacal and planetary radiations must be restrained, although it has been mooted that even "electrons" have minds of their own!

It is a curious fact, also, that the famous, or infamous author of *The Secret Doctrine* was born in 1831, at midnight, July 30-31 (Greek Calendar) for that monumental work adumbrated an electro-magnetic "theory" of cosmical origins, positing the electro-magnetic nature of Light and its existence in supersensible states of space.

The primordial Electric Entity electrifies into life and separates primordial stuff or pregenetic matter into atoms, themselves the source of life and consciousness (S. D. i. 76. *Original Ed.* 1888)

The active Power, the "Perpetual Motion of the great Breath" only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, the centripetal and the centrifugal, positive and negative—the two being one *Primordial Force* (*ib.* i. 282).

Light is Life, Both are electricity, the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean Magician (*Isis Unveiled*, i. 258. Pub'd. 1877)

In *Faraday As A Discoverer*, Tyndall noted how Faraday made use of "old reflections of Aristotle" which are "concisely found in some of his works" (p. 123), and it was doubtless Mme. Blavatsky's acquaintance with the arcane doctrines of antiquity that riddled her strange volumes with astonish-

* Sir Francis Bolton; David E. Hughes, who invented the microphone.

† Clerk Maxwell, P. G. Tait, etc.

ing and disconcerting anticipations of the future course and discoveries of modern science. This is the view of the author of an elaborate thesis* on Mme. Blavatsky and her writings recently issued in New York under the editorship of the department of philosophy at Columbia University. It would be more interesting to have such a thesis edited by the departments of the physical and chemical science for Mme. Blavatsky had little respect for modern philosophy because, she maintained, it was not based on experimental knowledge; but she declared that her "facts and statements could be left with the greatest security to Science to be justified some day" (S. D. i. 551): "Chemistry and physiology are destined to open the eyes of mankind to the great physical truths" (*ib.* 261) which she was attempting to expound, and which only "the exact Science of the future will vindicate fully" (*ib.* 248). In the department of archæology it is easy to show that Mme. Blavatsky must have known whereof she spoke, for the discoveries since her time of remains of prehistoric civilisations were precisely forecast in one or other of her writings. The subject is remote from the title of these notes, but one instance, found on opening *The Secret Doctrine* (i. xxvi), may be mentioned: the sites of buried cities and the location of underground crypts and libraries, discovered by Sir Aurel Stein in "Innermost Asia," were definitely

indicated and described, even to her "one old Lama"—the "reverend and astute but very pleasant guardian" of the underground library from whom Sir Aurel Stein obtained MSS, etc.

The Physics of The Secret Doctrine was examined in a book of that title by Mr. William Kingsland, M. I. E. E. (author of *Scientific Idealism, Rational Mysticism*, etc.) published in 1910, where he collated numerous statements from Mme. Blavatsky's writings that had been confirmed by physical researches since her death in 1891; but, so far as the present writer is aware, no later editions of this book have appeared. It was certainly puzzling, however, to find in 1910 that Mme. Blavatsky had declared that electricity is atomic, that the constitution of matter is electrical, and that the vortical movements of atoms are due to this polar "force". (S. D. i. 111 to 117) The following is from a volume containing the Transactions of The Blavatsky Lodge (p. 120):

Electricity is on our plane one of the most comprehensive aspects of this [primordial] fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body . . . Electricity is the cause of the molecular motion in the physical universe and hence also here, on earth. It is one of the "principles" of matter, for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kamic element of the object in which the disturbance takes place.

The "atom," however, is con-

* "Theosophy: A Modern Revival of Ancient Wisdom" By Alvin Boyd Kuhn. *Studies In Religion and Culture* III.

ceived somewhat as in physics to-day: "it is an *entified abstraction*—at any rate for physical Science—and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance" (S.D. i. 513).

These statements do seem to have been founded on something more than guess-work; but the following prediction is still more definite:—"Between this time [1887] and 1897 there will be a large rent made in the veil of Nature and materialistic science will receive a death-blow" (*ib.* 612). It is unlikely that Mme. Blavatsky saw Röntgen in his laboratory in 1895 photographed in what she once described as the "photograph album of Akasha," yet her reiterated statement was that a characteristic of matter next to be discovered by science is its *permeability* (*ib.* 258). Space, she said, is *within* physical matter, as well as without (*ib.* 620, 671-2), and there are interpenetrating *spaces within space*—within the atom—"states of empty space," as Professor Einstein expresses it. Mr. Kingsland noted in 1910 that this concept was only then dawning in physical science: and even now it is incomprehensible to most laymen.

That the universe is self-generated, self-created, and self-existent, and that "the 'Parent Space' is the eternal, ever-present cause of all" (*ib.* i. 35), seems to be the fundamental proposition of *The Secret Doctrine*, and is in line with Prof. Einstein's conclusion that

space will have to be regarded as primary and matter derived from it as a secondary product. Apparently the question as to the existence of the aether did not arise: space is aether, and aether, space. The scientific philosophers of every ancient civilization had, Mme. Blavatsky said, their own word for "space," the connotation of the Chaldean *Ab Soo* being, "the source of all knowledge". There are, however, differentiations of the primordial, interstellar Space-Substance: the "upper aether" of the Greeks being supersensible "Akasha," and its lower, compound effects, the physical aether condensed around the planets. Space is a living Being, in essence the incomprehensible Deity: its periodical activity is the pulsation of a *vital* Electricity ("Fohat") condensed and made visible in the sun,* and functioning in still more differentiated states as the preserving principle throughout nature (S. D. i. 111-112). It is the regular contraction and expansion of this "noumenon of matter" that causes the universal vibration of atoms (*ib.* 84).

The significance of the present interest in the nature of the universe and of the "physical world" is its association with spatial conceptions, and it is *apropos* to add here that in *The Secret Doctrine*, space is related not only causally but identically with the universe. There is, it goes without saying, no mathematical unified field-theory in these volumes, but whether the universe be finite or

* See *Five Years of Theosophy*, p. 254 (original edition)

infinite seems not to be a problem. The crux of the matter is with regard to what we mean by "expansion":

The expansion "from within without" of the Mother ("The Universal Matrix," "Waters of Space" etc.) does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity . . . It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. *S. D.* i. 62,63).

There is, as Prof. Einstein remarked in his second Rhodes Lecture (May 16, 1931), "the difficulty of knowing from what the world began expanding, as it could hardly have been ganz klein!"

Although ultra-violet rays were undiscovered and unnamed in Mme. Blavatsky's life-time, she used a Sanskrit term that denotes the rays absorbed in the process now known as photosynthesis—the "Sushumna sun-ray" which "the animal tissues absorb according to their more or less morbid or healthy state . . . and, from the moment of the birth of the Entity, they are regulated, strengthened and fed by it." (*ib.* 537) The following passage, however, might have been penned, if not read, long ago, by Sir Jagadis C. Bose who respects the knowledge of his ancestors:—

The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . The idea of "crystalline life," . . . would

have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. (*ib.* 49.)

What an odd twist of fate that the author of works presumably based on scientific principles should have been appropriated by sectarians as the founder of a cult! Mme. Blavatsky vigorously denounced sacerdotalism, bigotry and modern "spiritualism," and declared that the greatest enemies of human progress are priestcraft and anthropomorphic religions. The subversion of her iconoclastic ideas came, no doubt, from misunderstanding of the constructive principles in her esoteric or scientific interpretation of the ancient Pantheons and the numerous progeny of popular gods and goddesses as being "intelligent atomic agents of universal Law". Men in general will always personify the impersonal, and to-day the abstruse results of physical researches are too "esoteric" for the theological type of mind who would formalize the formless and make the abstract concrete. Well do physicists know now "the illusive nature of matter and the [seemingly] infinite divisibility of the atom" (*ib.* i. 520), and they alone can be entertained by the sections in the first volume of *The Secret Doctrine* where the various hypotheses and theories, current in the nineteenth century,

on Light, Æther, Force, Modes of Motion, Nebular Origins, etc., are really amusingly and brilliantly arrayed and set-off one against the other. At this distance of time and with our present knowledge one's sense of humour succumbs to Mme. Blavatsky's wit, even though there may be certain resemblances between present controversies and battles long ago; and even though we may disagree with the author in many other respects. While pontifical utterances were her *bête noire*, some of her own were most uncompromising. The following are selected because of their extreme unorthodoxy at the time they were written :

Forces are not what modern learning would have them; *e.g. magnetism* is not a mode of motion. (*ib.* 516)

Gravity is only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane and by spiritual causes outside of its influence (*ib.* 513 : see also 604).

Inertia, so called, "is force" according to Newton (*Princ. Def. iii*), and for the student of Esoteric Sciences the greatest of the occult forces. A body may be considered divorced from its relations with other bodies—which, according to physical and mechanical sciences, give rise to its attributes—only *conceptually* . . . In fact, it can never be so detached; death itself being unable to detach it from its relation with the Universal forces, of which the one FORCE or LIFE is the synthesis. (*ib.* 511)

The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness . . . When demonstrated, the four-dimensional conception of space may lead to the invention of new instru-

ments to explore the extremely dense matter that surrounds us as a ball of pitch might surround—say a fly, but which, in our extreme ignorance of all its properties, save those we find it exercising on our earth, we yet call the *clear*, the *serene* and the *transparent* atmosphere . . . In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etheroscope*! (*Five Years of Theosophy*, 247-8).

Before Hydrogen and Oxygen become what they are in *our* atmosphere they are interstellar Ether; still earlier and on a *deeper* plane something else, and so on *in infinitum*. (*S. D.* i. 626)

During the past century science has explored the states of energy ranging from molecular electricity, induced by Faraday in August 1831, to the "cosmic rays" of interstellar "matter". Will the next one-hundred years elucidate the nature of states as yet supersensible? Or, must we remain content to believe, as do some physicists, that the universe is the product of thought—and leave it at that? The ancients expressed the same conception—it is an "archaic doctrine"—but, according to Mme. Blavatsky, they investigated the nature and functions of thought and found it to be an electro-dynamic energy functioning through 'ultra-sensible' states of light, "interstellar ether [Akasha] has more to do, however, with psychology than with physics." (*ib.* ii. 135)

The most alluring prospects for pure science at the close of the first cycle of electrical research appears to be in the mysterious transformations effected by polar propagation and reproduction with-

in and throughout space. Creation itself may be such a process. "The [great] 'Breath' produced or photographed the first divine IDEATION of the things to be" in the abysmal depths of space or chaos (*ib.* i. 375) is an idea variously expressed in many passages of Mme. Blavatsky's writings; but this was altered to read "produced or so to say photographed," by the editors who revised an edition (1893) of *The Secret Doctrine* after her death. This is only one of many instances of the lack of scientific understanding on the part of her public and especially of her self-constituted interpreters, for the same word is used with the same significance in foot-notes on pp. 18 and 530; and on p. 509 she tries to expound principles involved in "the fixing of light" for which no scientific technical

terms were then available. She evidently attached to "photography" a definite technical meaning for in *Isis Unveiled* she had written of photography as an *electrical process* accomplished by the molecular motions of the blind forces of Nature (i. 395); and later, on p. 463, describes an exhibition of the power of thought and will to produce a photograph. However, the question of moment in all this for science is, How did Mme. Blavatsky know in 1877 that photography is an electrical process? The important researches now progressing in photoelectric phenomena may yet substantiate her electromagnetic "theory" of thought and justify the physicists' dream of a thought-produced universe. If so, psychical research might become a true experimental science.

W. WILSON LEISENRING

If we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries.

H. P. BLAVATSKY (*The Theosophist*, February, 1881.)

SUHRAWARDI

THE APOSTLE OF ILLUMINATION

[**Dr. Margaret Smith** contributed the third of her studies of great Sufis to our August number. The last one, on Al-Jili, will be published in December.

This particular instalment is very Theosophical. Suhrawardī does not only teach Reincarnation and Karma but also refers to the Immortality which every human soul must win by effort and discipline. He also hints at his knowledge of the Great Lodge of Adepts, headed by the Imam who is always hidden, and whose members influenced Neoplatonism, Hermeticism, Gnosticism; he also said that he taught the same truths as the Sages of Egypt, Greece and Persia. He paid with his life the price of his courageous declaration of Truth—he passed away when he was only thirty-six, but has lived ever since a glory to Sufism and a shame to priestcraft and orthodoxy.—EDS.]

Shihāb al-Dīn Yahya b. Ḥabāsh b. Amīrak al-Suhrawardī, called al-Maqtūl (the Slain), a native of Suhraward, was born about 1155. As a boy he shewed a great desire for learning and in pursuit of it went to Marāgha in Adarbaijān, where he studied jurisprudence under Majd al-Dīn Jīlī. He belonged at this time to the orthodox school of the Shāfi'ites and gained a great reputation for learning among his contemporaries. He went on to Isfahān, where he studied under Zāhir al-Dīn Farsī, and thence to Baghdad and Aleppo, where he applied himself to the study of philosophy. He was considered to be the leading scholar of his time in the philosophical sciences, and he was equally pre-eminent in his knowledge of jurisprudence. He was esteemed as an able thinker, possessed of great powers of penetration, and with the gift of expressing his ideas with clearness and precision; but one who knew him observed that his learning was greater than his judgment. He gave himself

the title of "The Seeker of the Invisible World" (al-murīd bi'l malakūt) and became so absorbed in his mystical studies that he renounced all worldly enjoyments. From this time on he led a life of extreme asceticism, and by his acts of penance, carried out with a view to spiritual purification, he reached to the stage of an adept in the Šūfī Path, and attained to the mystical experience of ecstasy, and felt that he had passed into union with the Divine.

During his stay in Baghdad, Suhrawardī held the office of Chief Shaykh, and was several times the messenger of the Caliph to different courts; for his services he received large payments, which he distributed to the poor. Finally, he went on pilgrimage to Mecca, and took with him a number of poor men, whose expenses he paid. On his return from Mecca, he settled down in Aleppo, to live the life of a Šūfī and a philosopher. There he acquired a considerable influence over the Viceroy Malik al-Zāhir, a son of the Sultan

Ṣalah al-Dīn (Saladin), who was his patron for some time. But *though Suhrawardī was outwardly an orthodox Muslim, and wrote in Arabic, veiling his secret teaching under a technical terminology, unintelligible except to the initiated, his mysticism made him suspect, and he roused the hostility of the 'Ulemā.* These latter drew up a protocol in which they accused the Shaykh of heresy, and they sent this document to the Sultan, warning him that if Suhrawardī remained in proximity to his son the Viceroy, the latter's religion would be endangered, and stating further that Suhrawardī, wherever he went, was a cause of unrest. Saladin, on receiving this report, sent the order for Suhrawardī to be put to death. His former patron, Malik al-Zāhir, was loath to carry out such an order and delayed its execution, and was only induced to obey it by the receipt of a threatening letter from his father.

Jāmī and others state that he was given his choice of the death by which he should die, and choosing to die of hunger, he was immured in a cell, and food and drink withheld from him "until he passed into that world for which he yearned". Shortly before his death he is said to have recited these lines:

Speak to my friends when they look upon
me dead,
Who mourn me there, when they behold my
corpse.
Do not believe that this poor corpse is
myself,
In the name of God, I tell you, it is not I
who am dead.
I am a bird, and this body was only my cage,

Whence I have now flown forth,
To-day I hold converse with my Lord,
And I look upon God face to face.

He was put to death in 1191, when he was only thirty-six years of age. By the order of the Viceroy al-Zāhir, his body was buried outside the city, and according to one account the following verses were seen written over his tomb:

This grave is the shrine of a precious jewel,
Which God created according to a Divine
type.

The world did not recognise his worth.
There lies he, the pearl which has returned
to the shell whence it came.

His grave, though it no longer bears this inscription, is still to be seen, and is still remembered as that of al-Maqtūl (the Slain). While some of his contemporaries regarded him as a heretic and his opinions as heterodox many others revered him as a saint who had attained to spiritual perfection; in his lifetime he was credited with the gift of miracles, and after his death much evidence was forthcoming of the wonders he had performed. The many legends concerning him prove that his life and death made a very real impression on the people of Aleppo, and that his teaching had a widespread influence. In the opinion of Jāmī, he had attained to the complete sincerity of the true saint; by his contemplation of the Divine Light, he himself became illuminated, and "in the service of the sun, he became a perfect moon". He had known the mystic experience, and having attained to the unitive life, he abode therein.

Though Suhrawardī himself paid for the originality of his ideas

by his early death, his teaching lived on after him. At the time of his execution, under the superintendence of the Qādī of Baghdad, the whole of his library was committed to the flames, but while the Arabs did their best to destroy his writings and so to prevent the dissemination of his doctrines, his works were preserved from extinction by the Persians and Turks. He wrote a number of books setting forth his doctrine of Illumination, of which the most important were the *Hikmat al-Ishrāq* (the Philosophy of Illumination) and the *Hayākil al-Nūr* (the Temples of Light). In these books and especially in the "Philosophy of Illumination," Suhrawardī gives us his doctrine of God and the soul and the nature of the universe.

In the preface to the "Philosophy of Illumination," he says, addressing his friends and companions:—

You requested me to write a book setting forth the spiritual experiences vouchsafed to me, when I was meditating in solitude, and was undergoing discipline in retreat, that is, when I was in a state of withdrawal from bodily things and material states and in union with spiritual, luminous, immaterial beings.*

Suhrawardī goes on to claim as his forerunners the Greek philosophers, Agathodaemon, Hermes, Empedocles, Pythagoras, Socrates, Plato and Aristotle, and the Persian teachers Jāmāsp and Buzurgmihr.† He refers to the different classes of philosophers;

the theosophist (the one versed in Divine knowledge) without knowledge of speculative philosophy, the philosopher without theosophy, and those who have knowledge of both theosophy and philosophy, but are strong in one and weak in the other, and he concludes that if in one person is combined a complete knowledge of both theosophy and philosophy, that one is the representative of God on earth. There never fails to be one great theosophist in the world, but sometimes the "Imām who has the gift of interpretation," the Quṭb (Axis or Pole, the name given to the head of the spiritual hierarchy of the Sūfis) is visible, and sometimes hidden.‡ It is to those who seek for theosophic knowledge by philosophic means that Suhrawardī addresses himself, and to those who study and accept his teaching he promises the Divine illumination and appropriation thereof.

His conception of God is pantheistic in so far as he regards God as being the sum total of all existence, both phenomenal and ideal. We have a beautiful prayer of his, which reveals his view of God as the Self-Existent, the sole Reality!

O my God, Thou Lord of all that exists, of all intellectual beings and all sensible things. Thou Giver of minds and souls, who hast laid the foundations of the world. O First Cause of all existence and Dispenser of all bounty, Thou Maker of hearts and spirits, and Fashioner of forms and bodies; O Light

* *Hikmat al-Ishrāq*. fol. 6a.

† *Ibid.* fol. 9a.

‡ *Ibid.* fol. 936 b.

of lights and Ruler of all the spheres, Thou art the First, there was none before Thee; Thou art the Last, there shall be none after Thee. The angels are not able to comprehend Thy Majesty, and man cannot attain to a knowledge of Thy Perfect Essence. O God, set us free from the fetters of this world and of the flesh and deliver us from all evil that may hinder us. Send down upon our spirits Thy gracious Influence and pour forth upon our souls the bright beams of Thy Light. The mind of man is but one drop in the ocean of Thy kingdom and the soul is but a spark of Thy Divine Majesty. Praise be to Him whom the sight cannot perceive, nor the thought conceive of His likeness. To Thee be thanksgiving and praise; Thou dost give and Thou dost take away. Thou art the All-Bountiful and the All-Abiding. Praise be to Him, for His is the power over all things and unto Him shall ye return."*

Suhrawardī's idea of the nature of God is in accordance with his doctrine of illumination, and the Godhead Itself he calls the "Light of Lights" (*Nūr al-Anwār*). He develops his idea of God in the "Temples of Light," where, after proving the Divine Unity by the orthodox arguments, he speaks of God as Eternal, manifest through His Essence; He is the Light of lights, but veiled before the eyes of men by the very brightness of that Light. It was upon the teaching of orthodox Islām that Suhrawardī was able to base this doctrine of God as Absolute Light, for the Prophet had said that God was veiled in seventy veils of light, and that He was the Light of heaven and earth and among the invocations attributed to the Prophet was this:—

O Light of light, Thou art veiled to Thy creature and it does not attain to Thy light. O Light of light, Thy light illuminates the people of earth. O Light of all light, Thy Light is praised by all light.

The essential nature of the Primal Absolute Light, that is, of God, consists in perpetual illumination, whereby It is manifested forth. It is the source of all life, in that It brings all things into existence by pouring out its rays into their being. "Everything in the world is derived from the Light of His Essence, and all beauty and perfection are the gift of His bounty, and full attainment (of illumination) is salvation."† Those existences which take their being directly from the Primal Light in their turn become the sources of lesser illuminations, and so the multiplicity of existences comes into being from the diffusion of the Light of the One, and all is dependent upon That. Since from light can come forth only light, and that Light is the only existent Reality, therefore darkness is non-existent, the negation of Light, which the Light illuminates in order that it may manifest itself. This is Suhrawardī's doctrine of "Illumination," with God as the Light of lights, the creative Source of the irradiation of light to all that is. To Suhrawardī, therefore, Light is identical with Reality and with all true Life.

From this theory of Illumination, it follows that the human soul is in its nature Divine; the lowest form of existence posits the

* *Munājāt* MS. Cairo VII 624

† *Hikmat al-Isrāq* fol. 5b

highest, since it is ultimately derived from that. Human souls Suhrawardī calls the "pure, dominating lights" (al-anwār, al-mujarrada al-mudabbira) than which none are nearer to the Light of lights, and none receive more illumination, save the celestial beings. Because the human soul partakes of the Divine Light in so great a measure, it must give illumination in its turn, and also must seek ever more and more illumination for itself, and strive to draw nearer and nearer to the Light of lights, until at length it becomes one again with that Primal Light.

The evil in the world, to Suhrawardī, is less than the good and can be overcome by the good, as the darkness, which has no real existence, is overcome by light, and it is by the human will, directed towards good and helped by the Divine power, that evil will be overcome.

Know that the souls, if the heavenly illuminations endure in them, reduce the material world to obedience. Their prayers are heard in the higher world, and Fate has already decreed that the prayers of these persons for such an object should be heard. The light which streams forth from the highest world is the Elixir of power and knowledge and the lower world obeys it. In the purified souls is reproduced a reflection of the Divine Light and a creative ray (nūr khallāq) is focussed on them.*

As we have noted, it was the nature of the Primal Light to manifest itself by illumination; a more orthodox Sūfī, or a Christian

mystic, might have expressed it as the will of God that the soul should ascend again to its Source, but while illumination was the pre-determined gift of God, it was for the human soul to strive to be worthy of it and to gain it in fullest measure, and so we find that Suhrawardī laid stress upon the need for effort; the soul was free to fall back or to rise upwards, and its evolution and final attainment depended upon its own will to progress. The first step on the Path must be renunciation of all hindrances and a steadfast turning towards the goal. Suhrawardī cries shame upon those who linger in the darkness, for, he says, "in truth you belong to the kingdom of heaven, and for the bodies darkened by sin, the realm of the heavens is forbidden". In certain of his verses he writes of the soul and its pre-existence, of how it deserted the abodes of this world in longing for its former spiritual abode, and went to and fro seeking how it might once again return to its home in God. Again he writes of the soul's desire for God:

Our spirits ever yearn for Thee, and to meet with Thee would be to them as fragrance and old wine. The hearts of these Thy lovers crave for Thee and hasten towards the joy of meeting with Thee. The Divine Voice has called unto them, and they remain obedient unto the call.†

The practice of asceticism, since the soul needed purification before it was fit to receive greater

* *Temples of Light*. Ch. IV. Sect. 1

† MS. Add. 16, 232 No. 211 (Brit. Mus.)

illumination, and of withdrawal into solitude, had been his own method of treading the Path, and so Suhrawardī recommends it to other aspirants to spiritual perfection, to be combined with the service of those who have already attained to "vision". Progress on the Path, and the evolution of the soul, until by increased illumination it becomes completely free of the material, and wholly spiritual, is accomplished by knowledge and action. Knowledge can be attained by the use of reason, and Suhrawardī would have the seeker acquaint himself with Aristotelian philosophy, logic, mathematics and Sūfism, in order to rid his mind of prejudice and sin, so that he may develop that inner sense, the spiritual perception (*dhawq*), which transcends the intellect, and by which alone the aspirant can come to the knowledge of spiritual mysteries. By means of knowledge, the traveller on the Path acquires virtue and so acts in accordance with his higher nature; and through knowledge and virtue combined, the soul frees itself gradually from the world of darkness.

As we come to know more and more of the nature of things we are brought nearer and nearer to the world of light, and the love of that world becomes more intense. The stages of spiritual development are infinite, since the stages of love are infinite."

In Suhrawardī's view, death does not necessarily mean the end of the spiritual progress of the

soul. Some souls, he considers, may have to come back to earth to make up their deficiencies, and there take up a body and a status determined by the experience of a former life. But all souls are journeying towards God, and when the process of evolution is completed they must reach their goal in Him.

When the work of purification is complete, and the senses have been brought into subjection by self-discipline, and the soul, by removing the veils between it and the Primal Light, has been enabled to receive more and more illumination, then it attains to the Sūfī's goal, the Divine Vision and union with the One.

The seeker begins with the senses, then he progresses and rises to the world of certainty (when he knows the Divine mysteries, not by hearsay, but by direct, spiritual experience), and thence higher still to the Divine world.*

From the stage of "I" he passes to the stage of "I am not" and "Thou art,"—the negation of the "I" and the assertion of the "Thou,"—and thence to the stage of "I am not and Thou art not," for he is himself now one with the One. The vision of God and the apprehension of Him, and the acquiring of His Light, mean unification and union ("ittiṣāl" and "ittiḥād"), with His very Essence, the Light of lights.†

The least degree to which the reader of this book should attain is that the Divine Radiance should be revealed to

* *Hikmat al-Ishrāq*. fol. 6b.

† *Ibid.* fol. 5a.

him, and should enter into him and become his own. *

Suhrawardī's teaching is a deeply interesting commingling of philosophy and mysticism. He himself claims that his philosophy is the same as that of the ancient sages of Egypt, Greece, and Persia, who had taught the same doctrine under different metaphors. He gathers up threads derived from Neo-Platonic doctrine, Hermetic conceptions, Gnostic teachings, Neo-Pythagorean elements and Zoroastrian ideas, and weaves them into one harmonious whole, which is deeply affected by the monotheistic teaching of Islām, and is further influenced by the Persian Shī'ite doctrine of the hidden Imām. He presents his teaching under the terminology

of the Sūfīs, and makes of it a thoroughly Persian system of mysticism, which has had a profound influence upon succeeding generations of Sūfīs and philosophers.

Yet Suhrawardī is no mere philosopher, presenting only a mystical theory to his readers; he was a practical mystic, knowing by personal experience the Path to be trodden, and he knew that spiritual evolution was only to be accomplished by severe self-discipline, and the will, combined with earnest effort, to aim always at the highest and the best, in conduct and in knowledge; the human must look always up to the Divine. "With Thee is the Well of Life," he would have said with the Psalmist, "and in Thy Light shall we see light."

MARGARET SMITH

Ammian, in his history of Julian's Persian expedition, gives the story by stating that one day Hystaspes, as he was boldly penetrating into the unknown regions of Upper India, had come upon a certain wooded solitude, the tranquil recesses of which were "occupied by those exalted sages, the Brachmanes (or Shamans). Instructed by their teaching in the science of *the motions of the world* and of the heavenly bodies, and in *pure religious rites* . . . he transfused them into the creed of the Magi. The latter, coupling these doctrines with their *own peculiar science of foretelling the future*, have handed down the whole through their descendants to succeeding ages". (xxxiii, 6.) It is from these descendants that the Sufis, chiefly composed of Persians and Syrians, acquired their proficient knowledge in astrology, medicine, and the esoteric doctrine of the ages.

H. P. BLAVATSKY. (*Isis Unveiled*. II, 306.)

*Op. cit. fol. 95a

My references are to the MS. of the *Hikmat al-Ishrāq* in the Brit. Mus. Arund. Or. 36. For accounts of Suhrawardī's doctrines, cf A. von Kremer *Geschichte der herr. Ideen des Islam*, Carra de Vaux. J. A. Tom. XII 1902, and M. Iqbāl; *Development of Metaphysics in Persia*, and for his life cf. Jāmī's *Nafahāt al-Uns*, and Ibn Khallikān's *Biographical Dictionary*.

BRADLEY AND THE "BHAGAVAD-GITA"

[M. A. Venkata Rao, M.A., wrote on Karma and Kant in our May number. In this article he draws a very interesting parallel. He asks, however, a question which has puzzled many students of the *Gita*—how are Gunas acquired? Theosophy would answer—they are not acquired; they inhere in that aspect of the One Life called matter. If Purusha cannot be said to acquire Sat-Chit-Ananda, so also Prakriti in reference to Tamas-Rajas-Sattva. Confusion arises because Spirit and Matter are separated, whereas they are an inseparable pair. We append three extracts and suggest that our author and others in a similar position give them their most earnest consideration.—EDS.]

There is a suggestive approach between F. H. Bradley's Ethical Doctrine summed up in the famous phrase "My station and its Duties," and the Doctrine of Swadharma (or one's own duty) inculcated in the *Bhagavad-Gita*. The *Gita* weaves together many other strands of thought and Bradley has a different spiritual atmosphere but the parallelism in regard to this point is so close that his chapter entitled "My Station and its Duties" seems to be an unconscious commentary on the *Gita*.

A. PHILOSOPHIC BACKGROUND. Bradley's philosophy is a seamless unity. His ethics are a logical outcome of his metaphysics. He derives the nature and destiny of man from the constitution of the universe. According to him the universe is the manifestation of the Supreme Spirit. All things in the universe are its appearances or expressions in different degrees. Man is a higher manifestation than all the other beings we know. Bradley's Absolute has many essential features in common with the Brahman or Parabrahman of Shankara. Space, time, cause, mo-

tion, quality, relation, matter and self are all partial features within the universe but break down when applied to the Absolute. The Absolute is not a mere aggregation of these aspects. Comprehensiveness and inner consistency are the two aspects of the one criterion of Reality. We cannot within our finite limitations realise the Absolute in fulness but the attempt to do so is the spring of all progress. We may not understand in detail how all the aspects of the universe are held together in the Absolute, but in knowledge, feeling and action, truth, beauty and goodness, we have glimpses of a unitary life holding a myriad distinctions in harmony. These glimpses indicate enough of the nature of the Absolute for us to guide our steps in this pilgrimage.

B. ETHICS. Bradley develops his ethics by means of a criticism and synthesis of opposing theories. He formulates his doctrine of "My Station and its Duties" as a synthesis of Hedonism which he characterises as Pleasure for Pleasure's sake, and of Rationalism which he calls Duty for Duty's sake.

1. *Hedonism: Pleasure for Pleasure's sake.* Hedonism tries to formulate the supreme good in terms of pleasure and satisfaction. Bradley points out that pleasures as states of feeling can yield no principle of harmony or organisation capable of welding the sporadic impulses of our nature into an integral whole. They are isolated, particular and blind. They are tied down to particular needs of the organism and to features of the environment, deriving all their worth and colour from the content, the things that satisfy and the aspects of the soul that are satisfied. Mill's distinction of quality among pleasures gives up the case for hedonism because it abandons pleasure as an ultimate principle and introduces the objects of pleasure as determinants of value. Bentham's quantitative determination of pleasure and Mill's moral almanac are both unworkable. They do not explain the sense of obligation which is distinctive of the moral life, and reduce the purity of the motive to mere expediency and habit. Thus pleasure as an ultimate principle pulverises the moral life into throbs of atomic satisfaction, can give no scale of values and yield no principle of harmonious organisation.

2. *Rationalism: Duty for Duty's sake.* Bradley then considers the Rationalistic ideal of Duty for Duty's sake and points out its "emptiness". If Hedonism reduced life to a string of "blind impulses," Rationalism reduces it to a string without beads, form without con-

tent. He takes up Kant's Categorical Imperative and elicits its essential weakness as an abstract universal. Kant omits feeling from the life of morality and lays down the criterion of universality and self-consistency. Duty is self-consistent action; the good will is the will capable of being universalised. Bradley points out that this is essentially impossible. To realise a will is to embody it in particular situations; to particularise it is to do away with its universality! Further, there is no action which can be universalised. All duties are particular duties in particular situations. Obedience is a duty of people in certain situations. It is not the duty of all in all circumstances. All duties have exceptions. What is universally binding is not a rule, but the end which is righteousness. Kant provides no room for conflict of duties or for subordination of a lesser to a higher duty.

3. *Synthesis of Hedonism and Rationalism: My Station and its Duties.* Bradley goes on to develop his theory of "My Station and its Duties" as a synthesis of the elements of value in both hedonism and rationalism. The ideal is a life lived in organic membership of a social whole, which yields a position charged with a scheme of duties and relationships. Man finds himself in a particular society in a particular epoch. He grows up absorbing the "ethos" of the social life around him. His mind is fostered by the code rights and duties, preferences and prohibitions constituting the active spirit

of the positive morality of the life around him. *The universal is not floating in the air but is embedded in the customs and manners, the culture and tradition of a people.* We must occupy some position and grasp the inwardness of the spiritual environment in which we grow and fulfil the duties attaching to our position. Such acceptance leads us out of ourselves and gives us clues to a larger insight, in the endeavour to incorporate which, lies happiness here on earth. This view includes pleasure as a constituent of the good life. It makes room for duty in the form of obligation to the spirit embodied in society and our own inmost self. The ethical life is a progressive increase in insight into the life of the supreme spirit in society expressing itself inevitably in a progressive incorporation of such insight in vision, feeling and action from the vantage ground of a particular station in society. The strength of this view consists in the fact that the moral life is interpreted in the light of its relationship to the larger whole of the universal life. The supreme spirit runs in all things. *Man is a self-conscious embodiment of the Absolute. His destiny is to bring into harmonious expression the implicit universal urging for realisation in the inmost constitution of his nature.* Such realisation is a life of activity, an activity that "internalises" the universe in truth, beauty and goodness in the milieu of a social whole. Man's life is a microcosm focusing the universe in the medium of personality.

II

THE BHAGAVAD-GITA

A. PHILOSOPHIC BACKGROUND. The philosophy of the *Bhagavad-Gita* is rich to the point of eclecticism. It is a fusion and summation of all the elements of higher Hindu thought. It is mainly a re-definition of the Vedantic Absolute in the interests of active ethical life. The world is regarded as the emanation of the Supreme Spirit whose nature is an integral harmony of Sat or Existence, Chit or Consciousness and Ananda or Joy.

Whatever creature is permanent, of good fortune or mighty, also know it to be sprung from a portion of my energy. (x. 41.)

I established this whole universe with a single portion of myself, and remain separate. (x. 42.)

It is, therefore, the destiny of all creatures to return to Deity. This return is the realisation of oneness with It. It is Yoga or reunion. It is brought about by moksha or liberation from the bonds of ignorance arising from absorption in the here and the now. The Jiva or soul finds itself embodied in an organism and surrounded by an external universe soliciting the senses under a myriad "names and forms". Its destiny is to free itself from being "lost" in the particulars of sense, internal impulse or external sensation, and win a vision of the Supreme. The purusha is to free itself from prakriti and stand forth as pure radiance shining with its own light which is also the light of the universe, for after

all, the Atman and the Paramatman are identical in essence.

B. ETHICS. The individual soul or Jiva has for its ideal the realisation of identity with the Supreme. In accordance with the tripartite distinction of consciousness into its aspects, the *Gita* lays down a threefold path of realisation:—Jnana Marga or way of thought, Bhakti Marga or way of feeling, and Karma Marga or way of action. Different schools of commentators place exclusive emphasis upon one or other of these ways of identification. But it is difficult to accept any one emphasis as the last word of the *Gita*. For it goes on to develop the doctrine of Swadharma on the basis of the three gunas:—the Satwa or Purity (Rational harmony), the Rajas or Passion (Spirit of Attachment) and the Tamas or Darkness (Inertia). This disposition of the *Gita* to trace outward ways of life to the internal constitution suggests the natural conclusion that these ways of life are of equal value, all preference being left to individual choice and endowment. Further, the doctrine of Swadharma founded on the Guna hypothesis, individual duty founded on psychical and spiritual endowment, is one of the most important contributions to ethical theory. Bradley's doctrine of "My Station and its Duties" is a most suggestive parallel though much simpler in outline. The *Gita* declares that every man has his own duty to perform in this world, his own niche to occupy in the order of

things.

Men being contented and devoted to their own proper duties attain perfection. (xviii. 45.)

The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfils the duties obligated by nature, does not incur sin. (xviii. 47.)

The *Gita* founds this doctrine of Swadharma or one's own duty on the psychic endowment of the individual on the Guna hypothesis.

The respective duties of the four castes, of Brahmans, Kshatriyas, Vaisyas, and Sûdras, are also determined by the qualities which predominate in the disposition of each, O harasser of thy foes. (xviii. 41.)

And in subsequent verses the qualities are enumerated.

But none of these is inferior as a way of realisation to the others, for:—

If a man maketh offering to the Supreme Being who is the source of the works of all and by whom this universe was spread abroad, he thus obtaineth perfection. (xviii. 46.)

Thus action in harmony with one's deepest nature inspired with the consciousness of Duty is the same as devotion to the Supreme Spirit and is the high road to "the peace that passeth all understanding". This view of the moral life—with the mind fixed on the ideal and free from the overwhelming urge of chance desires—leads to the sublime ideals of "Sthitaprajna" or "steadfast-in-mind" and of "Nishkama Karma" or disinterested action. Such equanimity of spirit and of disinterestedness of service

are implied in Bradley but are not developed explicitly. Bradley is more interested in pointing out that his doctrine is capable of yielding a comprehensive vision of moral reality which shall include the stuff of life and the harmony thereof, the content and the form.

III

There is thus a striking similarity between Bradley and the *Bhagavad-Gita* in their view of Duty or Dharma. Both point to one's station in society and the duties flowing therefrom as the path of realisation. But in Bradley there is no explicit indication of how one is to discover one's station in life. Is it to be determined by accident of birth or fortune, or actively sought in accordance with the needs of one's developing nature? Of course, the positive morality or the complex of rights and duties, choices and aversions, implicit in the life of a community does open up the mind to vistas of larger life and fresh directions of possibility. But Bradley does not develop this idea into fuller detail. He contents himself with pointing the finger of scorn at empty-headed enthusiasts who pine for a life above their station. ". . . . to wish to be better than the world is to be already on the threshold of immorality." (*Ethical Studies*: p. 199) Referring to impatient theories and frantic passions which aim at self-cultivation apart from society he laughs at the literature of sentimentalism—

at its frenzied apotheosis of the yet unsatisfied passion it calls love; at that

embitterment too which has lost its illusions and yet cannot let them go—with its kindness for the genius too clever in general to do anything in particular and its adoration of star-gazing virgins with souls above their spheres whose wish to be something in the world takes the form of wanting to do something with it and who in the end do badly what they might have done in the beginning well—(*Ethical Studies*, pp. 201-2).

If one forgets the depth and reach of Bradley's idealism, one is repelled at the chill of his irony in this connection. But the *Gita* with its theory of Gunas or three-fold qualities carries us a step deeper in social analysis and points out that one's station is to be determined by one's own inner nature.

The three great qualities called *sattva*, *rajas*, and *tamas*—light or truth, passion or desire, and indifference or darkness—are born from nature, and bind the imperishable soul to the body, O thou of mighty arms. Of these the *sattva* quality by reason of its lucidity and peacefulness entwineth the soul to rebirth through attachment to knowledge and that which is pleasant. Know that *rajas* is of the nature of desire, producing thirst and propensity; it, O son of Kunti, imprisoneth the Ego through the consequences produced from action. The quality of *tamas*, the offspring of the indifference in nature, is the deluder of all creatures, O son of Bharata; it imprisoneth the Ego in a body through heedless folly, sleep, and idleness. (xiv, 5-8)

But even the *Gita* does not seem clear as to how these Gunas are acquired. It implies the theory of Karma and rebirth. But after all the endowment of human beings is not as simple and determinate as that of plants or animals. It is wider and infinitely

more many-sided in susceptibility. Human careers are practically endless and perhaps the Guna that is really determinant of character and destiny is a complex resultant developed by action and reaction in the stress and strain of life. So that for all practical purposes all stations in society may be filled satisfactorily by any member of it provided the society furnishes a many-sided environment, physical and spiritual, calling out in a myriad ways the aptitudes and powers hidden in the depths of individuals. This vagueness both of Bradley's doctrine of "My Station and its Duties" and of the Swadharma of the *Bhagavad-Gita* renders them liable to be interpreted in terms of conventional social divisions and ranks current in societies in different epochs. Bradley's stations may be those of the governing classes, the scholar or the soldier, of the trading middle classes or those of the working classes. What if a working class individual demands a station higher than the one into which he is born? Similarly, the *Gita's* Swadharma is liable to be interpreted in terms of caste determined beyond redemption in this life by the accident of birth. Indeed, the *Gita* Verse:—

A man's own natural duty, even though stained with faults ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke (xviii. 48)

is not free from the danger of excessive emphasis on birth though in this context the particular sta-

tions are regarded as of no account so long as the spirit of unattachment is maintained. But the spirit of Bradlean idealism and of the Vedantic element in the *Gita* suggests correctives for such narrow interpretations. Active acceptance not of mere outward custom nor of a crystallized code of duty but of the insight dwelling in them—acceptance of the impulse to universality operating in them, is the stamp of true morality. Acceptance is the prelude to adventure. Life suggests its own transcendence; wider horizons spring in the soul when each round of life is lived through, but pious intentions lead nowhere. Further, "life is short and art is long". One cannot spend a whole life searching for one's vocation. One must begin somewhere. All expansion requires a centre and a field. All growth requires a root and an atmosphere. And after all, the real stuff of character is wrought out by emotion and action in specific situations. But a healthy and progressive society must provide institutions or a milieu for the discovery and culture of the gunas or aptitudes of its members. This note of social idealism is left unduly in the background both in the *Gita* and in Bradley. Thus both in strength and in limitation there is a striking parallelism between European idealism as represented by F. H. Bradley and Hindu Dharma Shastra as represented by the *Bhagavad-Gita* alike in cosmic outlook and vision of individual destiny.

M. A. VENKATA RAO

Know the three-fold egoity or self-consciousness (Abankara) to be the *Satvika*, or self-consciousness of Truth or Goodness; the *Rajasa*, or self-consciousness of Passion; and the *Tamasa*, or self-consciousness of Darkness; in each of which respectively, a power or energy peculiar to it, appears radiantly developed.

In the self-consciousness of Truth or Goodness, is the power or energy of knowledge or wisdom; in the self-consciousness of Passion, resideth the power or energy of action; in the self-consciousness of Darkness, existeth incessantly the power or energy of substance or matter (dravya).

Viveka Sindhu, III., v.72,73. (Quoted in *The Dream of Ravan*, p.44)

The fact is, that all the three "persons" of the Trimûrti are simply the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility. This is the correct meaning; and it is shown in Brahmâ being made the personified embodiment of *Rajoguna*, the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is called into being. Vishnu is the embodied *Sattvaguna*, that property of preservation arising from quietude and restful enjoyment, which characterizes the intermediate period between the full growth and the beginning of decay; while Shiva, being embodied *Tamoguna*—which is the attribute of stagnancy and final decay—becomes of course the destroyer. This is as highly philosophical under its mask of anthropomorphism, as it is unphilosophical and absurd to hold to and enforce on the world the dead letter of the original conception.

Theosophical Glossary, pp., 340-1

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, on the white field, of the realities *behind* the snares of *Mahamaya*, or the great Illusion.

H. P. BLAVATSKY (*The Secret Doctrine*, I. 278)

BUDDHISM UNITED JAPAN

[**Kanesada Hanazono**, M. A., is a professor of Waseda University, Tokyo, and also editorial writer for the *Tokyo Nichi-Nichi*, of which he was the correspondent at the Washington Conference in 1922. In 1923 he visited India and strengthened his sympathy for the Indian people. He is a Buddhist by birth and upbringing. He is well known in Japan as the translator of Tagore's works. His contributions on the history of Japanese journalism are highly spoken of.—EDS]

The ancient history of Japan is shrouded in mist and myth. No one seems to know any more about the beginnings of the Japanese race than about those of the Chinese, or, for the matter of that, of the Teutonic races. A characteristic of the Japanese history is the abruptness with which appeared a considerably advanced civilization, which could hardly be expected of a primitive and barbarous race. Any visitor to the different Japanese museums will be puzzled to see articles of great beauty being placed side by side with archaeological finds belonging to the stone age.

The introduction of Buddhism into Japan through Korea in 552 A. D. was a great event in the history of the country. It followed certain migrations of the Koreans into Japan. From time to time they came and taught weaving and building, letters and medicine. The path had thus been paved for the introduction of Buddhism, but a high civilization must be presumed to have existed for the acceptance of its deep truths. The introduction of this faith by the Koreans gave rise to severe strife between those who entertained the old traditional belief and those

who had accepted the new alien religion.

It is interesting to observe that the introduction of Buddhism into Japan synchronised with the first remarkable movement for unification of the people. Two hypotheses are possible as explanations; one is that for the unification of the country Buddhism was invited to act, and the other is that the introduction of the new religion resulted in the solidification of the nation.

Opposition was very strong against Buddhism. Its advent was in the reign of the Emperor Kimmei (540-571) who became one of its most devout followers. He was pleased to receive contributions from Korea, consisting of a gold image of Gautama Buddha, some silk umbrellas for abbots and a number of volumes of sutras, as well as a message from the King of Korea. The message reads thus:

Of all religions, Buddhism is the noblest. It is the most difficult to understand and believe in. Even the Chinese King Chou and the Sage Confucius were ignorant of the religion. Originating in India it was brought to Korea over the Continent. On the way, many people who heard the preaching accepted Buddhism. Buddha had predicted that the religion would go eastward. And now it goes to an eastern empire to spread there.

Forthwith the Emperor pronounced that he had never known such a supreme teaching as Buddhism before. In spite of the old and new groups he firmly stood for Buddhism. All the island people of Japan were easily converted to Buddhism when they learned that the emperor had accepted it as his own faith.

Thus under Buddhism the entire country began to be more unified than it had ever been since the establishment of the state in 660 B. C. by the first emperor Jimmu.

In 593 A. D., forty years after the introduction of Buddhism, Shootoku Taishi or Prince Shootoku became Imperial Regent. It was a most remarkable period of unification of the country because of the development of Buddhism. The Prince established Buddhist temples in different parts of the country, which became centres of culture, law and order. It was the prince himself also who in 604 promulgated the first constitution of 17 Articles. He, too, sent the first Government mission to China to bring back some fruits of Chinese civilisation and to improve the relations between the Asiatic peoples. He built the Horyuujii Temple in Nara which exists to this day. Though opinions differ as to whether the present temple is exactly that which was built by the prince, or whether it was rebuilt later, it must be the oldest wooden building in the world, and its site is as ancient as that of Canterbury Cathedral or Westminster Abbey in England.

Shootoku introduced the Calendar into Japan. Further historical research of this period remains to be made to ascertain fully the intellectual status of the subjects of this prince who, seen in every light, was the greatest prince in our history. The Constitution of 17 Articles which he promulgated was Buddhistic in principle and was the Magna Charta of Japan. It not only gave regulations for the maintenance of law and order, but also rules of ethics. This act alone shows how greatly Buddhism contributed to the welfare of the state and united the whole people.

The establishment of the capital of the country at Nara in 710 marks the time when Japanese Buddhism fully began to blossom. In Japan, the state capital had been changed whenever a new emperor was enthroned (with a few exceptions), since the first emperor Jimmu; the establishment of Nara as capital was the natural result of closer relations with China. Seven succeeding emperors lived in Nara and built large Buddhist temples, some of which are to be seen now. Many more temples were built throughout the country. An Imperial Edict promulgated in 741 by the Emperor Shoomu ordered each province to establish one Buddhist temple with twenty priests attached. In 749, the Emperor with grand ceremony was pleased to be ordained by the Rev. Ganjin, the Chinese priest, and called himself Buddha's servant. The ceremony was conducted in the presence of

the Empress, the Prince Imperial and hundreds of Government officials. The Empress was also a strong believer in Buddhism and often visited the poor and sick.

Chinese civilisation saw its replica in Japan in the Nara period. In administrative form, in thought, in art and literature, Japan copied China. The Government sent many students to China; returning home they rendered much service to the country in the upliftment of Japanese civilisation.

The first military regime in Japan started with the establishment of government in Kamakura by a soldier, a general, Minamoto-no-Yoritomo, in 1180; even then the principle of statecraft was Chinese. It was established on the model of a similar form of administration which was followed at one time in China in the government by the strongest duke of that time as the King's representative. In Japan this style of government existed until the Imperial Restoration.

The ideological foundation of social order and individual morals in the Kamakura period was entirely Buddhist, for Buddhism was prevalent throughout the country at that time, though diversified in denominations old and new. The everyday language of the people then contained many Buddhist phrases, some of which are still in daily use. The unification of language was also due to Buddhist priests.

Just after the Imperial Restoration of 1868 a movement was started against Buddhism under the slogan that "everything must be new". The Government tried its best to stamp out Buddhism, first separating Shinto shrines from Buddhist temples, since these had been united for a long time. Shintoism is a religion of Japanese Imperial deities. For a long time the unified teaching of Shintoism and Buddhism ruled this country. The people would go for worship to Shinto shrines; to Buddhist temples to pay homage to Buddha and to hear sermons; to their family tombs, as part of their life of natural piety. The Government after the revolution of 1868 wanted a complete change in everything. Buddhism would have fallen a victim to this movement, had it not been for the determined opposition offered by some Buddhist saints and people. The policy of the new Government to estrange Shintoism from Buddhism and make the former the State religion failed, and there set in a new revival of Buddhism.

As a unifying force Buddhism still has the nation under its influence. Although some of the old ideas are crumbling before the onslaught of the new, such as those of Marxism, Buddhism with its profound and comprehensive doctrine, containing universal truth, seems to remain the guiding faith of the people of Japan.

KANESADA HANAZONO

IN THE WORLD OF BOOKS

THE JESUITS

[**Ronald A. L. M. Armstrong** studied Jesuitry some years ago, and of course found it wanting. He is inclined to the mystic view of life and is well-known as the Editor of *The Sufi Quarterly*.

H. P. Blavatsky examined at length the aims and actions of the Jesuit order in her first book *Isis Unveiled*, and also penned an able indictment in her *Lucifer* for June 1888 to which the attention of all readers is called. We will give but one remark:—

All those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for*, are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence.—THEOSOPHY and JESUITISM.

This whole article is worth a careful study by everyone interested in the spiritual regeneration of the human race.—EDS.]

What opinion can enlightened persons form, in this century, of the Jesuits? In the past, they have filled widely various rôles in the mental conception of their observers. As thieves—breaking in, where moth and rust doth not corrupt, to steal the soul—they have long been the chief bogey of the Protestant cupboard. To followers of the Pope who could appreciate their elevation above the levels of mediocrity, they have been the vanguard of the Church Militant. No one, in any camp, denies their prowess as missionaries; they have proved beyond question their right to the title of the greatest missionaries of any creed the world has seen. But the modern agnostic will perhaps sneer at these messengers of Christ, by whom the first metal cannons were cast, for use in China, in the seventeenth century. Are they, for us, a relic of bygone superstitions, or still a moral force to reckon with in the evolution of mankind? To answer the question, we must examine the psychological values of Jesuitry, and decide what exactly it stands for in the press of history and among the shifting changes of ideas. No more propitious moment could be chosen than now. Three new books, all of them *best sellers*—two of them dealing specifi-

cally with Jesuitry and one containing shrewd remarks on it in passing—lie on our table to bring the whole matter very vividly to our notice. It is being discussed ardently by readers whom the mass of theological literature would never reach and outside whose province such questions generally lie.

The most important of these books is Professor Fülöp-Miller's *Power and Secret of the Jesuits*. With quite amazing impartiality the author traces the history of Jesuit thought and action; and though this impartiality is at times irritating, the brilliant clarity of the exposition has made its success. Fülöp-Miller, however, has come to a conclusion which even his non-committal attitude fails to conceal. He hints at it, in the beginning, with a quotation from Novalis:

Never before in the course of the world's history had such a Society appeared. The old Roman Senate itself did not lay schemes for world domination with greater certainty of success. Never had the carrying out of a greater idea been considered with greater understanding. For all time this Society will be an example to every society which feels an organic longing for infinite extension and eternal duration—but it will also be a witness to the fact that unregarded Time alone brings to naught the cleverest undertakings, and that the natural growth of the whole race inevitably suppresses the artificial growth of a part.

That quotation, set right after the title-page, would seem to imply that, for all his admiration of Jesuit grandeur, Fülöp-Miller sees in the Jesuit system something contrary to natural growth. He confirms this belief in another quotation in the last chapter, and nothing in his consequent summing-up and praise of Jesuit achievement can mitigate the force of the indictment. He introduces those who have forgotten it, to Dostoevsky's *Legend of the Grand Inquisitor*, telling us that it "was more dangerous than all previous anti-Jesuit writings put together," and reminding us that, "while all other theological feuds were bound up with their own age and disappeared with it, Dostoevsky's indictment has, even in our days, lost none of its vital and compelling force". He says:—

The *Grand Inquisitor* is distinguished from all other polemical writings by its sublime impartiality. In the complete apologetics of Catholicism, it would be difficult to find another work which describes the underlying idea of Jesuitism with such profound understanding as the arguments which Dostoevsky puts into the mouth of his Grand Inquisitor. His powerful, convincing and eloquent defence of the Catholic idea of world power is nowhere interrupted by a single word, a single objection. Christ, the other interlocutor in this unique dialogue, hears the Grand Inquisitor to the end in silence. No opposition, however learned and skilled in controversy, could have annihilated the arguments of the Grand Inquisitor with such force as this majestic silence of the Saviour, which puts to flight all arguments founded on reason. . . .

The great Russian novelist did not believe that true Christianity consists in lightening the task of man on earth. Anyone who deprives man of his responsibility, robs him of his one possibility of appearing before the face of God; to "purge him of sin" with all the aids of dialectic is, therefore, to rob him of true salvation, of his eternal destiny.

Not all the incalculable services of the Jesuits to astronomy, physics, geography, or ethnography can blind our eyes to this indirect result of Jesuit teaching—that it hampers the effort of individual men and women to attain the realisation of God, weakening their will for such realisation. The free exercise of muscles, with a maximum of fresh air, is as needful in the spiritual as in the physical domain.

It is interesting to see that Mr. Julian Duguid, in *Green Hell*, an astonishing new travel book, points the same moral. The same splendour strikes him: the same ultimate degradation. It was inevitable that, in the virgin forest of South America, he should come in contact with the Jesuits. The story of their penetration in the sixteenth century into, and their rule of, until the second half of the eighteenth, a part of the world almost uninhabitable by man, is a romance in itself: an undying testimony to the power of strength and will inspired by faith. The South American forests are as remote from civilisation as it is possible to be, as poisonously unhealthy, as dangerous to every impulse towards moral regeneration as can be conceived. Yet Jesuit missionaries visited them, lived in them, and with cheerful ungrudging toil and a display of psychological acumen that is unbelievable won over their wild inhabitants to a life of real civilisation with something of culture and something of ease.

But in creating these Utopian settlements in the jungle, the Jesuits were unconsciously building up a practical example of the dangers of their system. The fathers were destined to be expelled from their place of vantage. The Indian peoples whose weakness they had so long aided, were to fall back into a last state infinitely worse than the first. They had been encouraged to lean too long on their ready helpers—and not to help themselves. The prop gone, for lack of exercise all trace of the little moral stamina they had originally possessed, was lost. The result has been a ghastly descent into corruption and despair. Here is the summing up of Mr. Julian Duguid:—

In the days of the Jesuits San Juan was a prosperous settlement several thousands strong, but now a bare four dozen spiritless people moving furtively about like maggots in a corpse. It is a pitiful sight, a living example of the danger and impertinence of tampering with the religion of a country. As missionaries the Jesuits were superb, probably the most powerful and enlightened that ever lived, but they were not prophets, and their expulsion left the Indians in the case of the man who drove out a devil without filling his place.

I wish with all my heart that some prominent member of the Mission World could have been with us on our trip. He would have read in Senor René-Moreno's work the courage and resource and amazing self-denial of the Jesuits; he would have seen with his own eyes the utter death in life to which their departure subjected the Indians of Chiquitos. For there, as nowhere else in the world, is the whole grim comedy played out. A few bronze bells and a mumbled mixture of Christianity and savagery, both imperfectly understood, and a ghastly lethargy a thousand times more destructive to the soul than the worst form of barbarism—that is the result of conversion.

There is a third book to be considered—the view of the Jesuit himself. Dr. Boyd Barrett's *Ex-Jesuit* is an *apologia pro vita sua*. He became convinced late in life that his work as a Jesuit was not ultimately *Ad Majorem Gloriam Dei*, and left the fold. His intimate revelations show a Jesuit in the making and are therefore a clue to Jesuitry in action—a clue to the solution of our problem, how best to estimate Jesuit practice in modern life. The irony of Dr. Barrett's last chapter will not escape even those who preach dependence as the road to God. For there is this tragedy exemplified in the book—that, having for so long and with such insistence urged the adoption of their highly crystallised system (valuable though it be to some) as a means to salvation, the Jesuits, in perfect good faith, rigidly repress those individual yearnings towards God-realisation that are the healthiest sign of the times. Their success, in this respect, would spell disaster to Religion and check the spiritual evolution of the race. Their responsibility is great for a certain bitter passage from Dr. Barrett that is only too frequently echoed elsewhere:—

If to-day there be religious folk who are fine and noble in their ways, it is at the expense of discarding some of the bulwarks of their religion. We Catholics have to forget the teaching of our Popes that "one is not bound to keep faith with a heretic" in order that we may conduct ourselves as gentlemen in a Protestant country. One may well wonder, seeing the colossal failure of organized religions, whether they are not part and parcel of effete civilisation. One may well desire that organization, should it be inescapable in religion, may in future time be communal rather than autocratic and centralized.

The dependence of weaker souls upon brilliant and devoted Jesuits, has led in the past to individual happiness and social progress. But the warning of Novalis comes back to us: "the natural growth of the whole race inevitably suppresses the artificial growth of a part". Dependence is not natural. Time has swept away the possibilities of Jesuit control—the spread of oriental mysticism on the one hand and scientific knowledge on the other have made it impossible for the Jesuits to regain the empire they have lost. Meanwhile, increasing social disorder proves the inability of modern spiritual muscles to cope with modern religious conditions. Can we exempt the Jesuits from responsibility for their part in keeping out of action spiritual forces which, though they steep the human soul sometimes in grievous conflicts, preserve it from the fearsome diseases of inertia and sloth?

One thing remains to be said, with regard to the future. The Jesuits have proved for all time the value of the precept *Be all things to all men*. Because of this attitude they won a foothold for their missions in the most unlikely places. When St. Francis Xavier visited the humblest of the slaves in sixteenth-century India, he would come in his simple dress and speak to them with gentle, homely words, sympathizing fully with their smallest troubles until he seemed to them soon like one of themselves. When an Indian householder entertained him, he always appeared to have the same interests as his host.

If the host was a merchant, he discussed eagerly with him the state of business and the possibilities of acquiring more wealth; in the usurer's home, he showed an astonishingly expert knowledge of all forms of credit undertakings, and knew how to perform the most complicated calculations of interest; on the other hand, if his host was a mariner, he conversed with him on nautical and astronomical questions, so that the host had immediate confidence in him. Officers, again, were astounded to find how much at home this simple priest was with military problems, and what professional questions he could put. Everyone listened to him with interest and attention, and he was invited again and again. Neither did he forget the members of the domestic staff: he praised

the maid who brought in the food, and, after the meal, asked to be allowed to speak to the cook and talked to her about cooking, and, when the servant showed him to the door at his departure, he questioned him sympathetically on his personal circumstances, aspirations and troubles.

Yet, within the velvet scabbard, was a two-edged sword. Behind every word and movement was an ulterior motive—the cause of St. Ignatius Loyola put first. What if the cause of the human heart were to be put first, without an

ulterior motive? What if a band of men, bred in the principles of the Sermon on the Mount, were, like the Jesuits, to be all things to all men, but for no other reason than the love of God—helping each, by means of his own religion or the dictates of his own heart, towards the realisation of God in self and so to the realisation of God in all mankind? Jesuitry thus transformed would surely mean the world transformed!

RONALD A. L. M. ARMSTRONG

The Great Pyramid of Ghizeh from the Aspect of Symbolism and Religion. By FRANCIS W. CHAPMAN. (Rider & Co., London. 6s. 6d.)

The Great Pyramid of Giza (or Ghizeh, according to whether you prefer the English or French transliteration) has been the subject of a vast number of enquiries, speculative and historical, and still arouses many remarkable theories concerning its designers and builders, its meaning in the past and its significance in the present. Once having described the distressing features connected with the building of the Great Pyramid—the toll in life, the cost in wealth, and the ruin wrought to the people—and having concentrated upon certain astronomical aspects of the orientation of this gigantic tomb, many writers on the great monument of Cheops have permitted their imaginations to roam, if not to run riot. The author refers to these writers and says:—

Inspired by the zeal, but restrained by the folly, of many imaginative works that have been written of recent ages concerning the Great Pyramid, I add my own contribution.

He has much to say that is helpful to those who seek everywhere to discover and express the good, the beautiful, and the true, and who find their best guide to knowledge in what has been handed down to us from the past. He would probably have done better, however, to have condensed his material somewhat. It would make two smaller books, one a summary of Pyramid lore, the other containing the large body of quotations he produces on "The Inner Self" and the

"Oneness of God and Man" culled from the whole realm of literature, from *The Book of the Dead* and the Greek Classics down through the medieval mystics to the modern transcendentalists and psychologists. It is all evidence of his tremendous breadth of thought and reading, but is not immediately connected with Pyramid symbolism.

The last two chapters purport to be the experiences of a man who, in modern times, went with a chief priest and candidate for initiation into the Great Pyramid, and relates in a Socratic dialogue the instructions of "Suphis" (Cheops) to the neophyte. These instructions seem to be an expression of the author's own philosophy.

The author has an original idea which calls for comment. He hopes and believes that one day the Great Pyramid will be restored to its former beauty as regards the casing, and suggests that within it might be written year by year the names of the men who have best served humanity, chosen after the manner of the Nobel distinctions. He tells us the work could be completed in six years at a cost of one thousandth part of the money now spent on world armaments. We can certainly think of worse ways of spending what might—and doubtless one day will—be saved to the world on armaments, but the unromantic aspect of the Sphinx to-day after the restorers have done their best (or worst) is a warning lest the same unhappy fate may await the rugged beauty of the Cheops monument.

G. W. W.

Clairvoyance and Thoughtography
By T. FUKURAI (Rider & Co., London.
21s.)

The story of the urge of the author to do his duty by Truth is more significant and more telling than the contents of the volume proper. Modern Japan seems to have absorbed among other western vices the western scientific prejudice. The Preface narrates the shameful persecution of the author by his intellectual colleagues, even compelling him to resign his position as a professor at the University of Tokyo. That Dr. Fukurai is a careful and most conscientious psychical researcher seems not to have any influence on the "open-minded" gentlemen who pride themselves on their scientific and sundry

other attainments. We must record our appreciation of the Theosophic spirit shown in facing ridicule and loss of prestige and position for the sake of that which is regarded as Truth.

The volume makes somewhat dry reading as records of observed phenomena most generally are. The care taken in devising tests, in conducting circles, in recording observations is praiseworthy. There is a wealth of material in the volume, but the weakest chapter is the last which offers conclusions.

The Book is beautifully printed, and the illustrations well serve their purpose, but it loses considerably by the absence of a good Index.

O.

Some Religious Elements in English Literature (Hogarth Lectures, No. 14),
By ROSE MACAULAY (The Hogarth Press, London. 3s. 6d.)

On the book jacket of this compact little volume—only 156 pages—we are told: "Miss Macaulay treats of the religious element in English literature in various periods from the eighth century to the present day." There is little more to be said, except to admire the enormous range of Miss Macaulay's reading. She started her book with a theory, but as she quaintly says, "mis-laid it on the way". The chapters of the book are, however, arranged on the basis of the theory which was that "most religious literature was the outcome of some clash or conflict, and bore stamped on it the nature of this conflict, and the fusion, victory, or defeat which had been its outcome". The book begins in a comparatively leisurely manner gathering impetus as it proceeds. The first two chapters bring us to the end of the Norman period in 64 pages; three pages are sufficient to dispose of the nineteenth century.

But the subject Miss Macaulay has essayed so valiantly is surely beyond the power of any human being to accomplish in so small a compass. The casual reader, whose acquaintance with English literature may not, probably will not, be profound, will gain very little from this volume. Miss Macaulay asks too much knowledge of her readers. But what else could she do? Some 160 authors listed in the Index (which is one of names only) come under her survey, however quickly and brilliantly they may be disposed of.

Miss Macaulay cannot of course completely eliminate in this book the little flashes that we have become accustomed to in her novels, nor would we wish it. Viewing the book as a whole, we feel with the author that she has but dipped into an enormous subject, and therefore we must excuse her too crowded canvas. But nevertheless it is bewildering, and at the end we are rather left wondering whether, despite the learning that shows itself throughout, we are much wiser than we were at the beginning, or have arrived at some definite haven.

T. L. C.

A New Model of the Universe. By P. D. OUSPENSKY (Kegan Paul, London. 25s.)

This is one of those books which are difficult to review for it is possible neither to thoroughly condemn nor to wholeheartedly praise. There are times when it baffles, bewilders and annoys; times when it interests and instructs. But on the whole it lacks a sense of balance and continuity. This arises probably from the fact that its various chapters have been written at different intervals and their subjects are not always connected. The most interesting chapters are the essentially personal; the most baffling those in which the sex problem and superman are discussed.

Mr. Ouspensky clings to the notion that through the centuries there has been handed down knowledge which has been preserved and treasured by a small group of people, and seeks to direct our attention to esoteric passages in the New Testament. With the theory of the secret tradition we do not quarrel but blame cannot be placed upon us if

we express our dissatisfaction with the attempt to explain what Mr. Ouspensky terms "Esotericism in the Gospels".

To quote extensively from the New Testament is easy but quotations neither reveal the hidden meaning of the quoted passages nor "the encyclopædic character" of Mr. Ouspensky's work for which his publishers make claim.

Yet while advancing these words of criticism it is only fair to add that his remarks about dreams, his explanation of Yoga and the description of his visits to the Pyramids are all worth while. Those, however, who are fresh to the study of occultism, theosophy and allied subjects will not find the author a helpful guide since his contribution will add to their bewilderment rather than enlightenment. On the other hand those who have given previous study to these subjects will find little that is new to them within its pages and will on the other hand be conversant with others' works, such as those by H. P. Blavatsky, which are easier to understand and more instructive to read.

W. A. PEACOCK

Tolkāppiyam, Vol. 1, with a short Commentary in English by P. S. SUBRAMANYA Sastri, M.A., Ph. D. (Madras Oriental Series No. 3. Re. 1.)

Tolkāppiyam is the earliest extant grammar of the Tamil language. It consists of more than sixteen hundred *sūtras*, dealing not merely with the Phonology and the Morphology of the language, but passing beyond the province of strict grammar into a discussion of the subject matter of poetry. The volume under review is the first part of this work, treating of the enumeration, the classification and the *sandhi* of Tamil sounds.

The editor's plan is to transliterate scientifically each *sūtra* in Roman Characters—he might have given it in Tamil characters too—and to follow it with an elucidative commentary in English. The comment generally is a translation into English of the original *sūtra*, supplemented wherever necessary with

illustrative examples. The editor also points out where the old Tamil commentaries differ in the interpretation of the text. The original feature of his commentary is the occasional occurrence of valuable philological notes. (cf. *Sūtra* 91 under which there is a discussion of the nature of the cerebrals *ṭ* and *ṇ* in Tamil and Sanskrit.) One wishes that such notes were more frequent.

The Preface, though brief, is full of suggestive remarks on old Tamil Sounds. The editor's opinion that *k*, *c*, *ṭ*, *t*, and *p* were surds only in old Tamil may gain support from the fact that *Kumārila Bhaṭṭa* mentions *pāmp* (Mod. Tam. *pāmbu*=snake) as the Dravidian form in his day. Two useful indexes enhance the value of the work.

This scholarly edition of a grammatical classic will be welcomed, especially by non-Tamilian students of the Tamil language. We eagerly await the second and third volumes.

T. N. S.

With Mystics and Magicians in Tibet. By ALEXANDRA DAVID-NEEL. (The Bodley Head, London. With 29 Illustrations. 15s.)

Those who read Madame David-Neel's previous work, *My Journey to Lhasa* will remember that she there promised some account of Tibetan Buddhism. This book, and another which has yet to be translated from the French, *Initiations Lamaïques*, are a fulfillment of that promise. That the Author is qualified to write on her subject none will deny, for though Parisian born she is familiar with almost every Tibetan dialect and script and has in all spent some fourteen years in Tibet and neighbouring regions, and often in parts, so we are told, unknown to the average trader or traveller. As a practising Buddhist she obtained audience with the heads of monasteries throughout the land, and she was granted facilities rarely accorded a foreigner and perhaps never before granted to a western woman. Trained to approach all phenomena from the strictly scientific point of view, the Author's accounts of Tibetan rites and ceremonies, as also of the supernormal powers exhibited by many of the religious devotees, may be taken as accurate presentations of what she saw. The first part of the book is devoted to an account of her wandering in Tibet and of the country as seen from the religious point of view, while later Chapters, as their headings indicate, "Psychic Sports," "Mystic Theories and Spiritual Training," and "Psychic Phenomena in Tibet," are dedicated to a brief selection of the amazing practices to be seen in this land of mystery.

How long Tibet will retain its present dignified seclusion is a matter of international politics, but it is to be hoped that for many years to come there will remain one corner of the globe, and that perhaps the grandest of them all, where those in search of the things of the spirit may find an atmosphere, mental and physical, which is almost impossible of attainment in the money-making civilisation which is

sweeping as a noxious tide across the world. Forming as it does the mountain-girdled cradle of the Aryan race, one would expect unique conditions to obtain, and they are duly found. Extremes dwell side by side, the purest spirituality with the most degraded forms of bestial psychism, and the discriminating student will do well to keep the division clear in mind. The Author of this book gives examples of many of those supernormal practices which only the fool calls supernatural, ranging from necromancy to the highest forms of meditation, and adduces the finest of all proofs of the possibility of some of them, that she has learnt and practised them herself. And why should one be incredulous? One knows that Tibet is the home of those Elder Brothers of the race, by whatever name they may be known, and as every force attracts its opposite, so in the closest proximity will be found the greatest forces for good and evil known to the human mind. In such a land of mental paradox is it surprising that the inhabitants, and indeed the scenery and climate, should exhibit the same extremes?

In this volume many popular misconceptions are corrected and many uncertainties laid to rest. We are told of the true condition of the so called "Living Buddhas," of the respective positions held by the Dalai and Tashi Lamas, and of the difference between the "Red" and "Yellow" sects, while for general information about the country and its inhabitants the book is a worthy successor to Waddell's *Buddhism in Tibet* and the works of Sir Charles Bell. It has this difference, however, that Madame David-Neel is a practising Buddhist, one who studied for silent years in the monasteries until she has earned the right to speak with some authority on the subjects she describes. Where others speak as spectators, this writer knows, and the book is to be valued accordingly. A number of fine illustrations form an additional attraction to a book to be studied by every student of Theosophy.

CHRISTMAS HUMPHREYS

THE NEW WOMAN FACES LIFE

[Mlle. Dugard's contributions to our pages are always thought-provoking. Reviewing recent French publications she reveals the French aspect of the contemporary woman. In India the problem will arise in the near future—perhaps in the next generation. Our author's suggested remedy is practical. Theosophy would add that man's and woman's respective powers to build the home, as the bulwark of Society, should be evaluated.—EDS.]

Recently it was said that in the nineteenth century the position of women was at a very low ebb, but that to-day woman has very nearly regained her proper social and intellectual influence. We are inclined to believe this, not only because of the increasing number of women who succeed in professions hitherto considered as exclusively for men, but also because never before this, especially in the last few months, have writers displayed so much interest in feminine psychology, activities, and rights. We shall select for our consideration two from out of these many books that have appeared recently, which treat directly of the social problem, namely the change that has taken place in the position of women and the consequences thereof. These volumes are *The Promotion of Woman*. By L. Romier, and *The Emancipated Woman* (Contemporary Documents).

As author of *The New Man* (a work we have already noticed in one of our previous articles), M. Romier might well have entitled his last book "The New Woman". Since he did not do so, it is evident that he wished to emphasize the fact that the change which has taken place in the position of women is in the nature of an elevation to a superior dignity. But he is not unsophisticated enough, as was the Dupont of A. de Musset, to imagine that in our new world women can become "all that they wish to". He does not forget that in every being there are elements over which social evolution has no power, and the first part of his book deals precisely with these invariable tendencies connected with woman. But having recognized such elements as are static, he dwells on the transformation wrought

by material progress which "has freed woman by offering her chances other than domestic work, to earn her living." If it be objected that woman did not wait for this progress in order to acquire independence, he would answer that if one thing has been proved, it is the fact that until now feminine independence was precarious or illusory—"for a woman enjoys no real liberty as long as she depends for her subsistence upon the virtues or the vices, the aptitude or the ineptitude, the fortune or misfortune of another being."

Obviously the changes provoked by this new order of things are not without inconveniences. It is difficult, for instance, to know if to-day true wisdom consists in educating girls with a view to matrimony, or with a view to earning their own living. There are risks to be run in a family where the women are cultivated and able to provide for their own wants and are no longer prone to blindness or to passive resignation. One cannot overlook the discontent of the menfolk who have to submit to the trial of what may be called feminine clairvoyance!

It is useless to grieve over the inevitable.

The freedom obtained will remain freedom obtained, for women as for men. You cannot make young girls and young men return to the formal atmosphere of the past. You cannot make the children submit to the stern discipline to which their forbears were subjected. You cannot make woman close her eyes to life.

Besides, there is a compensating advantage for any difficulty that feminine independence may create. For woman it is dignity, security, and the free disposition of her heart. In married life the relations between husband and wife are more upright and more truly elevated

because "even if their association dispenses one of the two individuals from bringing material tribute to the resources of the family, the fact that both, if need be, can rely on their own work for their own wants, is enough to elevate their mutual attitude". For children the compensation lies in a more enlightened education. For society, "whereas to-day the intellectual culture of the man in the street is rapidly going down, while the culture of woman is rapidly ascending, the compensation is the guarantee of redress or the maintenance of intellectual values. For man himself, it is a means of progress. Having allowed women to come up to him, even to outstrip him, he will feel the necessity of improving himself in order to recover his prestige. So the 'promotion of woman' will elevate both men and women".

In reading these assertions, one finds it difficult not to be a trifle sceptical. Is it certain, for instance, that man *will* feel the necessity of improving himself, as M. Romier thinks? Is it certain that woman, when engaged in the struggle for livelihood, will show herself abler than man to save the cultural values from which he turns away because he has no leisure? Without dwelling, however, on these problems which would lead us very far, let us turn to *The Emancipated Woman*.

This book is composed of answers given by fifteen women to questions relating to the happiness, the feelings, and the moral judgments of emancipated women. (Of these fifteen, one is an Oriental, six are French, and the rest come from different European countries.) The conclusions to be drawn from their answers are of great value, for in their different ways all are remarkable women and devoted to the cause of their sisters. But they are far from being as optimistic as L. Romier. Many of them do not doubt that the emancipated woman (who must not be confounded with the *garçonne* or with the worldly-minded, free from morals as well as from work), the working woman "more conscious, more elevated, more just," will have greater chances of happiness. "To act

freely—which does not mean disregard of social laws—increases the possibility of realizing a dream or an ideal." Less sentimental than her elders, the girl of to-day does not wait passively for "a cottage and a heart". What she desires is to collaborate in the building of "a nest which can stand against sudden storms". It will be all the more stable, perhaps, because the girl of to-day, more rigid than her grandmother, does not approve a dual standard of morality, and wishes man to respect the precepts that he asks her to observe. So the family will be regenerated; society also will gain in the equality of the sexes as regards culture and rights.

In completing each other, the two partners will be able to give to social and political life its true development, having as an aim that peace and fraternity which woman alone can realize. We must not forget that women are the educators of the nation, and that it is the mothers who must not only inculcate from the cradle the spirit of peace and love, of individual and collective respect, but must also have the means to maintain this spirit in the organization of the state by means of legislative reforms.

But if some thinkers insist on the vision of the emancipated woman transforming family life and society into a Paradise, others are not blind to certain hindrances. The problem indeed is to reconcile the feelings of man, who is disconcerted and hurt by such changes, with the aspirations of women who defend their position the more passionately as they anticipate resistance. Thus arises a crisis, a difficult period to be passed over, which obliges us to postpone the dream of happiness to an indeterminate future.

There exists a frankly pessimistic minority, which thinks that neither now nor in the future is any good to be expected from women's emancipation. They say that "feminism is born of the brutality of man," and thus sprung from evil can bear but evil fruit. In the first place it favours masculine egotism. "You wanted to be free?" says the ever logical man. "Well, now you are; conquer your difficulties, and work as I do." This attitude leads to the neglect of the cultured woman; for a man so

thinking is afraid of feminine intelligence. What he wants is the "comfortably stupid" wife who relieves him from all domestic worries. When the emancipated woman succeeds in finding a husband, she exhausts herself in pursuing both professional and domestic duties, and "will never know the joys of maternity". But cannot such a woman know at least the pleasures of liberty, of equality, even of glory? Nonsense! "The only equality is the number of hours a woman works, and she always receives less recompense than man." Such women have obtained "all the liberties, which means often the liberty of dying from hunger, or living half-famished". And what does glory spell for a woman? "Glory means to return alone to an empty home where she warms herself by burning cuttings of the 'Argus'."* Besides, this new kind of life does not really answer to the true feminine nature. It makes for continuous work, "and woman is no more constituted for work than the greyhound is for ploughing". It is true it gives independence, but "in every woman there seems to be a natural craving for protection, perhaps for servitude. This desire is ignored, suppressed, but it persists." Her work takes her away from the home, and woman feels herself made for a quiet existence "in the shade of the geranium pot on the window sill". So women mourn for "the agreeable laziness of the home," for "the ancient bondage" which usually was not at all severe. It was indeed a "kind guardianship," under which woman, "consecrated to the loved duties of a home, protected against the rough world outside, could blossom in the atmosphere

of a spacious parlour, an immense kitchen and a garden wherein the children played". And for those minds which have a home-sickness for the past feminine emancipation is necessarily nothing but a set-back or a delusion.

Our own opinion is that the whole problem has not been faced as it should have been faced. The emancipation of woman has come to stay. It is the consequence of a millenary evolution, and it is useless to lament the fact. But even so, the emancipation of women is too new a development to permit praise of its results. The most useful thing to do at present, it would seem, would be so to establish conditions that a minimum of disadvantages and a maximum of advantages might be obtained. For this it would be necessary to study the means whereby the kind of work most appropriate for woman's nature should be reserved for her, instead of her entering, as at present, any of the professions according to circumstances, leaving some of the more peaceful careers to be invaded by men. It would also be necessary to see how such work could be regulated in order not to be an obstacle to marriage and maternity. Lastly, instead of asking if independence makes women happier than they were in the past, we should deal with the question from a spiritual point of view. If this were done, girls would be educated to feel that their happiness is less dependent on their emancipation than on their state of mind, and that the essential thing is not to be happy, but to do one's duty. Happiness, if it is to come, will come as a superaddition.

M. DUGARD

* A newspaper agency which sends cuttings noticing one's work.

CORRESPONDENCE

ON THE WORD PATH

The etymological researches of Sir J. J. Modi in THE ARYAN PATH of July 1931 are instructive. The Sanskrit मार्ग (lit. the Path) is equally charged with ideas. The lives of Indian Saints are full of lessons, for all of them have trodden a path and have advised their followers to do likewise. The essential qualities for a devotee have been laid down in the order:—अर्द्धा (attention) भक्ति (devotion) ध्यान (meditation) and योग (union).

But there is the definite stage in the evolution of the true devotee which must not be overlooked—the gaining of the guidance from a Master. The Lord Dakshina-moorthy under the shade of the Vata tree taught the four Sanaka Brothers. The Lord Atmanatha acted as the Guru to Manickarasagar, the Tamil Saint, under the Kurunda tree.

The great lesson from these lives is that the Path cannot be traversed by the uninitiated i.e. without a guru. These Karana Gurus (Gurus who are the Cause) are met with if there is अर्द्धा, भक्ति and ध्यान. One of the methods employed by such Gurus is the use they make of the dream-state of true devotees. Sri Thyagavaja Swami, the great devotee of Rawa progressed with the help of many dreams. Nor is the lesson of a living Samgasin-Cuddappa Sachhidanand Swami—without instruction. He had upasana (concentrated devotion) for a particular goddess for an unbroken period of twelve years with the result that Her Form appeared to him very frequently in dreams and guided him in the Path.

The Great Path is that of righteousness; and steps in that Path have been indicated in many ways by seers of India. The stages from Karma-Yogin (one who performs his allotted duty) Mānasa-Yogin, (one who attains Concentration), Siddha, (one who has

attained ordinary Siddhis) Yogeeswara, (expert in Yogas) Rishi, (Sage whose wealth (धन) is तपस् (Penance) to Maharshi (Great Sage) are sufficiently illustrative. Spiritual alchemy is the process which takes a devotee from one stage to another.

Nor is it without significance that Yoga practices can never be performed for long periods without the physical body attaining to immunity from diseases and abnormalities due to concentrated practices. This is called in Siddha Sastras कायशुद्धिः (Purification of the Body). The quest after ब्रह्मर्षि in Tamil—(a function of which is connoted by alchemy) has thus actuated the anxious and life-long activity of numerous Hindus. There are three Muppus (lit. chemical product of three salts):— Vaidyamuppu (that used for medicinal purposes), Vada-muppu (that used for purifying all articles) and Yoga-muppu, (that used for Yoga practices). What these three constituents are, how and when these can combine to form the Elixir of Life—are subjects extensively sung by Tamil Siddhas. These great truths are couched in Pari-Basha (lit. veiled language).

To me the first step *par excellence* is the quest after a true Guru. Not without unparalleled sacrifices as in the symbol of Kannappa Nawar can the Guru be found. He having plucked the left eye out of the socket to offer to the Lord Siva was ready to sacrifice the right also: one leg was stretched in offering towards the Siva Linga and then the Lord of Ascetics revealed himself to the devotee.

The steps in the Path have been manifested in a thousand ways in India. Throughout the whole day from morning to night have the incidents of a Hindu's life been so regulated as instruction and preparation for the Great Journey. Even in the Iron Age have true devotees lived amongst the many and shown the

Path to the Aspirant. Time was when the true temple was the body and the sanctum sanctorum, the Heart; (vide कमलालयं) But later days came when temples in wood and stone had to be erected as symbols for the guidance of the many. The peninsula is studded with the memories of Avatars and Saints. Not many know why certain temples are particularly hallowed. Chidambaram is far-famed because Sage Thiruwala attained *Samadhi* there; Thirupathi or Seven Hills saw the *Samadhi* of Konkavar; Srirangam was preferred by Sage Jothi; Benares was the resort of Nandideva; and Rameswaram commemorates the *Samadhi* of Sage Patanjali. But let us not forget that there is no short cut to the goal.

Madras

K. R. R. Sastry

YOUTH IN THE WEST

[It is a truism that the religious moulding of the collegian of to-day means the fashioning of the public mind of to-morrow. Below we print two letters, one from U. S. A., the other from Germany, which also refers to other European countries. The former deals with a metaphysical phase, the latter with a political one. The one strikes the note of the quest of knowledge to better the religious life—not rooted in some creed, but in sure knowledge; the other hopes and dreams of a coming Brotherhood of Nations—rooted in culture. Both could and should gain real strength from the Theosophical philosophy which provides knowledge and the method of right action.—EDS.]

I.—SOPHOMORICAL THEOLOGY

The college years mean for most students an inevitable readjustment to life and its values. By reason of instinctive awakening to the larger social interests, and by virtue of greater mental power for forming and following comprehensive ideals, youth is the period *par excellence* of religious enthusiasms no less than for the choice of life-occupation, for the development of patriotism, and for the awakening of zeal for social reforms. At this age the whole nature is full of energy which creates boundless faith in the possibility of wonderful achievements. Idealism, in the strict psychological sense, that is, vital interest in distant and difficult, even Utopian,

humanitarian enterprises, is natural to the young man. He is impelled to an altruism which is also self-realization.

The individual becomes conscious of complex, established social interests which confront him with more or less strangeness and peremptoriness. His mental powers are alert. He labours to maintain his personality in relation to the life about him. He is not disposed to surrender his judgment or his will. He seeks relations in which he can realize himself in company with others, and do so with intellectual wholeness and self respect. He is likely to have many doubts and to challenge the whole system of ideas and practices of orthodox religion as well as of the social order, for he has begun to analyse and question for himself.

Certainly the American college student has enough provocation to take his religious bearings. Controversies unnumbered rage about his head; each parish church, every local synagogue, has its little problem of the Modernist and the orthodox. A few skeptics still annoy the Southern Baptists and inject sacrilegious thoughts into the minds of the trusting youth. The bespectacled scientist has emerged from his laboratory to argue whether a new conception of God is the scientist's concern, and Bishop Berkeley's conclusions still provide the idealists with dialectical pabulum. The search for the One, the Great Spirit, the Cosmic Mind—call It what you will—becomes more loudly urgent every hour.

And where does the college student stand? Is he unmoved and indifferent in the midst of the general unrest? In spite of public opinion and comment concerning the conduct of the American college youth, he does better and more serious scholastic work, on the average, and lives by a higher standard of moral conduct than the student of any preceding generation in the history of the country. And if public opinion says that the mass of university students have thrown away God, it is a false impression given by a few—the so-called intelligentsia—who make it their business to oppose everything that has been established.

and set up something new of their own creation. These few have received the notice of the press, while the unnumbered mass think quietly and alone to a more or less sane and logical conclusion.

One of the most amusing phases of modern undergraduate life is the prevalence of the groups of so-called intellectuals. Every campus has its several cliques meeting periodically to solve the serious problems of life. Each of these several groups is secure in the knowledge that its members are the local leaders of thought, usually of a religious or philosophical nature. This conviction arises from natural causes. There is always a great deal of mutual congratulation connected with the meeting of such kindred souls. Personality is stimulated and the stimulators are always regarded as brilliant fellows. Each member is very sure that his contribution to the discussion is quite worth while.

The chief problem confronting the majority of these intellectual groups is the mental development of their fellow-students. All agree that the majority of the remaining undergraduate body is possessed of a remarkably low intelligence quotient and should not be permitted to clutter the halls of learning, though how to weed them out is something of a problem. More vociferous than most of their fellows, such groups naturally draw popular attention, and when they attack the religious prejudices and predilections of the time, the whole of the undergraduate body, in the rôle of innocent bystander, is marked by the thoughts and acts of a few.

If we relegate the intelligentsia to their proper place in the general picture, we shall find a wide range of religious outlook in any representative group of thoughtful college students. The rather blatant Fundamentalist, who keeps firmly closed the corner of his mind where he keeps his religious views, and clings unshaken to his belief that there is no Judaism but orthodox Judaism, no Christianity but Catholicism or Methodism or whatever "ism" holds his individual allegiance, is as rare in our nonsectarian colleges as the equally belligerent atheist,

who travels about with his pockets loaded with Ingersoll's speeches—in the little blue-book series—and who will quote, at the slightest excuse and with utmost enthusiasm, excerpts from "Heavenly Discourse". A half-baked notion of evolution, something from Voltaire, a little from Paine, constitute the militant atheist's stock in trade. He is prepared to stand up with Sinclair Lewis in any pulpit and dare God to strike him dead.

Between these two extremes are the majority, a host of floating, restless spirits who no longer can naïvely say that they believe in God, nor can quite readily disavow Him. Their silence on religious matters often covers, not indifference, but an uneasy apprehension that talking things through may hasten the day when they will have to give up the comfortable finalities of the theology they have been taught and in which the faith of many is wavering, in spite of themselves.

Some, perhaps most, essay with more or less success the herculean task of reconciling the contradictions between the dogmas they have been brought up in and the facts they have learned; and are able, by a liberal interpretation of their creeds, to stay within the orthodox fold.

But the student who honestly faces the facts he learns and is inapt at this mental jugglery finds himself often unable to reconcile the knowledge he has gained with the dogmas he has been brought up to regard as infallible. Not infrequently the earnest youth who has kept his spiritual yearnings caged like a bird in a ready-made creed has to pass through a very bad time indeed when that creed collapses, until he finds his aspirations for higher things stronger than ever for their new freedom.

There is the outmoded Wildian, who is enchanted by litanies, the singing of masses of the true believers, the colourful ritual of the Catholic Church. Another one wanders from church to church, now warming to Unitarianism, now to Methodism, only to relapse once more into the same racking state of doubt in which he started. Many are admit-

tedly agnostic, frankly stating that, in the absence of evidence or any powerful inner urge to believe, they prefer to balance precariously upon the edge of the precipice, neither desiring to fall into the vague depths of total disbelief nor able to stand firmly on the rock of faith. Some, who have dabbled in philosophy, seek refuge in the intriguing terms, "spiritual pluralism" and "universals". In the minds of others, God becomes a plastic idea; a more or less formless mass into which the individual intelligence may read order, and out of which they may fashion something in which they can believe and from which they may gain spiritual comfort.

These divergent views, this feeling of unrest and doubt, enter the mind of the undergraduate after he has gotten just a smattering of literature, philosophy, and history. It is natural, and the reason which governs the process is just as self-apparent as the motive which drives the infant to question everything which comes to its notice; a healthy condition which exists in all growing minds.

The college student finds himself in possession of a great many scattered facts and impressions, and the urge is strong within him to find the pattern of the great mosaic into which he may fit these isolated bits and scraps of knowledge. The mystery and the greatness of the universe, as well as the wonder of cultural and spiritual development, weighs heavily upon his frail shoulders, and he is impatient to discover the laws of natural and of human development, and to establish for himself rules which will give him a true perspective on all things of the centuries that have passed.

The terrestrocentric theology in which he was brought up is obviously inadequate to the immensities of space in which modern science shows our earth but a whirling speck. He is groping rather blindly for a synthetic philosophy of life which will satisfy both mind and intuition, a reasonable working hypothesis in which whatever is true in religion will appear in its due relation to the proven facts of science; and which,

above all, will show the purpose of life and man's place in the cosmic scheme.

PERN E. HENNINGER

[PERN E. HENNINGER is an undergraduate in the George Washington University—Eds.]

II. YOUTH MOVEMENTS OF THE WEST

The essence of Youth is revolt—the revolt that comes of a vision of broadening life and the urge to self-expression. Each generation tramples on the ideals of its parents but only to set up ideals of its own. Hence such movements as the Boy Scouts will find no place in this letter for they belong within the framework of our civilisation and contribute to its preservation and increased efficiency; whereas the typical Youth Movements of to-day aim at the building of a new order.

The thunderings of Carlyle, Nietzsche, and Tolstoi had little effect upon the brutal pyramid of industrial civilisation, but a few middle-class German youths about 1900 thought that it would be possible to escape from it and build differently elsewhere. Thirsting for light and air, they wandered forth into the lovely countryside of Germany, seeking that natural beauty and that creative freedom which the towns denied them. All that was artificial and conventional they opposed with the freshness of youthful instinct, giving up nicotine, alcohol, fashionable restrictive clothing, and extravagance in food, and finding in the old folk songs and dances full expression of their joy in life. In an atmosphere of mammonised religion and hypocrisy, these young people were suspicious of Christianity and, invigorated by the breath of nature and the rhythm of their dancing and wandering, they proclaimed a joyous paganism.

The movement grew. It was becoming conscious of itself and assuming the proportions of a crusade when the war came: it crumbled and most of its members perished. With the revolution, aspirations of liberty reawakened and thousands joined the new, largely proletarian, Youth Movements with a bitterer knowledge of the horror of our civilisa-

tion. The romantic ideals of pre-war Youth were no longer sufficient: political power was now the goal. Central Europe was seething with political dissensions and soon the Youth Movement was in like condition. But amid the diversity of faction and ideal two important creative impulses took practical shape in the establishment of Youth Shelters and Working Communities.

Many of the 4,000 Youth Homes scattered across Central Europe were originally dormitories for tired workers but are now model houses embodying the finest applications of science, centres of physical, mental, and social culture. Here the self-discipline of Youth attains its finest flower and is preparing a race of nobly developed men and women.

The Youth Homes, however, are essentially holiday and cultural establishments: for the means of subsistence the young people are still dependent on the industrial order. In the black despair of 1922-24, when civilisation seemed to have come to irretrievable ruin, when financiers, politicians, preachers and professors seemed like hairy apes chattering obscenities, and something new had to be created, young workers set up a number of small self-supporting communities. Soon most of these banded themselves together in the ambition to create "a great working community of a brighter, freer, spiritually rejuvenated Germany" of which each society was to be a microcosm.

To most young Germans the ideal state is Germany—Germany in a position of triumphant leadership of the world. This seems a natural concomitant of the courage, determination, and constructive energy, the very intensity of the idealism, with which they attack their immediate problems. Nowhere else in Western Europe do we find these qualities on so grand a scale: nowhere else has the necessity for the salving of civilisation presented itself to the young with such urgency. In Holland and Belgium, the Practical Idealists spend much time in discussing the New Life and show themselves more idealist than practical. In

England, the Kibbo Kift clothe themselves in Lincoln Green, evolve weird ceremonial, and pride themselves on a romantic remoteness from civilisation. The Order of Woodcraft Chivalry teaches the ideal citizenship of a backwoods community. The Guild of the Citizens of To-morrow organises delightful parties, excursions, and camps.

There are other Youth movements in the West but these are typical. Youthful activity is mostly run off in sport and amusement: thinking is largely individual or a matter of abstract and vague discussion. National or world problems are not vitally felt. The cleavage between the old generation and the new has never been so wide as at present: but Youth generally has not attained to the constructive vision of the German Youth Movement of even twenty years ago.

The most vital contribution of these Western movements to the new civilisation is the sense of internationalism: the International League of Youth started by the Danes and the Christian Youth Movement whose controlling genius is Marc Sanguier are imbued with a beautiful spirit of human sympathy and world fellowship. It is pleasant to attend international conferences and listen to fine speeches, to exchange stamps and visits with neighbouring countries; but the righteous fervour of Youth soon evaporates amid the material baits of our present civilisation and achieves little unless poured with conscious purpose and intensity into some constructive channel—as in Germany.

Everywhere, however, there is a dawning consciousness that the future of mankind lies in his own will. The stirring of this recognition is already having powerful effects in India, China, and Russia. The Youth Movements of Western Europe are dimly groping towards it; with their slower apprehension they may ultimately realise the significance of their power more completely. Then—what dazzling vistas of opportunity arise, what undreamt-of greatness becomes possible for man!

S. H. FOMISON

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS.

What Mr. Gandhi means to the West is the dominant theme in a noteworthy symposium recently published in Dresden, Germany, "*Die Gandhi-Revolution*," and edited by Fritz Diettrich. The editorial foreword strikes the key-note:

Gandhi's way in all its breadth will not be applicable in Europe for a long time, because it demands moral preparation, religious contemplation—in short, a Europe that at present does not exist. But in all parts of Europe there are those who are making preparation, who act in the spirit of Gandhi and by their own spotless example advance the process of Europe's purification with endless faith and endless patience.

Dr. Horst Schieckel regards as Gandhi's great and unique achievement the removal of the element of force from a law, felt to be unjust, by voluntary submission to the penalties of disobedience.

Gandhi's chief significance seems to Dr. Oskar Ewald to lie in his unshakable faith that real goodness is a force and that there is no real force that does not spring from goodness.

Gandhi's doctrine of non-resistance, of non-violence, appears to Dr. Theodor Lessing on the contrary, as a blow aimed at the very foundations of separated life, since he sees all values and conditioned existence itself as having arisen out of the difficulties of life and especially the friction with which

Gandhi seeks to do away.

While Dr. Franz Kobler sees great differences between Satyagraha and the Occidental Peace Movement, he recognizes the deep inner connection between them and the tremendous spur that the latter, particularly the so-called "active pacifism," has received from the universality of Gandhi's teaching. "Through Gandhi for the first time non-violence has grown from an enthusiasm into a new faith."

Dr. Robert Braun maintains, that a synthesis between West and East is possible; he draws an imaginary picture of a possible European Gandhi who will adapt Gandhi's gospel to the particular conditions of Europe.

Dr. Martin Buber sees Gandhi, with his attempt to instil religion into politics, as having entered the ranks of those who seek to overcome the ever growing separation between politics and religion. "Politics may not be accepted from the hallowing of all things." It is precisely the task of the West—of rising above the material civilization which it is neither possible nor necessary for it to renounce, "of humanizing this concern with things, of hallowing this our world, which will bring the two [Orient and Occident] together, since it establishes

the bond between *men true to reality* on this side and on that."

It is a remarkable symposium. India has known the British and the American views about the influence of Gandhiji in the world re-construction. Roman Rolland gave us what may be regarded as the European international viewpoint on the subject. And now from Germany come characteristically thoughtful pronouncements. In the inter-racial renaissance now taking place a discussion of Gandhiji's theories of life and state are bound to lead thinkers everywhere to look for that spiritual knowledge of which India has been a custodian for many long centuries.

In the April *Philosophical Quarterly* the presidential address of Prof. Girindrashekhar Bose delivered to the Psychological Section of the Philosophical Congress is published. It illustrates some of the contentions in our opening editorial. It is a highly interesting paper on "The Psychological Outlook in Hindu Philosophy," and we are happy at the remarks he makes in the beginning:

The present day psychology bears the same relation towards philosophy as the other sciences do. Hence in recent times persistent efforts are being made to separate psychology from philosophy and it is for these reasons that I consider the position of the Psychological Section in this Congress as something out of place. . . . [But] Indian philosophy when compared with western systems stands on a peculiar footing. In no western system of philosophy has the psychological material been so dominant. . . . A psychologist, therefore, is

more in his element in the domain of Indian philosophy than in the province of western thought.

This fundamental and marked difference is due to the fact that the ancient Indian philosopher was not speculative but practical, and dealt not with any far away problem of reality, but with that which is nearer to man than his breathing, nearer than hands and feet, as the intuitive Tennyson asserted. We are glad of this departure; the Indian Philosophical Congress has set an example which can be advantageously copied by the western philosophers and psychologists.

The essay proceeds to divide the teachings of the Upanishads in a manner which shows the stamp of western influence on the mind of Prof. Bose. He says:—

The passages in the Upanishads may be classified under three heads from the standpoint of the present-day rationalistic demand.

Under the first division will be included all those passages which are both understandable and acceptable as propositions worthy of reasonable consideration

Under the second division will come those passages which savour of mysticism and which are difficult to accept as reasonable statements. . . .

In the third group are included all those passages in which absolutely no sense can be made out.

The recorders of the Upanishads are described: "The *rishis* of old were unsophisticated people having an immense faith in their own experience and an unrivalled courage of conviction." But is this description correct? How is

it that these different unsophisticated individuals are so consistent in their intellectual outlook? How is it that each of them with an immense faith in his own experience utters identical truths and deduces identical propositions, philosophical and psychological? Why is there no clash of vision and opinion? And what is the source of their unrivalled courage of conviction? Each of them spoke as one having authority;—whence that power? That which is understood in the Upanishads is regarded on all hands as marvellous, as profound, as staggeringly amazing and deeply inspiring. And then because some teachings “savour of mysticism” and others “make no sense”—for whom?—these Seers and Sages are made to “sink to the level of childish thought and meaningless assertions”.

But there is a redeeming feature and we must do justice to Prof. Bose by quoting this remarkable pronouncement:—

There are many obscure points and dark lacunæ in the Indian philosophical system which have their origin in the remote past. Many passages in the Upanishads appear on superficial examination to be childish and even silly. It seems that at times the Upanishads rise up to giddy heights on the intellectual plane and then immediately afterwards sink to the level of childish thought and meaningless assertions. No serious attempt has been made to reconcile these incongruities. Scholars have generally passed over such apparently unintelligible portions in silence while detractors have made fun of them. Even if we assume the different origin

of these different levels of intellectual performance it is not clear why they have been put together and accepted as parts of the same whole by ancient scholars. If there has been any interpolation in the Upanishads it must date back to a remote past and it is curious that it should have escaped the vigilance of the lynx-eyed intellectual giants like Sankaracharya. Instead of considering the obscure passages in the Hindu Shastras as puerile and meaningless I am inclined to think that we have failed to realize their true significance. If we could place ourselves in the position of the ancient *rishis* and revive their mode of thinking, much of the obscurity of their utterances would disappear. The key to the solution of these riddles must have long been lost to us and commentators have either taken the meanings of passages which seem difficult to us to be self-evident and so familiar as not to require any interpretation, or found themselves in the same predicament as ourselves and simply shirked the difficulties of explanation.

Now, how does the learned professor (who shows in the above passage that he is not devoid of intuition) propose to revive the mode of thinking of the ancient *Rishis*? If the result is going to be attempts similar to the one described by him at the end of his paper in expounding the Swetaswatar Upanishad verse, he is bound to disappoint both the keenly analytical mind and the intuitive intellect. We agree with him that “a correct understanding of the Hindu philosophical systems will be invaluable to the intellectual and practical spheres of life,” but that correct understanding will not result as long as western methods and western philosophical and psychological propositions are used for the purpose.

RAM

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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THREE CLASSES OF CONSCIOUSNESS

All earnest aspirants who desire self-improvement, and attempt a re-formation of themselves are indebted to Mr. Hugh I'A. Fausset for drawing attention in our September number to a remarkable volume, *The Dream of Ravan*. Its central theme is a masterly exposition of the unfoldment of human consciousness, which rises from the plane of inertia to that of repose, from the condition of doing nothing to that of activity without motion. Below we print an article which originally appeared in H. P. Blavatsky's *Lucifer* for October 1888. It provides an excellent starting point for the study of the subject developed in *The Dream of Ravan*:—

Consciousness is the seat of the real life of the human individual. The mere carrying on of his bodily functions is not his life. Those functions are the channels

and avenues through which his real being has communion with the phenomenal world, and with other units of consciousness similar to his own. Through them his life is greatly affected; by their means his thoughts are fed, his feelings modified, his actions suggested. But let us consider the modes in which consciousness may work, and the specific forms in which it may manifest itself. Observation of human modes and objects of life indicates three classes of consciousness. In other words, there are three modes of existence which the consciousness of an individual may fall into, or work itself into, and the adoption of the particular mode, knowingly and deliberately, or the contrary, determines the character and intrinsic value of the consciousness.

The elementary or simplest mode of consciousness we design-

nate as *lineal*. In this, the feelings, thoughts, and energies of the individual lie not only on one plane but merely in one direction on that plane.

The consciousness which belongs to this class is limited to the faculty of moving *backwards or forwards in a straight line*. It is bound like a railway train to its special track. This form of consciousness is very common. It is the lot of those who have only one aim in life, and that a personal one. Whatever the chief aim of the life may be, whether that of the shopkeeper, merely to earn money, or of the professional man in his special sphere, or of society men and women, in their incessant flittings to and fro in the whirl of pleasure and excitement, it matters nothing; the consciousness, which is the essence of the individual, exercises itself and possesses power only in the limited sphere described. It is simply necessary to look around to observe many examples of this class. A very large number of men and women of the present day belong to it.

In the second class the consciousness enjoys a wider freedom.

The dimensions of the realm over which it rules lie in two directions; for, in addition to backward and forward movement, the consciousness may traverse regions that lie to the right and to the left.

This form of consciousness we shall term the *superficial*; it has length and breadth, but no depth. It is the possession of those who, while devoted to one special em-

ployment which absorbs their chief energies, also occupy themselves, as adjuncts of life, in other spheres having for them a particular interest. This consciousness predominates largely amongst men and women who, following a daily avocation to supply the main needs of life, have sufficient mental or emotional activity to lead them into secondary engagements that exercise thought or fulfil an aim. The persons possessing this form of consciousness are active and seem to follow a purpose, though the purpose may not be noble or of intrinsic value. Naturally, this consciousness enjoys much more of life than the form belonging to the class designated as *lineal*. Men of business, not wholly immersed in the getting of money, clergymen and ministers of wise sympathies, teachers not limited to one peculiar tendency of thought, and persons whose lives generally are useful and active, are those who belong to the second class of superficial consciousness.

The consciousness, the nature of which remains to be described, is of vastly greater extent than either of the two classes already discussed.

Its dimensions lie in three directions. Not only does it exist in all directions superficially, but it further penetrates below the surface in possessing the quality of *depth*. It is true that the superficial area may vary in extent. This may appear, to the observer, but limited, or it may seem to spread far and wide, but the circumstance of depth in its nature

and extent will be recognised only by the few, and not even by them to its full extent. The territory below the surface can neither be seen nor gauged, except by the faculties of a consciousness of similar nature. In the depth of an object there is capacity for substance, and consciousness is of a nature so real that wherever it exists in depth it is as true substance. The objects with which the lineal and superficial forms of consciousness deal are but of temporal character and will pass away, but those that are the possession of the solid form are secure beyond possibility of removal.

Within that deep region, and corresponding to its intricacy and in the extent to which it penetrates, there are tracks of infinite variety and number.

In exploring these, the consciousness may find unending employment. This class of consciousness gives to the world those men from whom it learns, whose depth of nature is the abyss from which spring fountains and rills that irrigate life, and turn its wheels, and cause it to be fruitful.

Such men are the richest of earthly beings; their wealth is inexhaustible and imperishable. That depth, in which their consciousness revels, belongs to another world than that of ordinary human existence; it is the universe of eternal and infinite life, of which they are already subjects.

The first-named form of consciousness we should term sensuous, or that which operates merely through the senses and the nervous system; the second form we should call the intellectual or inner-sensuous; the third form is the spiritual or super-sensuous.

Sensuous consciousness delights merely in the external forms of objects and receives impressions only from those forms as they are found.

Intellectual consciousness finds its exciting cause not so much in the forms of external objects as in their movements and the effects of those movements upon the objects themselves.

The spiritual consciousness moves amidst the *hidden causes* of the sensuous and intellectual.

THE BHAGAVAD-GITA IN ANCIENT KASHMIR

[Prof. F. O. Schrader, Ph. D., is the professor of Sanskrit and Comparative Philology at the Kiel University. He was Director of the Adyar Library for over a decade and by his scholarly labours enhanced greatly the reputation of that institute. The Bharat Dharma Mahamandal honoured him with the title of "Vidyasagara" in 1924. He is the author of "Introduction to the Pāñcarātra," "Der Hinduismus," and other books as well as of numerous articles.]

This paper embodies the substance of Dr. Schrader's recent researches on the *Gita* together with some new ideas, and also, for the first time, a translation of the stanzas preserved in Kashmir only.—EDS.]

The Bhagavad-Gītā now-a-days current in Kashmir and studied there with the commentaries of Śaṅkarācārya, Rājānaka Lakṣmī-rāma, and a few more recent authors is not different from the one known all over India. But when we turn to the older literature of that country, we may come across a version of the Gītā which would baffle us by numerous readings and even some entire stanzas not found in the vulgate text. The divergencies begin in the very first verse of the Gītā where in the place of *samavetā yuyutsavaḥ* "gathered together, eager for battle" of the vulgate we read *sarvakṣatrasamāgame* "where (or: when) the whole warrior-caste had assembled," and they do not end before the last verse of which the second half ("assured are there fortune, victory, prosperity, and conduct; so I hold") does not contain in the Kashmir text the word *nīti* "conduct," but instead of it the word *iti* "so" which in the vulgate must be supplied from the context.

It will therefore be interesting for all admirers of the Gītā to learn more about this Kashmir recension which I have recently discovered and edited.*

The existence of a Kashmirian recension of the Bhagavad-Gītā became first known to me when I found that in the great Abhinavagupta's "Epitome of the Gītā" (Gītārthasaṁgraha) some verses are explained which are missing in the vulgate. I then found in London the materials which enabled me to edit the text, *viz.*, (1) a manuscript of Rāmakaṇṭha's Bhagavadgītā-vivaraṇa called Sarvatobhadra which is a so far unpublished extensive commentary on the Kashmir version, and (2) an old birch-bark MS., in Śāradā characters, containing the text only as far as the eighteenth verse of the eighth chapter. The former is preserved in the India Office, the latter in the British Museum. The former does not contain the text of the first chapter (on which Rāmakaṇṭha, as Abhinavagupta, makes only a few

* F. Otto Schrader, "The Kashmir Recension of the Bhagavadgītā." Published by W. Kohlhammer, Stuttgart (Germany). Indian agent: Motilal Banarsidas, Saidnitha Street, Lahore.

remarks), but fortunately this chapter is in the birch-bark MS. Thus, every stanza besides those of the first book being repeated in the Sarvatobhadra, the complete text could be restored by me.

The text thus established and its commentaries and references to it in other works enabled me to draw a most important conclusion, viz., that the Kashmir recension was in ancient times the only Bhagavad-Gītā existing in Kashmir, until, as late as about the eleventh century A.D., it was ousted by the vulgate when the latter was introduced in that country together with the works of Śaṅkarācārya. That the vulgate had been unknown there before is proved by the fact, among others, that the Kashmirian commentators of that indigenous version, though referring to older commentaries and giving now and then a variant of the Gītā text, never refer to the vulgate or commentaries on the same, not even where by adopting a reading of the latter they could have avoided a dubious or improbable explanation.

Now the discovery that the Gītā text commented on by Śaṅkarācārya, Rāmānuja, Madhva, etc. was preceded in Kashmir by a text diverging from it in about three hundred places naturally raises the question which of the two texts is the original Gītā. The most likely answer I have to this question is: Neither. There are features in both versions which appear to be unoriginal. E. g., in XIV, 24 the passage *sama-duḥkha-sukhaḥ*

svasthaḥ ("balanced in pleasure and pain, self-reliant") reads in the Kashmir version *sama-duḥkha-sukha-svapnaḥ* ("balanced in pleasure, pain, and sleep") which is on the face of it a corrupt reading, whereas, e. g., in II, 5 *arthakāmāṃs* ("desirous of wealth" or "our well-wishers," Mrs. Besant; referring to the *enemies*), which has forced some commentators to supply an "even" (*api*) and others to take to still more desperate expedients, looks decidedly unoriginal as compared with the Kashmir reading *arthakāmas* ("desirous of wealth," referring to *Arjuna*) which agrees with *Arjuna's* own words in I, 33. The inevitable conclusion, then, seems to be that we are so far not in possession of the original of the Bhagavad-Gītā, but only of two not very different recensions of it. Of these the Kashmir recension is, on the whole, more correct, grammatically, than the vulgate. In a number of cases, however, the correctness is apparently of a secondary nature, archaic forms and constructions having been changed in favour of Pāṇinian Sanskrit. Still, there remain nearly forty passages where, in my opinion, the Kashmir recension and not the vulgate represents the original. Most of the other discrepancies are of a nature that admits of no decision in favour of the one and against the other recension. And even in the former class there are but few cases where the Kashmir reading essentially changes the meaning of the vulgate. One such case I have mentioned; two more may

be mentioned now, as they are particularly interesting because of the embarrassment and conflicting opinions, in these cases, of the commentators of the vulgate. Śloka II, 11 has been long ago declared corrupted, viz., by the late Professor Speijer who published in 1902 a special paper on it in the Journal of the German Oriental Society. He suggested to read *prajāvādān* "words (like those) of the man on the street" instead of *prajñāvādān* "words of wisdom". This suggestion, however, seems to have convinced nobody. Now, in the Kashmir recension we find *asocyān anuśocams tvam prājñāvan nābhibhāṣase* "Grieving for those that should not be grieved for thou doest not speak like a wise man," which is well worth considering, the more so, as it also removes the contradiction, in the vulgate, between the past tense *anvaśocas* (often translated as a present: "thou grieveest") and the present *bhāṣase* ("speakest").* Again, in śloka VI, 7 the words *paramātmā samāhitah* have caused severe brain-work to every commentator and translator. For, *paramātmā* means "highest Self" (not "higher Self" nor *manas*, as has been suggested), and this cannot be called *samāhitah* in any of the meanings of this word known from literature ("united, composed, concentrated, completed" etc.), while the suggestion to read *param ātmā* and give *param* the meaning "only," "ab-

solutely," or "in the highest degree" is simply a *tour de force*. But the Kashmir reading *jīāt-manah praśāntasya parātmasu samā matiḥ* "The attitude of him who is self-controlled and tranquilized is the same towards others and himself" is perfectly satisfactory.

Only two verses of the vulgate are missing in the Kashmir recension, viz., II, 66 and 67. They may or may not have been in the original Gītā. On the other hand there are fourteen complete and four half verses in the Kashmir recension which are not in the vulgate. As the authenticity of these has not been suspected in ancient Kashmir, they seem to be important enough to be translated here.†

The teaching of the Lord to Arjuna begins in the common Gītā, as is well known, with the eleventh verse of the second chapter, i.e., with the words: "Thou grieveest for those that should not be grieved for," etc. But in the Kashmirian Gītā this is not the first but the second verse spoken by the Lord, it being preceded there by the words: "Thy mind is infested by human weakness, and, overcome by despondency and delusion, thou hast lost clear knowledge. Seeing thy relatives running into the mouth of death thou hast been seized by compassion".—In the same chapter we read, in the Kashmir recension, between stanzas 48 and 49 of the vulgate: "He

* In my discussion of this śloka, on p. 14, of my Preface, the word Mokṣadharmā (twice) should be substituted by Śāntiparvan.

† I use Mrs. Besant's translation of the vulgate throughout, but with some little changes here and there.

all of whose actions in this world are free from the bonds of desire, by whom everything is sacrificed into (the fire of) renunciation, is a renouncer and one who knows".—In chapter III, after Arjuna's question "But dragged on by what does a man commit sin" etc., (stanza 36) and the Lord's answer "It is desire, it is wrath" etc., the Kashmir text goes on: "Arjuna said: How does he* originate, and how does he grow? what is his nature and what his behaviour? I ask you to explain this to me. The Lord said: He is the invisible highest enemy of the embodied ones; feigning to sit at a pleasure-loom† he is continually engaged in deluding (man), O Pārtha. He who consists of lust and hatred, the terrible one, birth-place of (both) torpor and joy‡, is that Egoism, of the nature of self-conceit, invincible for evil-doers. Deluding again and again (the embodied one) he bestows joy on him§, gives him sorrow, and causes him fear. He is the foul one, the mean one seeking foibles**, O Dhanañjaya, the soul of delusion born of passion, the calamity of man". The stanzas following these, viz., "As a flame is enveloped by

smoke," etc., are again common to both recensions.—In chapter VI we find in the place of stanza 37 of the vulgate the following two stanzas: "He who is unsubdued but who possesses faith, with the mind wandering away from yoga, longing for the path of the good, but bewildered as to the road to Brahman, of diverse thoughts, restless, overpowered by delusion, failing to attain perfection in yoga, what will be his course (after death), O Kṛṣṇa?"—In VII, 23 there is, between "to the gods go those who sacrifice to the gods" and "my devotees come unto me," the additional half-śloka "To the Siddhas go those who make vows to the Siddhas, to the Bhūtas go those who sacrifice to the Bhūtas."††—In chapter IX there is between 6 and 7 the stanza: "In this manner, then, I move in all beings without being noticed; seated on my Material Prakṛti (do I move in them)—with her and (yet) without her".—Chapter XI has between 27 and 28 of the vulgate: "Fighting with men of various appearance the warriors of (both) Yudhiṣṭhira and Dhṛtarāṣṭra enter, all of them wounded by manifold weapons, into thy mouth of un-

* i.e., desire personified; compare Māra, the Evil One, in ancient Buddhism.

† *Sukha-tantra*, a loom for weaving (producing) pleasure. The compound is not in the dictionaries. We might also translate: "Sitting there with a pleasure-loom, as it were."

‡ Compare Bhagavad-Gītā XII, 15 and VIII, 27.

§ Or "takes away his joys," but probably in the former sense in which *niṣartayati* is also found in the Harivaṃśa, Mārkaṇḍeya-Purāṇa, etc., and which agrees with the reading of the birch-bark MS., viz., *pravartayati* ("produces, sends").

** *Chidrapreksī*. This is just what is said of Māra in the Sutta-Nipāta at the end of the Padhāna-Sutta.

†† An amusing Buddhist parallel to this passage is the opinion of the Buddha about those who believe in "return to nature": those, says the Holy One, who imitate the life of the cow or of the dog (by eating without using their hands, etc.) will, if they remain true to their "vow," be reborn as a cow or a dog, resp., and, if not, in a hell (Majjhima-Nikāya II, 1, 7: Kukkurovāda-Sutta).

imaginable form. Struck off by thy splendour, indeed,—thus they enter into thy body".—In the same chapter there are between 44 and 45 the following three stanzas: "Thy divine deeds, thy former miracles the sages of yore remember. There is no other creator of the world: thou alone art (both) founder and disposer, and omnipresent being. Could any miracle be impracticable for thee? or could I mention one possible for thee through somebody else (only)? Since thou art, forsooth, thyself the creator of everything, therefore, O mighty one, all this is but thee. The most wonderful deed is not difficult for thee; there is nothing that could be compared to thy works. There is no measure for thy virtues, none for thy splendour, power, or wealth".—In the last chapter (XVIII) the 47th stanza has as follows one line more between the two of the vulgate: "Better is one's own duty though destitute of merits than the well-executed duty of another. Death in (doing) one's own duty is better than success in the duty of another. He who doth the work laid down by his own nature incurreth no sin".*

That all of these verses in the very form in which they have been translated above were belie-

ved to be original in ancient Kashmir is not only shown by the absence, in the comments thereon, of any trace of suspicion, but also by the fact that Abhinavagupta does state an interpolation in *another* case, viz., by declaring "invented" and "to be disregarded" the three verses XIV, 16-18. But this does not, of course, prove that there are no additions in the Kashmirian Gītā. Still it is remarkable that we can hardly point out, among the verses concerned, even a single śloka or half-śloka which is on the face of it an interpolation. And it is somewhat suspicious that the vulgate has exactly seven hundred verses. Some MSS. and editions, as is well known, have one more śloka (at the beginning of adhyāya XIII);† a MS. preserved in Dublin has two more; and an old Persian MS. recently drawn attention to by Śrīyukta Maheśaprasāda Maulvi (in the *Śrīmadbhagavadgītā* of the *Hindī* journal *Kalyāṇ*) has seven hundred and forty-five verses,‡ i.e., the same number which in some MSS. and editions of the *Mahābhārata* is stated in a passage of the *Bhīṣmavadhāparvan* to be the extent of the *Bhagavad-Gītā*. There is also an edition, with a Foreword by the late Sir Subrahmanya Iyer, of one *Bhagavad-Gītā* of seven

* The comments made by Rāmakaṇṭha and Abhinavagupta on these verses or parts of them as also their remarks on others differing from the vulgate by some striking reading are printed in an appendix to my edition.

† This śloka spoken in the vulgate by Arjuna is not commented on by Śaṅkara, etc., and therefore omitted in most editions. But it was known to Abhinavagupta and therefore cannot be very recent. Yet even in A.'s time its authenticity seems to have been doubted, for Rāmakaṇṭha does not mention it. A. introduces it as spoken by the Lord and seems to have known it in about the following form: "Prakṛti and Paraśa, the Field and the Knower-of-the-Field: this (secret) I shall expound to thee together with knowledge and that which ought to be known, O Bhārata".

‡ On these cases see my Preface, pp. 10 fl. (foot-note) and 20 (Postscript), also p. 6 fl.

hundred and forty-five stanzas, but this is but the current Gītā arranged differently and with some additional matter from other parts of the Mahābhārata; and it is clearly impossible that the current

Gītā is only, as the commentator Hamsayogin would make us believe by means of a fanciful story, a miscreated exoteric descendant of that larger Gītā.*

F. O. SCHRADER

Having passed that stage of philosophy which maintains that all fundamental truths have sprung from a blind impulse—it is the philosophy of your Sensationalists or Positivists; and left far behind him that other class of thinkers—the Intellectualists or Skeptics—who hold that fundamental truths are derived from the intellect alone, and that we, ourselves, are their only originating causes; the adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature, SHIVA the Creator, the Destroyer, and the Regenerator. As Spiritualists of to-day have degraded "Spirit," so have the Hindus degraded Nature by their anthropomorphic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. "Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immoveable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis," such is the ideal Shiva of *Yoga Shastras* the culmination of *Spiritual Wisdom*. . . . Oh, ye Max Mullers and Monier Williamses, what have ye done with our Philosophy!

—MAHATMA K. H.

* I have given my opinion on Hamsayogin and the literature quoted by him in my paper "Neues ueber die Bhagavadgītā" in the Garbe memorial volume ("Aus Indiens Kultur," Erlangen 1927).

PYTHAGORAS

[John Middleton Murry completes his fascinating study of early Christian origins, which he has presented in two previous instalments —on "Jesus and the Essenes" in our May number and on "Philo and the Therapeutae" in September.

There is much in the writings of H. P. Blavatsky which throws further Theosophic light on this Link between East and West, as between an old and a new cycle. The attention of interested students may be drawn to *The Secret Doctrine* II. 573 *et seq.*, which deals with "The Cross and the Pythagorean Decade".

In Indian tradition Pythagoras is not forgotten. He is known as Yavana-charya the Ionian Teacher; or the young teacher, *i. e.* the teacher belonging to the young and new race. He is also referred to as the father of all Western Gurus, and so on.—EDS.]

Towards the end of his memorable article on Pythagoras in Hastings' *Encyclopædia of Religion and Ethics*, the late Professor Burnet made this impressive pronouncement: "It is certain that Pythagoras is entitled to be called the founder of science, and it becomes more and more clear that *all European religion and ethics, so far as they do not originate in Palestine, can also be traced back to him.*" This tremendous claim for Pythagoras was made, very deliberately, by the foremost European authority on early Greek philosophy.

Of Pythagoras himself we know little; but those who have tried to gather up the slender threads which lead back to him find themselves compelled to agree with Burnet that they are approaching the presence of a very great man indeed. They have the sense of entering the field of influence of a Prometheus, of a major hero of humanity, of one of whom his followers could reasonably say what Aristotle tells us they did say:

namely that there were three kinds of "rational animals": God, men, and "those like Pythagoras". And this position, midway between the divine and the human, which was ascribed to Pythagoras, was, as we shall see, no mere vague extravagance of hero-worship. It corresponded definitely to the conscious effort and achievement of one of the greatest of great Europeans.

Plato, though his work is permeated by Pythagorean influence, as Burnet has plainly proved, makes but few direct references to the Pythagoreans, and only one (in the tenth book of the *Republic*) to Pythagoras himself by name. But the reference is precious. The claims of Homer as the legendary fountain of Greek wisdom are being ruthlessly criticised by Socrates. Homer did no public good. Did he teach men privately? Did he hand on to his disciples and thence to mankind "some specific way of life as Pythagoras did, and was exceedingly loved for what he did, so that those who came after

him even now call it the Pythagorean way of life, and are distinguished by it from among the rest of men?" A Way of Life—the phrase is near and dear to us to-day. It has intimate meaning for a modern seeker, as it plainly had for Plato himself. That meaning is even incorporated into the title of this magazine—the Aryan PATH.

Pythagoras gave men a Path, and was exceedingly loved for his gift to men. To the men of Greece, when Pythagoras made his discovery, it was a discovery indeed. Religion in Greece before his time, in so far as it was real, was primitive, and consisted almost solely in the performance of ritual and the observance of taboos. The Olympian deities of the northern invaders gave no scope to the religious sense at all. The scientific speculations of the early Ionians were purely materialistic and totally without bearing on the conduct of man. Pythagoras made a unity of religion and science by deepening both. The synthesis is characteristic of all that is noblest in Greek thought; to it is due the perennial power of Plato and in a less degree of Aristotle to influence the European mind. Aristotle inherited it from Plato, and Plato inherited it from Pythagoras.

What was the fundamental intuition of Pythagoras? Perhaps we can best approach it by way of his reported saying that "Life is like a great Olympic festival, to which there are three classes of visitors. Those are lowest who come to buy and sell; next above

them are those who come to compete in the games; the best class however are those who come to look on." "Theōrein," the word translated "to look on," is one of the great legacies of the Greek language to European thought. "Theory" directly derives from it; but "theōria" is far more than theory: it is the contemplative understanding of detachment. To reach, by self-discipline and by study of those matters which are lifted above the flux of things, a condition of detachment and understanding and purification—this was for Pythagoras the goal towards which men should strive: by attaining it they achieved their liberation from the wheel of birth and death.

The great scientific discoveries of Pythagoras,—the 47th proposition of Euclid (though probably the greater portion of the first six books of Euclid derives from him), the sphericity of the earth, and the discovery of the numerical relation of the intervals of the scale, had an immediate bearing on his religious teaching. It seemed to him evident that harmony was at the basis of reality. In the numerical relation of the intervals of the scale, by the discovery of which things apparently so different as high and low pitch were united by fixed and beautiful law, he saw a manifest solution of that conflict of opposites which so troubled early Greek speculation; and it seemed to him that this was a key to the mystery of reality. It was a kind of music, obed-

ient to a mathematical law of harmony, divinely established. So in man himself the goal of true self-knowledge would be reached when he understood that the oppositions within himself were united by an underlying law of harmony. When this awareness was achieved he would be responsive to the harmonies of the universe. Hence came the lovely doctrine of the harmony of the spheres, or more strictly of the orbits of the planets, to which Shakespeare gave new immortality.

Look how the floor of heaven
Is thick inlaid with patines of bright gold :
There's not the smallest orb which thou
behold'st
But in his motion like an angel sings
Still quiring to the young-eyed cherubins ;
Such harmony is in immortal souls ;
But while this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

That is pure Pythagoreanism ; and the teaching of Pythagoras was that men must school themselves to hear the celestial and universal harmony. This is the meaning of the Pythagorean precept : "Follow God," a precept quite revolutionary in the Greece to which he spoke. By creating harmony in ourselves we become of like nature to the harmony which is divine : so, conversely, by studying the harmony which is divine we create harmony in ourselves. By this means we attain our liberation from the world of flux and conflict. Self-perfection is the true means of release. And this is manifestly concordant with the well-known reference to the esoteric doctrines of the Pythagoreans in the *Phaedo*. Socrates

is surprised that Simmias and Cebes, who were exoteric disciples of Philolaus, a famous Pythagorean, have not been told the reason why it is unlawful for a man to take his own life. The esoteric doctrine is that men are in life as in a prison on parole ; they must not seek to escape. Men moreover are the creatures of the Gods who are their shepherds, and they must await the signal. This may appear a simple doctrine to be called esoteric ; but it has real cogency only for those who do believe that there is some underlying harmony of purpose and design in the lives of men. It is, in fact, a profound religious and ethical doctrine.

It is, at any rate in the present condition of our knowledge, impossible to distinguish clearly between the doctrines of Pythagoras himself, and those of the Pythagoreans. Nothing is more firmly established in the tradition than that Pythagoras taught a doctrine of reincarnation ; but we have no means of knowing with what emphasis he taught it. Moreover, it is certain that a famous Pythagorean of the generation immediately following, Alcmaeon of Croton, taught that the soul was a "harmony" of the body—a doctrine which is irreconcilable with the doctrine of reincarnation in any of its cruder forms. It seems to me that the most probable solution of the seeming discrepancy is that Pythagoras did not intend that reincarnation should be understood literally, but rather symbolically, as showing vividly

the perils of remaining bound in the cycle of birth and death, and the duty laid upon men of liberating themselves from it by the effort of making themselves "like God". But this is no more than my own conjecture; and it may be that I am supersubtle in making it.*

What is reasonably certain is that within 200 years of the death of Pythagoras, his followers had become divided into two distinct branches—those who regarded him primarily as a religious leader and followed implicitly the complex "rule" of abstinences which he imparted to his disciples, and those who looked upon him chiefly as the founder of mathematical science and idealist speculation. The former, who were known as the "akousmatikoi," the followers of verbal precept, were rather despised by the latter, who were called the "mathematikoi," who appear to have resented the notion that Pythagoras was a religious teacher and to have done their best to conceal that element in his teaching. It was not easily done, for the personal prestige of Pythagoras in after years was tremendous, and immense reverence was paid to his actual words. (The "ipse dixit" is even now proverbial.) But no doubt Burnet was right in explaining the curious silence of Plato concerning Pythagoras and the Pythagoreans as due to this confusion in the ranks of his followers. "Pythagorean," at the time

that Plato wrote, might mean either of two very different things: in the extreme case it might mean either a purely materialistic man of science, or a religious fanatic. And there was a still more cogent reason for Plato's reticence. It was that he himself was, in essentials, the most authentic Pythagorean of them all. The core of his own doctrine was derived from Pythagoras. And it is largely because Burnet appreciated this derivation of Plato from Pythagoras that he was moved to make the tremendous claim for Pythagoras which was quoted at the beginning of this essay. The great saying of the Platonic Socrates, that "philosophy is the supreme music" is purely Pythagorean; almost certainly it is a maxim of Pythagoras himself. It is to be understood by reference, first, to Pythagoras' teaching of "harmony," and, second, to his maxim that "music purges the soul, as medicine the body". It means that "philosophy," in the highest sense (and this sense is itself Pythagorean), is not the effort after mere knowledge, but an attunement of the human soul to the universal harmony; and that that is not true philosophy which does not produce this inward perfection. In other words, true science and true religion are veritably one.

This is, as Madame Blavatsky understood so well, a fundamental doctrine of Indian wisdom. Nor can any unbiassed student fail to

* Since this was written, I find that I was anticipated in this conjecture by Madame Blavatsky (*Isis Unveiled*, I, p. 291).

be impressed by the astonishing resemblance of the Pythagorean teaching to the teaching of the purest Buddhism. Whether, as Madame Blavatsky believed, the resemblance is to be explained by actual contact between Pythagoras and Indian teachers, or whether, as Burnet held, it is due simply to the fact that meditation by profound natures upon the facts of human experience must ultimately lead to the same conclusions, I do not presume to decide. Nor does it seem to me an issue of great importance. What is important, and what it seems to me Madame Blavatsky was labouring heroically to impart to a materialised and sceptical world, is the truth that the fundamentals of the highest wisdom of Greece and of India were identical; and that in those fundamentals a positive and indisputable doctrine is contained—a genuine “theosophy”. Pythagoras, whether by his own native and unaided genius, or by his contact with Eastern Sages, attained to this and taught it to his disciples. And from that teaching of Pythagoras immediately or mediately was derived all that two thousand five hundred years have proved to be most durable, most pregnant, and most precious in the religious wisdom of Greece. From Pythagoras it descended through Plato to the neo-Pythagoreans and the neo-Platonists; from them it passed into the mysticism of the Christian Church, and as that Church grew rigid and formal, out of it again. It could blend naturally

with the teaching of Jesus, just as the teaching of Jesus blends naturally with the teaching of Buddha; but *it could not blend with an external orthodoxy*. Always, as in the beginning, so in the end, it was a way of life, a Path, open to all men, essentially universal, wherein the faithful seekers of all nations meet and find themselves brothers indeed. No wonder then that Pythagoras who revealed this path to the Greek world was “exceedingly loved” for his gift to men.

P.S. I have foregone, in this brief sketch, even the most modest attempt to handle the Pythagorean doctrine of numbers. “Things *are* numbers,” is his traditional assertion. There were later Pythagoreans who took that too literally, and assigned various numbers as the essential reality of various things and creatures. Burnet seems to me to stop half-way in his interpretation. He is right in insisting that the Pythagorean system of notation was different from any familiar to ourselves; and that the system (of which the “tetraktys”  may serve as example) played an important part in the teaching of Pythagoras: but, in spite of his own recognition that the Pythagorean tradition must be sought in the writings of the later Pythagoreans, he makes no account of the obvious symbolic significance of such numerical arrangements. There is no doubt that the “tetraktys” and the pentagram served as secret signs in the early Pythagorean society. The “tetraktys” considered as a

mere number, would not have been given such immense significance. It was also, I believe, a visible symbol of the gradual emanation of the world of existence from the Monad. In this more esoteric sense also, "things *were* numbers".

JOHN MIDDLETON MURRY

In the notes taken by a traveller . . . we find that, during his early life, Jesus had frequent intercourse with the Essenes belonging to the Pythagorean school, and known as the Koinobi. We believe it rather hazardous on the part of Renan to assert so dogmatically, as he does, that Jesus "ignored the very name of Buddha, of Zoroaster, of Plato;" that he had never read a Greek nor a Buddhistic book, "although he had more than one element in him, which, unawares to himself, proceeded from Buddhism, Parsism, and the Greek wisdom." And yet, while Renan has not one solitary fact to show that Jesus had never studied the metaphysical tenets of Buddhism and Parsism, or heard of the philosophy of Plato, his opponents have the best reasons in the world to suspect the contrary. When they find that—1, all his sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his mode of action and walk in life, Essenean; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean, or Magian (for the "Perfect," who spoke the *hidden* wisdom, were of the same school of archaic learning the world over), it is difficult to escape from the logical conclusion that he belonged to that same body of initiates. It is a poor compliment paid the Supreme, this forcing upon Him four gospels, in which, contradictory as they often are, there is not a single narrative, sentence, or peculiar expression, whose parallel may not be found in some old doctrine or philosophy.

—H. P. BLAVATSKY, *Isis Unveiled*, II. 336-7

LANCASHIRE AND INDIA

TWO POINTS OF VIEW

[Suffering humanity attracts intelligent sympathy from students of Theosophy. We live in an honest universe because Karma is infallible and just; but, whatever the cause of the present distress of Lancashire workers, the sympathy of Indian humanitarians goes to them; if it should evoke an answering sympathy from Lancashire for the suffering of many generations of disenthroned workers of India, to which the second article makes a reference, there will be established a bond between past and present sufferers which, let us hope, will purify and elevate both classes.—EDS.]

I

THE LANCASHIRE VIEW-POINT

[A. N. Monkhouse is the literary editor of *The Manchester Guardian*, and is admired for his work all over the world. He wrote in *THE ARYAN PATH* for February 1930 on "Where East and West Meet," and in December 1930 on "Literature and Life".—EDS.]

When I was young I was very much impressed by Rossetti's sonnet "On the refusal of Aid between Nations"; I don't know what occasion prompted it but it has remained as part of my moral equipment. Possibly the psychoanalyst might detect traces of it in an attachment to the principle—or at least the idea—of Free Trade. I hate such a phrase as "making the foreigner pay"; and a nation as a self-contained entity without social and economic relations with others seems a negation of human progress.

Yet we have our national characteristics and we should develop on these lines; a uniform world would be a poor place. I have no enthusiasm for a common language; though it might be a convenience it would tend, I think, not only to widen international intercourse but to lower its standard. This, however, is con-

troversial and not strictly relevant. We want to be ourselves and certainly the Briton is pleased when his countrymen excel, even though it may be in such trivial matters as cricket or golf. It may be agreed, too, that—other things being equal—we should trade with our neighbours rather than with distant people.

Yet the repression of other nations is not one of our ideals; in the world of sport, which is so conspicuous nowadays, the British have been good losers. For instance, there has been hearty appreciation of the feats of the great Indian cricketers and of those of the American golfers; such appreciation is not lacking in greater things. When we come face to face we are all ready to help one another or even to be just to one another; pursuing our own interests, as we must, we are not unmindful of the interests and happiness of

others. But for each country to regard itself as an economic unit without any obligation whatever to another does not seem a happy or successful way to carry on the world. Yet it cannot be expected that a man or a nation down and out shall exercise fantastic magnanimity, though it is a record of the ages that the poor help the poor.

I write as one who is in sympathy with Lancashire in the present economic and social crisis. Lancashire has had many hard words said of it but it has played a big part in the world. For decades, or even generations, a considerable part of the mill-owners and operatives of Lancashire have been working in the interests of India. I do not suggest that they have done this out of philanthropy but the cotton trade with India was a natural evolution advantageous, and, to some extent, indispensable to both parties. This does not give Lancashire a right to demand a perpetuation of its Indian trade but it seems to me that it does give it a claim for consideration.

Lancashire was suddenly faced with a boycott of its goods. I say suddenly, for in the history of commerce there can have been few cases to compare with such a falling-off in exports as in that of Lancashire to India. We see about us some of the consequences of this. People in comfortable circumstances whom I know have been brought to poverty; the operatives who have done their work worthily for generations are forced to privation and, instead of wages,

they must accept the dole. There are many bitter experiences and Lancashire feels that it has not been fairly used.

Many of us here sympathise with Indian aspirations. It is useless for us to preach our gospels of freedom and patriotism and to deny their efficacy beyond our own shores. And many of us have a high, if rather puzzled, admiration for Mr. Gandhi. It is not for us to complain of the natural operation of economic forces but we cannot bring within such a definition the boycott of Lancashire goods. We believe that Mr. Gandhi is wrong. Of course we know that he does not destroy our trade out of malignity or frivolity. He believes that a revival of the handloom industry in India will help the poor there and that the paralysis of Lancashire is the quickest way to bring it about. The prohibition is not a revolt against machinery, for it does not extend to the Indian mills, the owners of which are the people who benefit by the boycott. Lancashire believes that it is to be sacrificed rather for the benefit of the mill-owner than for the salvation of the poor. It would acquiesce in a reduction of its trade brought about by a free exercise of the right to choose even though this might involve what it believed to be a reactionary policy. When such policy is enforced by boycott or even intimidation it seems that India, too, is under the influence of that personal tyranny which has invaded Europe. Are we to take it that advances in civilisa-

tion must always be by way of tyranny?

England has something to regret and much to be proud of in her relations with India. We hope that we are on the eve of a deeper understanding, relations that will be closer and less rigid. Yet it seems that the nations are fighting very much for their own

hands, as they were when Rossetti wrote his great sonnet. It is still "He is he, I am I". Occasionally there may be a large international gesture which, commonly, dies away. Perhaps a later and more ironical poet might be inspired to write a sonnet on "The Whittling Away of Impulses to Aid".

A. N. M.

II

THE INDIAN VIEW-POINT

[**Ramananda Chatterjee** is the well known and greatly respected editor of *The Modern Review* who has already written for us on "The Press in India" in THE ARYAN PATH for February 1931. His article is a reply to that of Mr. Monkhouse.—EDS.]

Originally, Lancashire's export of cotton goods to India was an illustration of the British proverbial expression, "To carry coals to Newcastle". For when it began to export its textiles to this country, Indians were not naked savages: cotton grew here at that time as it still does, and Indian spinners and weavers made this raw material into various kinds of cloth. Thus Indians supplied their wants themselves in the matter of clothing by manufacturing textiles from raw material produced in their own country. Hence, nothing could be a more natural industry than that of spinning and weaving in India. If Indians now want to revive it, it is not at all an example of a nation wanting to be "a self-contained entity without social or economic relations with others". Nor is it an example of "the refusal of aid between nations".

India never asked for any "aid" from Lancashire in the matter of textiles. On the contrary, "aid" was forced upon her after the ruin of her indigenous textile industry. This forcing was part of the process of ruination. England became a Free Trader after suppressing her rival in the cotton textile industry and trade.

Had the cotton industry in India naturally declined owing to competition with power-driven machinery, it should still have been the duty of its Government to teach the people the use of machinery by every possible means. Assuming that its decline was due to such competition, Government did not do this duty. But the decay of the indigenous textile industry in India was not due to competition with machinery. Other means were adopted by Britishers to bring about its

ruin, nothing being done to avert it. This will be clear from what British historians and other British writers have written on the subject.

There was a time when the cotton industry of India used to supply Europe with cotton goods. When Queen Mary came to England with her husband after the English Revolution of 1688, she brought "a passion for coloured East Indian calicoes, which speedily spread through all classes of the community."* This displeased the English people. A legal boycott of Indian goods was the result. Lecky writes:—

At the end of the seventeenth century great quantities of cheap and graceful Indian calicoes, muslins, and chintzes were imported into England, and they found such favour that the woollen and silk manufacturers were seriously alarmed. Acts of Parliament were accordingly passed in 1700 and in 1721, absolutely prohibiting, with a very few specified exceptions, the employment of printed or dyed calicoes in England, either in dress or in furniture, and the use of any printed or dyed goods of which cotton formed any part.†

In England it was made "penal for any woman to wear a dress made of Indian calico". That was in the sixties of the eighteenth century. England did not then possess supreme political power over India. When she got that power, what she did will appear from the following extract from Mill and Wilson's *History of British India*, Vol. i, p. 385:—

The history of the trade of cotton

cloth with India affords a singular exemplification of the inapplicability to all times and circumstances of that principle of free trade which advocates the unrestricted admission of a cheap article, in place of protecting by heavy duties a dearer one of home manufacture. It is also a melancholy instance of the wrong done to India by the country on which she had become dependent. It was stated in evidence, that the cotton and silk goods of India up to this period [1813] could be sold for a profit in the British market, at a price from fifty to sixty per cent. lower than those fabricated in England. It consequently became necessary to protect the latter by duties of seventy and eighty per cent. on their value or by positive prohibition. Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and of Manchester would have been stopped in their outset, and could scarcely have been again set in motion even by the powers of steam. They were created by the sacrifice of the Indian manufactures. Had India been independent, she would have retaliated: would have imposed preventive duties upon British goods and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger. British goods were forced upon her without paying any duty: and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms.

Major J. B. Keith wrote in *The Pioneer* for September 7, 1891:—

Every one knows how jealously trade secrets are guarded. If you went over Messrs. Doulton's Pottery works, you would be politely overlooked. Yet under the force of compulsion the Indian workman had to divulge the manner of

*Lecky's *History of England in the 18th Century*, Vol. ii, p. 138.

†*Ibid.*, pp. 255-266.

his bleaching and other trade secrets to Manchester. A costly work was prepared by the India House Department to enable Manchester to take twenty millions a year from the poor of India: copies were gratuitously presented to Chambers of Commerce, and the Indian ryot had to pay for them. This may be political economy, but it is marvellously like something else.

During the administration of the East India Company, while English goods were allowed to flood the markets of India duty-free on the principle of Free-Trade, Indian manufactures were not allowed to be imported into England without paying duties. If I had space to do so, I could give year by year the rates of the duties imposed on different kinds of Indian goods; but it would be a long story.

Originally the English textile manufacturers did not know many processes. Sir Thomas Munro had to admit: "We as a manufacturing people are still far behind them [the Indians]." As Major Keith says, the Indian workman had to divulge his trade secrets to Manchester under the force of compulsion. I am going to give a few details of the "costly work," referred to by him, for which the Indian tax-payer had to pay.

Dr. Forbes Watson, who was appointed in 1858 to carry out a scheme for forming a Museum in London to permanently exhibit the products and manufactures of India, writes thus about this "costly work," which was the last step leading to the ruin of Indian textile manufactures:—

Specimens of all the important Textile Manufactures of India existing in the Stores of the India Museum have been collected in eighteen large volumes, of which twenty sets have been prepared, each set being as nearly as possible an exact counterpart of all the others: The eighteen volumes, forming one set, contain 700 specimens, illustrating in a complete and convenient manner, this branch of Indian Manufactures. The twenty sets are to be distributed in Great Britain and India—thirteen in the former and seven in the latter—so that there will be twenty places, each provided with a collection exactly like all the others, and so arranged as to admit of the interchange of references when desired.

The original intention was that the whole of the twenty sets should be distributed in this country [England]. Further consideration, however, points to the expediency of placing a certain number of them in India: first, because this course will facilitate those trade operations between the two countries which it is the object of the work to promote and encourage;

The chief advantage, however, which is likely to attend the distribution in India of a certain number of the sets of Textile Specimens will, it is believed, arise from the opportunity which will thereby be afforded to the agent in India of directing the attention of his correspondent here [England] to the articles suited to the requirements of his constituents.

So it was not difficult for any one in England to consult the work in Great Britain. But in India its existence is hardly known to 999 out of 1000 educated persons—much less to the weavers and other uneducated artisans. I saw the set brought from the Lucknow Museum and exhibited in the Allahabad Exhibition two decades ago by the late Major B. D. Basu.

Dr. Watson adds:—

The 700 Specimens (and we again point out that they are all what is called working *samples*) show what the people of India affect and deem suitable in the way of textile fabrics, and if the supply of these is to come from Britain, they must be imitated there. What is wanted, and what is to be copied to meet that want, is thus accessible for study in these Museums.

It must not be forgotten that there was a time when India supplied us largely with Textiles. It was she who sent us the famous Longcloths, and the very term *calico* is derived from Calicut, where they were made.

It was not my intention to dwell so much on past history as I have been obliged to do. But, though I do not want that the sins of the ancestors of the Lancashire capitalists and weavers should be visited upon their present-day descendants, it was necessary for me to show that Lancashire could never be credited with "working in the interests of India," nor that its "cotton trade with India was a natural evolution". Both the fact that Great Britain does not grow cotton and the history of her textile trade with India militate against the theory of "a natural evolution".

I admit that Britishers highly prize their reputation for playing cricket and golf well and yet bear their defeat in these games quite in a sportsmanlike manner. But money being essentially necessary

for their existence and luxuries, they quite naturally love money far more than these games, and so cannot afford to be beaten in money-making.

It is quite natural for Englishmen to feel for other Englishmen brought to poverty, and to mourn that "instead of wages, they must accept the dole," though that is for only a very few years. But what of the millions upon millions of Indian spinners and weavers and their descendants who, during many generations, were reduced to poverty by the deliberate policy of Englishmen and who had not even a dole to depend upon, but died, in large numbers, of famines, epidemics and chronic malnutrition?

It is not for Lancashire to assume the rôle of injured innocence.

I wholly repudiate the assertion that Lancashire "has not been fairly used," or that Lancashire is being "sacrificed rather for the benefit of the [Indian] mill-owner than for the salvation of the poor". But assuming without in the least admitting that it is so, if it were simply a question of choosing between Indian mill-owners and mill-hands and British mill-owners and mill-hands, may I know the reasons why our own mill-owners and mill-hands are not to be preferred?

RAMANANDA CHATTERJEE

AUTOMATISM

I.—NATURAL IMPULSE AND FREE WILL

[J. D. Beresford returns to this interesting subject about which he wrote in "The Discovery of the Self: An Essay in Religious Experience" in our March-May issues.

The student of *The Secret Doctrine* will notice many familiar ideas presented in this first of two instalments. The practical application of its third fundamental principle made herein will help him—unless he is a prey of Automatism, as so many good Theosophical students unfortunately are.

For those who are not familiar with this Fundamental Proposition of our ancient philosophy we quote it:—

"No purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of . . . —the OVER-SOUL, has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma,) thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."—*The Secret Doctrine*, I. 17.

—EDS.]

In an earlier contribution to THE ARYAN PATH, I made a passing reference to "automatism," as a human weakness, but was unable in that place even to define the term which has specialized meanings both in ethics and psychology. And as the subject has such an intimate bearing on various aspects of religious and social life, it may be worth further consideration in a separate article.

Philosophically, the word first came into use with Descartes' suggestion that in the lower animals all action is purely mechanical. But following this contention the theory was later applied to man, reaching a climax in the general principles of Behaviourism, a philosophy that sought

to attribute all human action to various forms of mechanical reflex, beginning with such simple phenomena as heliotropism in plants and developing the application to account for every action, moral, intellectual and physical in human life. The broad indication of this concept was implicit in all the mechanist philosophies that thrived so hardily in the last quarter of the nineteenth century, but Behaviourism supplied what had hitherto been lacking: a rationalised account of the various moral and intellectual impulses that had been a stumbling block to the earlier materialists. Furthermore the argument as a whole received a certain logical support from the experiments on "condi-

tioned reflexes" made by the Russian scientist, Pavlov, just before the war; experiments which showed that reflex actions in animals could be transferred to a new association arising out of the conditions of life. Thus by practice he was able to associate the sight of meat to dogs—kept ravenously hungry for the purpose—with the sound of a whistle, and demonstrated that very soon the sound of the whistle alone was sufficient to stimulate the flow of saliva, the amount of the secretion being accurately measured by a specially designed apparatus.

That "automatism" has made a powerful appeal to certain able minds as an explanation of behaviour cannot be denied. Like so many other rationalist accounts of life it works admirably up to a point. And, as in many more or less similar instances, the only safe deduction for those who desire to attain the real wisdom, is that all such theories exhibit some aspect of truth. Indeed, the dogmatic rejection *in toto* of such a philosophy as Behaviourism, is in itself an aspect of Automatism.

In psychology the word has a more limited, though less specialized meaning. Physiologists recognise certain muscular and nervous functions, as being purely automatic, and they truly appear to be so in the normal human body; the actions of the heart and the digestive organs being common examples, while those of the lungs come into the semi-automatic class.

Psychologists go a step further in classifying as "automatism" the performance of any action carried on below the level of consciousness, any action which can, that is to say, be performed regularly and efficiently without the attention of the subject being involved. An example of this is the movement of the legs and feet in cycling, performed as reflex actions, while the conscious mind, whose services are not required as an immediate directing agency, is left perfectly free of any distraction from this source.

With these two partly interrelated definitions of automatism, we are able to cover all its necessary applications to the theme of this article, and what I wish now to consider is the relation of the general psycho-physiological theory to the actions of the mind and the development of the higher consciousness. (The last term I must leave undefined for the moment, but its use will be indicated in what follows.)

In the first place, it is evident that although Descartes erred in describing all the movements of the lower animals as mechanical, the lower we go in the scheme of life, the simpler and more mechanical do muscular reactions become, until at last, we find the single-celled infusorian, living so far as we can judge, a life of almost purely chemical response to external stimuli. The process of a developing consciousness, however, is not so easy to follow in detail when we attempt to reverse the process by tracing such

development upwards from the simple to the complex.

The chief reason for this difficulty is to be found in what appears to be an habitual method of the evolutionary process. This is, in effect, a gradual education of the developing organism in those mechanical actions which, a broad survey might lead us to suppose, the increase of consciousness would tend to supersede. Thus the older functions of the human body such as digestion and the blood circulation, are carried on by a trained mechanism which in the lives of the overwhelming majority of men and women is completely beyond either their knowledge or their control.

We find the same principle being accepted in the life of the average human being. There is a tendency for innumerable muscular movements, learnt consciously in the first instance, to be relegated to the level at which they may be effectively carried on without diverting the attention of the subject. A skilled typist, for example, is unaware of directing the highly complicated set of psychophysical reactions essential to the striking of the correct key. And one of the aims of ordinary education both of children and of adults is to relegate by a system of repetition conscious mental and physical activities to the realm in which they can be carried on below the surface of immediate attention. Children are taught the multiplication table by rote, for example, and it has become a commonplace, accepted as good

advice, that we should "get the habit" of doing so and so.

Indeed in the world I know to-day any observant individual who has not been robbed by education of the power of independent thought, may well look around him and wonder if he is not moving in a world peopled by automatons. It is true that they are exceedingly complicated pieces of machinery, that one of them alone may need half a lifetime of study and experiment, if his or her reactions to the almost infinitely various stimuli of civilised life are to be correctly classified and so predicted. But as instance is added to instance, this thoughtful observer of my example might well be led into embracing the general thesis of Behaviourism, into seeing mankind as a whole in terms of mechanical and chemical reactions, and he would thus, in the very process of his thought, reveal within himself the tendency to automatism he has set out to criticise.

For in none of the higher developments of life, is this weakness more apparent than in philosophy and religion. Speaking exclusively from a Western European point of view, I find that a very large percentage of the population in Great Britain and France submit to and follow—though it may be with the most perfunctory service—the religion in which they have been educated. The nature of the Creed is of comparatively small importance in this connection. *Whether I am taught, and later profess the beliefs of Roman Catholicism or Agnosti-*

cism, the automatism exhibits the same aspect, which appears as an inability to reason freely concerning such belief. It is as if a rut had been worn, and the effort to leave it and adventure unguided along an unmade path, were too great to be attempted. The immense inertia of the flesh, reacting so powerfully upon the mind, opposes its great sluggish strength against any effort of the will to independent thought. The average Englishman's motto takes the form of "What was good enough for my father is good enough for me". And there are few among us, and they are but little respected, who do not follow happily and without question in some well-worn rut from which they have become incapable of extricating themselves.

Is not our religious, political and social life founded upon this acceptance of tradition? We embrace *without examination* innumerable precepts that have been drilled into us from childhood, concerning manners of thought, of speech and of action. And although many of them may be well-founded and some of them necessary to the processes of civilised life, we do not, for the most part, accept them on that account, but because our subscription to such recognised methods follows our national inclination, or, shall I say, does not run counter to the direction of those innate tendencies to

which everyone is heir, and which can be changed only by an effort of the will strong enough to oppose our constitutional inertia. In a delightful book, entitled *The New Word*, the late Allen Upward wrote, "When a man is no longer able to argue freely about a thing, he is mad so far as that thing is concerned." And, indeed, this automatism of which I am writing now, is at its worst a form of madness. Even the Christian mystic is not entirely free from it.

But having indicated as briefly as may be the general nature of this human tendency to fall into mechanical habits of thought, speech and action—the three modes being very closely inter-related—I must attempt some demonstration of the means whereby it may be combated. (Of the benefit to be derived, I cannot write in this article, but it may be sufficient to suggest that automatism stands in contradistinction to independence of will.)

And first and last I would give pride of place to the development of consciousness. As we are at present constituted this endowment is but the feeblest glimmer of that great light before the conception of which even modern physicists are ready to acknowledge their weakness.* Furthermore, its development varies greatly from one individual to another. In all those below the level of the adept—the level at which I am writ-

*Sir A. S. Eddington suggested last year that consciousness might prove to be the ultimate essence of matter, and in an interview, (*The Observer* 11th January 1931) Professor Schrödinger said "But although I think that life may be the result of an accident, I do not think that of consciousness. Consciousness cannot be accounted for in physical terms. For consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else."—J. D. B.

ing—consciousness is not absolutely continuous. There are perpetually recurring moments in waking life when it is at such a distant ebb as to be practically absent from us, while it is comparatively rare for it to reach even that relatively low flood when we rise to a sensation of rapture. But it is possible, in varying degrees, for everyone to increase his or her awareness of the self; and the methods of doing this, for they are many, are fundamental to every form of occultism. One of the simplest, however, may be practised in combating the automatism that is the subject of this article. Not everyone is capable of that profound meditation in which the whole of the attention is abstracted from outward reality to the contemplation of the Self. But anyone who has a sincere desire to progress in wisdom can increase the range of consciousness by continually examining himself, his physical habits, his modes of thought, and finally his beliefs with an honest effort to free his mind of antecedent prejudice.

He may even make a preliminary exercise by re-reading the present article; and I would proffer a small word of advice in the

suggestion that in doing so, there are two attitudes which he must scrupulously avoid. The first of these is the more obvious. He must not deny anything I have written without the strictest analysis of the grounds upon which his contradiction rests. He must determine so far as he is able whether his dissension is the result of free reasoning or the consequence of accepting teaching to which he is naturally inclined by his over innate tendencies. The second attitude, if less obvious, is not less dangerous. For if he must not refuse anything I have written without analysis, neither must he accept anything without the same careful scrutiny. This is an error into which many disciples are apt to fall, namely the acceptance of the doctrines or opinions of an admired teacher as a lesson to be received without question. Yet by such docile submissions, the disciple can never make those opinions his own. Until he has rediscovered every truth for himself and in himself, it may be on his tongue but will not be in his heart. And so long as it is upon his tongue only, he will be to that extent an automaton.

J. D. BERESFORD

BECAUSE OF A DREAM

An Interview with Oliver Baldwin

[W. Arthur Peacock influenced editorially the *Clarion* for some three years and was introduced to our readers last May.

Theosophists will be interested in this Interview about a play written by an altruist, a play which is the outcome of a dream. Mr. Baldwin has been described as a mystic in politics and is convinced that more than once a warning Voice saved him. "I don't say it was a Divine voice, any more than you or I would be Divine if we died to-morrow. But I believe each of us has what you may call 'a guardian angel'."—Eds.]

A group of us were talking in the lounge of a London Club. "Tell me," said one of the company, "whom do you regard as the most interesting young man in politics to-day." Mention was made at once of Sir Oswald Mosley and a discussion ensued concerning the new organization that he had lately launched. Views regarding him were widely divergent. Some present spoke in great praise and others were severely hostile. The general view was that Sir Oswald was too dramatic in manner and too ambitious in motive to succeed in arousing the enthusiasm of the people.

One member of the company, however, surprised us all. "I will tell you," he said, "a young man in politics much more interesting than Sir Oswald although he will probably not make such great headway. He is Mr. Oliver Baldwin, the son of the Conservative leader. I do not think he possesses the qualities that make for great statesmanship, neither do I think he will rise to the position in political life that his father has held. What I do think is that he is a young man with very firm con-

victions, who possesses courage and sincerity and who is not afraid to let people know what he thinks about things."

This view is one with which I readily agree for on that same day I met Mr. Baldwin and had talk with him regarding his views on current problems and his attitude towards life generally.

To-day in all fields of life and work we meet with young people who are extremely critical of the existing order. They speak in language of contempt of existing beliefs, they condemn in bitter language the injustices and inequalities associated with people's daily life, but their criticism and denunciation is valueless because they have no remedy, no faith of their own, no set of beliefs to which they are attached.

With Mr. Baldwin it is different. He knows where he stands. He is thoroughly dissatisfied with the present state of society, thoroughly displeased with all who are content to see things proceeding in the old, old way; but at the same time while his eyes are looking out to the horizon, his feet are firmly planted on the ground. He has

a religious faith which guides him in all that he does and which convinces him that there is a way by which men can be led out of the social cesspool into which mankind has drifted.

Compromise is one of the weapons that the politician must learn to use, and compromise is one of those weapons for which Mr. Baldwin has only contempt. He does not want to patch up the existing system; he wants to thoroughly change it. It was because he believed that the Labour Party would hasten the day of the new social order that he became numbered among its members. It was because he discovered it fell short of his ideal that he left it. A similar motive animated him during his short association with Sir Oswald Mosley. He believed the New Party at its inception was anxious to do something on bold lines that would bring about a betterment of existing conditions. When he discovered that it was erring on the side of reaction rather than being attached to the cause of progress he bade it good-bye. He remains where he was. His views are unaltered. He labours on in faith that men will one day realise the folly of the present system, with its want and waste, its degradation and injustice, and will become moved with a spirit that will make them value the ideal of service instead of the incentive of private gain.

It is the idea of communal service that underlies the play "From the Four Winds" which he has written and which is to be play-

ed at the Embassy Theatre during the autumn. This play, Mr. Baldwin told me, is the outcome of a dream. It deals with twelve people, representative of all types, who are drawn towards a house to meet together. Just what it is that draws them together and establishes a bond of affinity between them none can tell. While they are met together a curious happening occurs. They hear a voice telling them to enter the inner room and to take food. They hear three knocks at the door and all become uneasy and nervous; they see themselves as reincarnations of the disciples of Christ.

In this play we get the views of all types of people and the aim of its author is to show how much higher is the doctrine of altruism than that of selfishness, how much better is the ideal of service than that of greed, how much work there is in the world to-day for those who follow the Christ.

Mr. Baldwin's resumé of his play and his talk about his attitude led me to ask him some questions about his views on religion and politics.

"You are anxious," I remarked, "that the fundamental spirit of Christian teaching shall be applied in our everyday relationships. Do you think politics and religion should be kept quite separate? Do you think that politicians and religious workers have different tasks to do?"

"I don't see," answered Mr. Baldwin, "how you can separate one from the other. The man

who wants to keep religion out of politics does not understand the meaning of religion and the man who says politics must be kept separate from religion is equally ignorant and foolish."

"Then, what of the Church and its social message?" I enquired. "Do you think that it has forgotten its task in this direction, do you agree that it has kept silence upon these matters much too long?"

"Christianity was ruined," said Mr. Baldwin, "when the Church was first organised. Priests have surrounded the fundamental teachings of Christianity with so much superstition and with so many strange notions of their own creation, that it is difficult to get to know just what Christianity is."

"You believe in Christianity?"

"Of course," he answered, "I want to see the spirit of Christian teaching applied not only on the seventh day of the week but during every day. I don't regard church attendance as evidence of religious attachments, it often means just the opposite. I want to see people give up this foolish lust for power and position, this desire for success and to accumulate wealth. I want them to understand the joy of true service."

"Do you believe," I asked, "that there is some plan behind life? Or do you believe that things happen just by chance and coincidence?"

"If I thought that chance was the ruler of things, then life would not be worth living. No, I believe there is a plan behind life, although we may not know a great deal about it. We are all parts of the great whole, we have each our place in the universe, tiny and small as it is, and we cannot get away from it. I believe in what folks call destiny. We may have a power of choice but we cannot get away from the impetus that lies behind all things."

"And what about reincarnation," I asked, "can you conceive of an end to life?"

"Now," he answered, "we are entering into big questions and questions for which we have not time for discussion now. At any rate what I have said will give readers of *THE ARYAN PATH* a notion of my philosophy of life. I want to see the removal of class distinctions; I want to see men and women living happier and better lives; I want to see them possessed with better and greater opportunities; and above all, I want them to know that it is possible, when they realise that the joy of life is found not by looking after the interests of self but by looking after the interests of all; not by serving the few but by serving the mass. Communal Service—that is the message of my play and the message we have all need to learn and to understand."

W. ARTHUR PEACOCK

BUDDHIST MISSIONARIES OF ASOKA

[Prof. Jagadisan M. Kumarappa, M. A., Ph. D., wrote in our October number on "The Genius of Asoka". In the following article he advances highly interesting facts about the Buddhist missionaries whom Asoka sent to Western lands and about whom H. P. Blavatsky wrote thus :—

Except a few impartial archæologists, who trace a direct Buddhistic element in Gnosticism, as in all those early short-lived sects we know of very few authors, who, in writing upon primitive Christianity, have accorded to the question its due importance. Have we not facts enough to, at least, suggest some interest in that direction? Do we not learn that, as early as in the days of Plato, there were "Brachmans"—read Buddhist, Samaneans, Saman, or Shaman missionaries—in Greece, and that, at one time, they had overflowed the country? Does not Pliny show them established on the shores of the Dead Sea, for "thousands of ages"?—*Isis Unveiled*, II, 321.

The king of Eastern Hindustan, Asoka, had embraced the religion of Siddhârtha, and sent missionaries clear to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom. The Essenes of Judea and Arabia, the Therapeutists (from *therapeuō* to serve, to worship, to heal) of Egypt, and the Pythagorists (E. Pococke derives the name *Pythagoras* from *Buddha*, and *guru*, a spiritual teacher. Higgins makes it Celtic, and says that it means an observer of the stars. See "Celtic Druids." If, however, we derive the word *Pytho* from *petah*, the name would signify an expounder of oracles, and *Buddha-guru* a teacher of the doctrines of *Buddha*.) of Greece and Magna Græcia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the literature known as the *Evangelists* and the *Apocryphal New Testament*. They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might "show only to the wise;" and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.—*Isis Unveiled* II, 491-92.

—EDS.]

The life of Buddha was so challenging and his adventures in religion so fearless that they set Asoka on fire, and aroused in him the unquenchable zeal to spread the Buddhist Dharma throughout the world. The founder of Buddhism was not only the most powerful, the boldest and the most radical of reformers but also one of the most commanding spiritual personalities that ever appeared in the history of mankind. In fact, the spread of Buddhism over a very large portion of the continent

of India, from the time it was first proclaimed by Him, to the reign of the emperor Asoka, was due not so much to the merits of His religion as to the power of His personality. His spirit of boundless sacrifice, the purity of His character, His spiritual attainments and His overwhelming missionary zeal created in the people a keen appreciation of the gospel He preached. And all those who came under the contagion of His influence were filled with the same enthusiasm to spread His

Dharma far and wide. The charm of this unique life and the compelling appeal of its moral teaching made even emperor Asoka to become not only an ardent follower of Buddha but also a zealous missionary of His religion.

In spreading Buddhism east and west, few can be compared with this Buddhist monarch, who was singularly equipped to do more for its propagation than any one before or after him save its founder. Fortunately for Buddhism, Asoka possessed not only the true missionary temper but also the necessary temporal power. As sovereign of an Indian territory larger than the present British India without Burma, he had at his disposal for the propagation of this gospel the whole machinery and finances of his imperial government, and also the entire hierarchy of officials. He despatched missionaries to Kashmir, the Himalayas, the borderlands on the Indus, as well as to the coast of Burma, South India and Ceylon. But his missionary zeal became so intense and the propagation of Buddhism so vital a part of his life that he simply could not rest contented with the spreading of Buddhism only in India. And it so happened that the victories of Seleukos, and the foundation of Greek power in Bactria, opened the door for Asoka to send his embassies to those parts of Syria, Egypt, Macedonia, Epirus and Cyrene, which were subject to the Greek rulers. His Lat inscriptions indicate that he was in con-

stant communication with Antigonos of Macedonia, Megas of Cyrene, Ptolemy II of Egypt, Antiochus of Syria and Alexander II of Epirus. Emperor Asoka thus kept himself in touch with Western Asia and Greece, and what is more, he retained ambassadors at the Greek courts to represent his kingdom. It was but natural, therefore, that he should seize this golden opportunity for spreading his faith through these representatives of his in the Greek kingdoms,—much in the same manner as he used his officials for this purpose in his own dominions.

After the conquest of Alexander the Great, India and Europe were brought into closer touch than had been the case during the period of the Persian Empire. Even between India and Western Asia, there was constant communication by sea as well as by land, and it was not uncommon then for trading ships to carry as many as 700 travellers each to and fro. At that time India was, like China, Assyria, Persia and the Mediterranean coasts, one of the great seats of civilization, and naturally all these centres of culture and commerce were united by great trade-routes. In fact, modern explorations reveal, and the new inscriptions discovered confirm, the fact that these countries were in comparatively free intercommunication with each other. And yet, we are unfortunately not in a position to prove historically to what an extent the intellectual life of one country was carried over

through the trade-routes to cross-fertilize and stimulate the thought-life of another. But there can be no doubt that the cultural achievements of one people were carried far afield by monks and merchants, wandering scholars and prisoners of war.

Alexander was not only interested in the expansion of his empire but also in the introduction of Greek learning and culture wherever he went, thus opening the way for the free exchange of ideas. It was he who really made it possible for Greek culture to spread eastward as far as the Indus river. Nevertheless, whether the similarity between the philosophies of Aristotle and Plato, and those of the Indian school could be explained by assuming Greek influence on the Indian mind at a time when even some of the Sakhya rulers were partly Greek by birth, is still a moot question. As far as the West is concerned, we can say that Alexander the Great was keenly interested in the religions of India, and took particular interest in exploring new systems of thought and accumulating scientific facts and art treasures. From his time onwards philosophers of the West sought wisdom in the East, and Indian learning was thus carried over, slowly but surely, as far westward as Greece and Egypt.

We may rightly say, therefore, that the conquests of Alexander the Great made it possible for the East to influence the intellectual life of the West, and for the latter to influence the cultural life of the former. And yet, so well-known a

scholar as Prof. Rhys Davids does not hesitate to doubt not only the influence of Indian ideas on Greek thought but even the truth of Asoka's record in reference to his foreign missions. "It is difficult," he remarks in his *Buddhist India*, "to say how much of this [record contained in Rock Edict XIII] is mere royal rhodomontade." Even if the emissaries had been actually sent to the west, "there is," he maintains, "little reason to believe that the Greek self-complacency would have been much disturbed." While it is easy for him to "imagine the Greek amusement at the absurd idea of a 'barbarian' teaching them their duty," Prof. Davids "can scarcely imagine them [the Greeks] discarding their gods and their superstitions at the bidding of an alien king". Similarly, in reference to India's response to the impact of Greek culture, Sir W. Jones observes that Brahmans were too proud to learn from Greeks any more than from later Moslems or Christians,—all were mlechhas or "heretics" in their estimation.

Since such statements are too sweeping to deserve serious consideration, one is inclined only to ignore them as inaccurate and unreasonable. To me it seems impossible to admit commercial intercourse between these parts and deny their cultural exchange. Under the conditions which then existed, there must undoubtedly have been a certain amount of interchange of culture and cross-fertilization of ideas. Indeed, this is one of the main factors, though

little recognized as such, in the social and intellectual progress of mankind; it is, in fact, the natural process in the evolution of civilization. The fact that Asoka was versed not only in Indian philosophy but also in Greek thought goes to prove that alien cultural influences were not shut out from India as some imagine. Truth to tell, long before he openly professed Buddhism, Asoka was really a Stoic; and the true Stoic, as Bishop Lightfoot points out, was after all essentially a Buddhist. Stoicism is, indeed, an outstanding example of this cross-fertilization of ideas, and it was "the earliest offspring of the union between the religious consciousness of the East and the intellectual culture of the West".

One may now raise the pertinent question: Did Asoka's Buddhist missionaries contribute much to the life and thought of Western Asia and Greece? It is no doubt difficult to point out exactly what contributions were made by them, but the missionaries and his Buddhist ambassadors certainly carried over far more Indian ideas to Europe and Egypt than were Grecian, Egyptian and Jewish ideas brought to Persia and India. The fertilization and fecundating influences, as Dwight Goddard points out, were at their height in the third and second centuries B. C.,—that is, at the time emperor Asoka reigned,—and registered themselves in the rise of new sects and philosophies everywhere. In Egypt they appeared as the Hermetic and Kabalistic and Pythagorean schools of thought; in Greece

and Rome by the extraordinary rise of the mystery-religions, the worship of Isis and Osiris, of Dionysius, of the Great Mother and Mithra; it showed itself in the transformation of Greek philosophy of pre-Aristotelian type to later Stoicism, Neo-Pythagoreanism and Neo-Platonism,—all of which were an inseparable blend of Oriental mysticism and Greek thought. Zeno, the first Stoic, being a Syrian, was a child of the East, and the establishment of Stoic philosophy in the West prepared the way for Buddhism. From Xenophanes to Zeno in the days of Asoka, the teaching of Buddha was gradually made popular in Western parts, so much so, that Demetrius, who was about that time the librarian of Ptolemy Philadelphos, urged his master to secure the sacred books of India and those of the Jews.

Furthermore, even the institution of monasticism must be taken as a distinct contribution of Buddhism to the West, for the ancient Egyptians, Babylonians and Hebrews had no monks; they were neither celibate nor ascetic in their ideas. But in India the ascetic seems to have appeared first even before the time of Buddha. Hence it seems reasonable to suppose that the monastic ideas must have been carried over to the West by Buddhists and spread by them not only in those parts but also in China, Mexico and Peru. In the West the monastic and ascetic ideas were first adopted by the Essenes of Palestine and the

Therapeutae of Egypt. They were also a common feature of the Gnostic sects of Alexandria who were the Christian philosophers, learned in the current religions and supposed scientific ideas of Eleusis, Persia, Egypt and of Buddhism. The influence of Buddhism over the later Gnostic sects is now generally admitted, and in his *History of Indian Literature*, Prof. Weber goes to the extent of saying that "the influence that the Sankhya-Yoga philosophy exercised during the first centuries upon the development of Gnosticism in Asia Minor is unmistakable".

Some hold the view that the monastic settlements on the Jordan and the Nile owe their origin to the influence of the Buddhist missionaries. These hermit settlers in the deserts of Judea and Jordan and on the shores of the Dead Sea were known as the Essenes. They were Jewish ascetics who held all things in common and met in a common establishment. All that is known about the Essenes and their habits of life reminds one more of Hindu ascetics and Buddhist monk fraternities, and that is no wonder since, as Dr. Goddard points out, in the list of resemblances of Essenism to Judaism and Buddhism, its resemblances to Buddhism outnumber the former three to one. This is significant. It is not at all surprising if such preponderance of points of similarity has driven some scholars to the conclusion that Essenism was brought into existence by Buddhist missionaries. Even if that position

seem untenable, we are led, in view of their striking likeness, to maintain that Buddhism must have considerably influenced Essenism, imparting to it some of its important characteristics.

A similar hermit settlement on the banks of the Nile in the neighbourhood of Alexandria was known as the Therapeutae. This sect, like the Essenes, was also an ascetic order of the pre-Christian Judaism. Even here the influence of Buddhism has been clearly recognised in its precepts and modes of life. Dean Mansel, therefore, maintains that "the philosophy and rites of the Therapeutics of Alexandria were due to the Buddhist Missionaries who visited Egypt". Whatever may or may not be true in regard to the Buddhist origin of these sects this much is certain: that these pre-Christian movements prepared the way for Jesus as well as for the missionary work of St. Paul; and secondly, that they developed out of the thought-seeds that had been carried over from Buddhist India. Even Neo-Platonism represented mainly by Philo, Plotinus and Porphyry, appears to be an aspect of this Therapeutic movement of Alexandria; and Lassen traces both Neo-Platonism and Gnosticism finally back to the thought-currents of India. Likewise Prof. Garbe offers abundant evidence for the derivation of Pythagorean views from Indian sources. Even so great a thinker as Plato appears to have had his "self-complacency" disturbed by Oriental speculations,

and his philosophy, as E. J. Urwick points out in his thought-provoking volume *The Message of Plato*, seems to claim Eastern and Western ancestry.

We conclude therefore that the intellectual and religious life of Western Asia and Greece were much influenced by Asoka's energetic and devoted Buddhist missionaries, and by peaceful Buddhist pilgrims from India and Central Asia, who carried this faith westward in spite of the obstacles presented by the deserts and plains of Asia and the valleys and forests of ancient Europe. The missionary zeal of this Buddhist monarch,—no less than of its founder,—has characterized Buddhism throughout its history, and marked it off from all the other religions of southern and eastern Asia. Hence this faith, though uncompromising in its advocacy

of a life of strict moral discipline and philosophical in its interpretation of the problems of life, has come to have the distinction of being the first missionary religion. Such a religion, under the enthusiasm and zeal of its royal patron, could not but spread rapidly and influence extensively the thought and life of even Western Asia and Greece. The modifications thus brought about through such cross-fertilization in the cultural life of the West are traceable finally to the missionary enterprise of the emperor Asoka. His enthusiasm and piety, his driving power and moral earnestness, his missionary zeal and ceaseless efforts contributed much not only to popularize during the pre-Christian era the Buddhist way of thinking and living but also to raise the religion of Buddha to the rank of a world religion.

JAGADISAN M. KUMARAPPA

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems*, and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the *physiological* functions. They never had the higher keys.

—H. P. BLAVATSKY, *Secret Doctrine*, I, 311

HINDU CULTURE ITS MISSION TO THE WEST

[Prof. S. F. Darwin Fox, Chevalier de l'Ordre de la Couronne de St. Michel, is an author of some international repute whose scientific, political, historical and theological work has appeared in reviews and newspapers of the East and West. He was for three years professor of English literature at the University of Fribourg, Switzerland, and became founder and principal of the Selective School des Artisans de L'Ère Nouvelle, at Gruyère, Switzerland. His works include *Entretiens, La Paix et La Question Romaine, Canon Law, the Pope and the People*. In this article our author suggests a most interesting plan for establishing in western cities Nurseries of Indian Culture.—EDS.]

The general form and complexion of Hindu Culture is familiar to those Europeans—an increasing number—who essay to take an intelligent interest in the study of Asiatic religions, philosophies and ways of living and acting; but there are few, even to-day, who fully realise its intense vitality and energy, and the infinite richness and variety of its manifestations. For one thing, the *length* of Indian history is, from the European standpoint, indeterminate. No Western historian would venture to give a date when the Indo-Aryan came down into India from Asia after the great emigrations had gone forth westwards: it is only possible to speculate. Professor Richard Garbe says that the religious literature of the Indo-Aryans, the Vedas, cannot be more recent than 5,000 years before the Christian Era. We come across traces of this very ancient India at the points where it came into contact with other civilisations concerning which our knowledge is more positive; and we find, for instance, that India—already a wealthy, prosperous and highly civilised country—traded with an-

cient Babylon 3,000 years before the birth of Christ.

A thousand years later (2,000 B. C.) we find Egyptian mummies swathed in fine muslins of India—muslins that still continued to be made millennium after millennium—those self-same rich muslins that constituted one of the things which, in 1600, attracted the English Merchants to gain a Charter from Queen Elizabeth for trading with the East Indies!

Then, too, we find that India was in close contact with the great Empire of Persia, and that Sindh and part of the Punjab paid to Darius a huge annual tribute in gold. And later we find India trading with Greece, and with Imperial Rome. We find Pliny complaining that the Roman Ladies of the Imperial Court clad themselves in Indian silks and expended much money in the purchase thereof. And so on, and so forth: all this going to show that India was a great trading, commercial, shipbuilding and colonial power through these enormous periods of time.

Under Asoka, the Empire of India extended from the Hindu

Khush right down to what is now Madras; and if we go further East we find her colonies distinctly traceable to-day by the marks of her civilisation and religion in Java, Sumatra and in the neighbouring islands. Indeed, India has dominated the entire civilisation of Asia. If we look at Japan, we find that it derives its ancient culture entirely from India; if we look at China and Tibet we are overshadowed by the immense religious and cultural influence of the Buddha.

And as regards ourselves, our cultural debt to India is incalculable. The Greeks—"the best heirs and scholars of Asia" as Nietzsche calls them—took their stand upon the immense *rationality* of Asia, upon the superiority of the instinct of Asia; and with their *increasing* culture and amplitude of power, from Homer to the time of Pericles, they became more Oriental—that is to say, more "Indian". Professor Garbe, in his excellent manual, *The Philosophy of Ancient India*, has clearly shown the profound influence of Hindu thought upon Greek Philosophy in the period of its greatest splendour. And we call to mind how in Southern Italy the memory of Pythagoras survived, and reflect that the school of Pythagoras left its impress upon those Nurseries of Culture, the mediæval Catholic monasteries; and then we remember that Pythagoras derived his teachings from Egypt and, finally, from India.

And thus it is that we gradually realise that we are face to face here with a civilisation marvellous

for its length and its prosperity, for its wealth and its political institutions; and surely such a civilisation, lasting so long, so wealthy, so prosperous and so powerful, must have *something* to explain that long prosperity, and may have *something* to suggest to our modern civilisation here in the West—*something* that kept India secure and stable for a period of time that would seem a dream, if we did not actually see it touching civilisation after civilisation, always strong and rich, and itself civilised right down to the twentieth century. That "something" is its Soul—its Culture. For, as Nietzsche has well said: "Culture is, before all things, the unity of artistic style, in *every* expression of the life of a people."

It may be noted, in passing, that abundant scientific knowledge and technical ingenuity are in no wise essential to culture, nor do they indicate its existence; and indeed they might co-exist much more harmoniously with the very opposite of culture—with barbarism: that is to say, with a complete lack of style, or with a riotous jumble of all styles. *Here, in the West, knowledge and not ability, information and not art, hold the first rank. Education has been secularised and remodelled on a "scientific" basis; our religions have been changed into mere social recognitions of ethical necessities; the very idea of Priesthood has been lost, and the functions of our clergy are being gradually transformed into those of a moral police. The merely*

material and intellectual results of Occidental civilisation we cannot but confess to be astonishing; but in its tremendous and perfectly calculated mechanism we observe a fatal and monstrous *defectus* of all cultural aptitude. It is precisely on this account that the West is inevitably drifting towards a dreadful destination: we have basely bartered our spiritual heritage for a mess of machinery, and we have but to lift our eyes in order to behold the result.

It is futile for us to seek escape from our Karma, our Nemesis, by setting up our conscious misery as the perfection (up to date) of the world's history, and to seek cowardly consolation in some Hegelian-Marxist *Weltanschauung*, in the "Materialist Conception of History" and Jewish rationalistic optimism in general. We need to recapture the spirit of conservatism and reverence, and (resisting Semitic levities and novelties) to bathe in the healing stream of culture and soak ourselves in the primordial traditions of our race. Let there be no mistake: all that remains of our Græco-Roman culture is in imminent danger of destruction by the latter-day agitators of our *Chandala*-class.

Now, it is just at this critical point in our history, when a noble *Aryan* Table of Values needs for our very salvation to be re-discovered and imposed, that the intensive study and appreciation of Hindu culture becomes a paramount necessity.

I am not, of course, suggesting

that Europeans should adopt (or ape) wholesale the cultural manifestations of India, whether religious, political or artistic. That would be manifestly absurd; and—fortunately!—such a thing is quite beyond the bounds of possibility. But I particularly want to urge that intelligent appreciation of Hindu Culture is altogether necessary to the man of conservative and reverent nature, who looks back to his existence with love and trust, who is careful to preserve what survives from ancient days, and who seeks to reproduce the conditions of his own upbringing for those who come after him. And such a one will immediately find that the basic principles upon which Hindu culture is founded are precisely identical with those which we have inherited in Europe to-day and which the revolutionary apostles are frantically working to subvert.

Take, for instance, in the political order, the system of castes. This—the highest and most dominant law—is but the sanction of a natural order, a natural law of the highest degree of importance, which it is beyond the power of an arbitrary will, a "Democratic" delusion, to upset. In every healthy society we distinguish four physiological types which gravitate in different directions: each having its hygiene, its own department of labour, its own feelings of perfection and joyous mastery. And so we get first of all the aristocracy, the superior ruling caste, the creators of values; secondly the warrior-caste; thirdly,

the caste which relieves this class of all drudgery and detail work (lawyers, merchants, tradespeople and so forth); and fourthly, the lowest caste of all, reserved for the roughest work in the community. The original caste system of the Hindus was based on the conception of *Dharma*, or duty: the duty of the *Brahmana* to teach; the duty of the warrior to protect; the duty of the organiser and distributor of goods to distribute them; and the duty of the producer to produce. Yet such a social *synergy* as this—though it has given stability to Indian life and has preserved her civilisation and culture despite all kinds of conquest and degradation—is howled down, in Europe, as “Fascism”!

Again: in India the *ideal* human being is regarded as “the man, the wife and the child”: in other words, the family is the unit of society not the individual. It is needless to stress the profound and far-reaching social results of this doctrine: here in Europe we witness on all sides the deplorable results of its counter-thesis—unbridled individualism and the systematic destruction of the home.

As touching Religion, a knowledge of Hindu religious philosophy would undoubtedly quicken and revivify our ancient and traditional European *mythos* (at present sadly disfigured by exotic and ugly Semitic interpolations). As things now stand, in face of the storms that threaten our civilisation, we dare not appeal to our pale

and exhausted *Religio*, which in its foundation degenerated into a scholastic system of theology. Hinduism has its Six Schools of Philosophy. Its sacred books are permeated with philosophy. Christianity, on the other hand, has no foundation-head of philosophy in its scriptures. And hence it is that myth, the necessary prerequisite of every religion, is largely paralysed in Europe and America to-day, and atheism and unbridled emotional subjectivism (the ape of religion) are rampant among us.

It only remains to suggest a practical means whereby Hindu and Aryan Culture might be disseminated throughout the countries of the West. It seems to me that the best and easiest plan would be the establishment, in all great cities, of *foci* or “Nurseries of Culture” organised and arranged in some such way as this: On the ground-floor would be an emporium for the exhibition and sale of Indian handicrafts and *objets d'art* of every kind (carpets, pottery, sculpture, pictures, furniture and so forth); and above that, a good Indian restaurant, a library, a lecture hall, equipped with a roomy stage, where Hindu plays could from time to time be enacted in their proper setting. The lectures should of course be given regularly so many times a week at fixed hours, and should be free. (It will be found that many members of the audience will make some purchase on their way out.) If the Nursery of Culture be advantageously situated it will be found to be a profitable busi-

ness enterprise; and it will justify its existence from every point of view. Some such plan as this is, I think, necessitated by practical considerations as well as by the psychology peculiar to the Occident: at all events, its organisation will be a simple matter; and that, at least, is to its credit. It

is no use relying on lectures and publications; we have already a surfeit of these. The public must be brought to realise that culture not only remoulds the individual to finer issues, but that it pours its vitality into the matrix of great works, and takes effect in a firm and beauteous life-creation.

S. F. DARWIN FOX

It is a historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still further Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phœnicia. The far remote, so called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East.

—H. P. BLAVATSKY, *Lucifer*, July 1889

NICOLAS FLAMEL ALCHEMIST AND PHILANTHROPIST

[Dr. E. J. Holmyard, M. A., M. Sc., D. Litt., tells here the story of the Alchemist who was altruist—who transmuted mercury into silver and gold and used the latter to alleviate human misery and suffering.—EDS.]

In the Musée de Cluny at Paris there is preserved the tombstone, dated 1418, of a celebrated alchemist born about 1330 and reported to have been still living in the year 1700 A. D. His name was Nicolas Flamel, and his story is one of the most interesting in the annals of alchemy.

The thirteenth century witnessed a veritable renaissance of scientific learning in Europe. For some five hundred years earlier, knowledge had been mainly in the hands of the Muslims or Saracens, who proved themselves keen students of Greek wisdom and showed an enthusiasm for intellectual progress scarcely credible to modern observers of Islam. Transmission of science from Islam to Latin Europe may have begun as early as the tenth century, but it was certainly in full course in the twelfth, while the succeeding century was marked by a widespread devotion to the new learning.

Among the various departments of knowledge thus revealed to the West was the art or science of alchemy. Robert of Chester, Gerard of Cremona, and many more accomplished scholars, translated into Latin the works of Jabir, Razi, and other famous Muslim alchemists, and in a short time European adepts were busily en-

gaged in the search for the philosopher's stone. But alchemy became more than a recondite science for the initiated few; it infected all classes of the population and quickly assumed an epidemic form. It will be remembered that Dante fulminates against the alchemists, whom he unhesitatingly places in hell, while Chaucer's satirical humour found a fitting subject in the alchemist-Canon, whom he mercilessly pillories in the *Tale of the Canon's Yeoman*.

By the fourteenth century, indeed, physical alchemy had become a popular pastime; Thomas Norton of Bristol tells us that common workmen, weavers, masons, tanners, parish clerks, tailors, glaziers and "silly Tinkers," all felt impelled to join in the search for the Elixir which should convert the base metals into gold. It is not surprising, therefore, to learn that one Nicolas Flamel, a scrivener of fourteenth century Paris should have entered upon the study of alchemy; surprise lies rather in the circumstantial details related of his complete success.

As to his life, there is the inevitable disagreement of authorities, but it is generally believed that he was born at Paris, or at Pontoise, somewhere about the year 1330, and certainly during the

reign of Philippe le Bel, whose tower still guards the passage of the Rhône at Avignon. Having acquired a sufficient education, he established himself in Paris as a public scrivener in a house near the Church of Saint-Jacques de la Boucherie, and appears to have accumulated a modest fortune by frugal living and strict attention to business. His prudence and sagacity are further reflected in his marriage to a handsome widow named Pernelle, who, though she had outlived two husbands, brought a large dowry to Flamel, her third spouse.

Flamel's business as a copyist diverted a constant stream of books to his house, and from time to time his interest was aroused by the alchemical treatises which passed through his hands. Thus casually, and perhaps almost subconsciously, he absorbed the main tenets of alchemical lore, and his mind was prepared for the crucial event that occurred to him in 1357. He tells us that in this year he chanced to buy, for two florins, a large, ancient, illuminated volume covered with letters of a language which he could not understand but took to be Greek or the like. The 21 leaves within the engraved covers were inscribed with neat and beautiful Latin letters, in colour, and some of them were further embellished with allegorical figures.

After much reflection, he convinced himself that these figures depicted the secrets of alchemy; but, in spite of every effort, he failed to understand them. Tanta-

lised by the thought that he possessed the key to unlimited wealth, could he but use it, he finally decided to journey to Spain, in the hope that some learned Jew of that country could help him to the interpretation of the enigmatical figures. At the town of Leon, in Northern Spain, he met with a converted Jew named Maître Canches, who expressed the greatest interest in the mysterious book and was able to decipher most of the figures. Flamel decided to take Canches back to Paris with him, but unfortunately the Jew died at Orléans and Flamel had to return alone, with a few essential details of interpretation still lacking.

There followed three years of profound meditation, finally crowned by success; Flamel had at length solved the last of the many problems which his book offered. Full of joy, he and his wife at once prepared to put their newly-acquired knowledge to the test of experiment; and at noon on Monday, January 17, 1382, they succeeded in transmuting 1½ lb. of mercury into pure silver. Encouraged by this extremely satisfactory result, they next undertook the greater transmutation, viz. the conversion of mercury into gold. All things prepared, the red elixir was added to a pound and a half of mercury, and at 5 p. m. on April 25 they rejoiced to find that the mercury had been transmuted into a mass of pure gold, with only a slight loss in weight.

So runs the story. By the aid

of his alchemical gold, Flamel became a wealthy man, and was able to found hospitals, build and endow churches, and bestow liberal alms upon the poor. It is undoubtedly true that he amassed a fortune of considerable magnitude, and his charitable bequests have been in many cases authenticated. Sceptics have explained the affluence of the humble scrivener by suggesting that he undertook moneylending in secret, or that he managed business for the Jews in France when they were temporarily under sentence of banishment. One is always inclined to feel, however, that the possibility of transmutation having occasionally been genuinely effected by the alchemists is rated too low; there is nothing inherently impossible in the conversion of mercury into

gold, and it is by no means incredible that mediæval alchemy may have stumbled upon a catalyst capable of bringing about such a change.

Flamel was later credited with having discovered the secret of prolonging human life indefinitely, and the traveller Paul Lucas tells us that in the early years of the eighteenth century, he met in Asia Minor a dervish who asserted that Flamel was still living. We need not take such a statement too literally, but Flamel's fame will last as long as men are interested in the story of alchemy, and he has therefore attained to a measure of immortality, if not to that fullness of life everlasting for which the alchemists of the Middle Ages strove.

ERIC J. HOLMYARD

It is said in a work on Geology that it is the *dream of Science* that "all the recognized chemical elements will one day be found *but modifications of a single material element*". ("World-Life," p. 48.)

Occult philosophy has taught this since the existence of human speech and languages, adding only, on the principle of the immutable law of analogy—"as it is above, so it is below"—that other axiom, that there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden IS (or Sat). The homogeneous primordial Element is *simple and single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that *single element* which is defined on our earth by current science, as the ultimate undecomposable constituent of some kind of matter, would be pronounced in the world of a higher spiritual perception as something very complex indeed.

—H. P. BLAVATSKY, *The Secret Doctrine*, I, 542

RENASCENT INDIA

[Dr. N. B. Parulekar continues his study of the living problems of India. Next month he will close the series with a very thoughtful analysis of the influence of Christian Missions in India.]

In the following article our observant author makes use of his all-India tour; he sees focused in Benares the forces, old and new, which are at work to-day in India. His plea and appeal that Indians have an opportunity to avoid the mistakes of the West in moulding their country's future is worthy of most serious consideration.—EDS.]

BENARES : OLD AND NEW

Every little shrine in Benares is sacred to the pious pilgrim who is attracted to it as to an old acquaintance. The holy city is crowded with temples and religious relics which are more numerous than even houses. The pilgrim moves from shrine to shrine without caring for food, rest or physical comfort in the hope of seeing as many of them as he can. His mind is filled with sentiments such as one feels after returning home from abroad, an all-absorbing consciousness of coming back to the dear old place where one belongs by birth, upbringing and by invisible bonds of life and love. From the pilgrim's point of view what is sacred in Benares is precisely what is sacred in one's home. His soul is one with that of the holy city.

But the case of a casual observer is somewhat different. His progress in Benares is not so smooth, not so fruitful in the first few days as is the case with the pilgrim. For him it is difficult to conceive of a city being sacred which at the same time fails to keep itself clean. Heaps of garbage are dumped along side-walks

which dogs, cows and noisy crows rival with one another to explore. Sweets are sold in shops exposed to flies, street dust and hands of swarthy men whose clothes must have been unwashed for weeks. At every little turn unclean men offer themselves as guides to holy places, most of whom are no more pleasing than the innumerable beggars roaming on streets or lying in piteous postures along temple roads. Pilgrims are out for worship and prayer. Many of them walk bare-foot, carry flowers, lighted incense sticks, sandal wood paste, fruits and shingly clean brass vessels filled with Ganges water, as part of their devotional offering. They halt before shrines, bow, mutter some prayers or touch the tail of a sacred cow, standing unconcerned in the midst of the traffic. Most of the Brahmins look fat and exceedingly prosperous in their business of prescribing religious rites to the people. Interspersed in the bazar are curio shops carrying exquisite brass, ivory, silver and gold work along with the most marvellously designed pieces of embroidery, all colourful, artistic, precious and

difficult to find even in Fifth Avenue art shops in New York. These are some of the brightest spots in Benares, appealing to the visitor's sense of admiration and desire of possession, while the rest of life passes like a mixture of strange, antiquated, meaningless modes of human behaviour. At best life in Benares may be amusing, but what in heaven is there to render it holy? The sense of sanitation is so sharp in modern life that it passes one's comprehension how anything may be sacred which fails to rise up to the requirements of a good municipal government.

This is the first and the greatest barrier between oneself and the holy city; once overcome, it is easier to commune with the spirit of the sacred place. The heart of the holy city is found beating on the banks of the Ganges. Miles of magnificent bathing ghats, whose stone work is reminiscent of Roman masonry, have been built by wealthy persons and dedicated for the use of pilgrims. The donors have chosen to remain anonymous so that not a stone slab is found to commemorate their name. Here men bathe, priests direct ceremonies and mendicants chant the name of mother Ganga. Quantities of flowers are offered to the holy river which form themselves into many coloured carpets afloat. The incense burnt at the time of worship fills the air. Even before the morning sun commences to cast his rays and light hundreds of golden domes of temples raised

above enveloping fog, crowds collect on the bathing ghats. Standing waist deep in water they bathe, chants of mother Ganga on their lips, and with folded hands bow in the direction of the shrines of Siva, the rising sun, and the flow of the river below. During these few minutes the pilgrim's mind is turned completely within. Every incoming stimulus seems to feed his devotional attitude.

Himself a stranger, the pilgrim is often subjected to the cupidity of priests, local exploiters under religious garbs, respectable looking rogues and to harassments by petty officials. Nevertheless he continues to feel at home in Benares, is prepared to bear any amount of hardship, inconvenience and expense, in view of the great reward which he thinks is to be had here as nowhere else. "The Babu cheated me of two rupees but do you think he is going to profit by them?" asked one of them. I could see that between the Babu and the pilgrim cheated by the Babu, wisdom lay on the side of the man who had come to Benares not to make material profits but to part with them if necessary in the service of something that is holy and within. What persuades the pilgrim to throw away his hard earned money before Brahmins, beggars, shrines and in a number of charitable ways from which there seems no tangible return to himself? How is it that well dressed men bow before half-naked mendicants, that millionaires fall prostrate before the moneyless, and that the learned

Pandits listen in rapt attention to the discourse of illiterate philosophers?

For every pilgrim coming to worship in the holy city, there are hundreds in the country who are unable to go but to whom Benares is equally sacred. The rich and the old leave their homes and go to Benares believing it the best place to conclude one's life on earth. Can we explain it all on the basis of superstition, priestcraft or blind credulity of men? I do not think so. Watch, for example, multitudes of men and women emerge from the Ganges. They do not look dazed, drowsy or drunk with superstition or religious frenzy but, instead, serene, and mellowed as after serious reflection.

The truth of the matter is that the soul of the pilgrim feels tuned to an eternal consciousness which animates all creation and which seems particularly accessible in the congenial surroundings of the holy city. The soul is revived, its point of view particularly sharpened, which was for so long blurred, broken and driven into subconscious inertia. Between him and his true self lay a storm of passions which seems to melt away in the quiet flow of the Ganges, restoring the soul to its original purity. He feels wiser, better able to judge between what is worth while and worthless, and nearer to the stature of eternal existence. The passions that raged high in one's home town, the jealousies surrounding one's material achievements and the loves and hates of ordinary life re-

cede from the mind giving place to still other values, other perspectives and other calculations, higher, nobler and of a lasting type. Looked at from that side, secular life shrivels into a small show. In a sense it is difficult to find another place where secular achievements are at so great a discount. Buildings, sites, public places, memories and hearsay traditions are associated with gods and holy men and not with governments, diplomats, capitalists, warriors, or men who have had extraordinary success in worldly pursuits. What earthly empire can claim greater glory than the little spot known in Benares as the Deer Park, where 2500 years ago Buddha used to sit plunged in meditation and where he is known to have preached His first sermon. The cradle of Hindu civilisation was rocked in the valley of the Ganges, its epic portions were unfolded on her banks, dynasties have come and gone, sages have lived and died and still Benares continues to attract millions of men in every generation as an abode of the holy and the sacred.

But then this is only one side of the picture. There is another side to it. A new Benares is springing up, different in spirit from the old. As you row along the city line, tiers upon tiers of temples, sacred shrines, samadhis or mausoleums of holy men rise behind bathing ghats. Pierced among them stands a solitary chimney like a question mark flung from another civilisation. In new Benares waters of the holy river,

which the pilgrims come to drink and carry away as sacred, are not pure enough until passed by this distilling station. Four miles further a new University, the Benares Hindu University, is growing on nearly 1300 acres of land: nearly twenty miles of road have been laid on the campus and twenty thousand trees planted. It is a residential University where twenty-six hundred students are taught in thirty-two departments distributed in 173 buildings used for residence and instruction. Though the leading object of the University is to preserve and promote Indian culture, actually the provisions for instruction in Hindu philosophy, religion, ethics, psychology or even sociology are negligible compared to those which the University offers in modern science. The best equipped school of Benares Hindu University is the engineering school, and the most neglected one is that of theology. This is just to show how the country is moving. The rest of the Indian Universities and higher educational institutions are frankly based on out and out western plans in respect of their staff, teaching and general plan of education. In other words *the most highly educated young men go out each year from our universities all westernised and without an inkling of the point of view of the East.* From among them come the Protestants calling out to clean up old Benares: they object not merely to its insanitation but think it to be the last and most powerful stronghold of superstition. My question goes still further.

Supposing in the course of time Benares, the pilgrim city, is supplied with its quota of sanitary inspectors, licensed barber shops, unionised laundries, arrow heads to advertise holy spots, psychoanalysts giving fifteen minutes a day sanctity courses, the problem still remains, what next?

Beyond the limits of old Benares and out on the plains of India the new civilisation is spreading with ever increasing speed, the guiding spirit of which is in conflict with the gods of the holy city. Just before visiting Benares I had a chance to peep into Tata Nagar, the steel city of India. It appeared to me a duplicate of Detroit but more modest, of course, than the automobile centre in America. It is a new town built under American supervision and laid out to suit the details of the incoming industrial civilisation. One hundred and fifty thousand human beings are housed under the company's plan, whose pay roll amounts to a million and a half rupees. There the bullock carts, the tractors, the automobiles, and locomotives of every sort are employed to make better steel in India and for the world, if it can be produced cheaper than elsewhere. Huge gantry cranes are under installation with capacity to pick up twenty-five tons of iron ore or ten tons of coal or limestone at one grab, and capable of loading direct into each sixty ton hopper wagon at the rate of 400 tons an hour. Thirty thousand horse power is partly harnessed and partly in wait to run huge automatic saws, hammers,

presses, lifts, cranes and pulleys carrying red hot ingots from yard to yard. With this in front, if one visualises the simple blacksmith, working with the help of one or two man power in villages, it is evident how large scale centralised industries are turning thousands of artisans, petty shop-keepers and professional families out of employment while giving only to the few a sense of power and an extraordinary high standard of living.

Between the old and new Benares is the emergence of science in India. Machines, inventions and discoveries push life hither and thither, cause social and economic dislocation, but do not suggest an ultimate outlook on life, which may be called truly scientific. That on the one hand applied science should progress by leaps and bounds, and on the other relatively small results should be reported in the philosophy of science—most of which consists in professing Socratic ignorance—is characteristic of the state of thinking in contemporary Europe and America, to which India has been a natural successor. Science has broken up the universe and suggests it may be without order, unity or purpose, which men might try in vain to import by way of precipitous theology or mysticism. After three hundred years, physics, the fundamental science, leads back to the point of uncertainty where Descartes left matter as a dark inert substance. The failure of physics to carry farther on its premises has compelled thinking men to separate philo-

sophy from life and pursue one without reference to the other. They would like to make philosophy an adjunct to physics and mathematics and leave the arrangement of daily life to the care of applied science.

But by itself applied science gives power. Scientific researches tap each day fresh avenues of power. It is expected that just as man has been able to release physical energy, multiply through experimentation the material value of plants and animals, so also with the help of biochemistry and psychology he may be able to command fresh powers in his own nature. The growth of these two sciences according to Bertrand Russell—

is likely to give us in a not too distant future a far greater power of moulding character than mankind has ever hitherto possessed. Like the power over inanimate nature, this new power over human nature may be used either for good or for evil. I do not profess to know in which way it will be used. But if it is used for evil, our scientific civilisation will not long survive.

Such are the auspices under which the new Benares is born in India—power for good and for evil, power giving birth to greater power. And how to use the wheel of power is a problem of Western civilisation equally facing other races. Has old Benares any instruments to harness this flood of energy in the service of good rather than of evil, for unity instead of for strife, and to stimulate understanding in place of acquisitiveness? In India one-fifth of the human race live stratum within

stratum, caste below caste, sect within sect, so that a slight abuse of power by one group, injustice from one section or economic exploitation practised by one community against another, must unsettle the whole and react terribly on collective human feelings. The question of the direction of science, utilisation of its powers, socialisation of its fruits, is vital to India where science and society, power and one's fellowmen, organisation and individual, are knit together in a fabric of 350 million people. Besides, India holds no empire, no conquered races outside her own national bounds, where sins of one's own civilisation can be dumped to profit one's people at the cost of others abroad. The West could at least survive so far, but to India it is a matter of immediate life or ruin.

Where are the schools to prepare our young to face this forthcoming catastrophe? Which of the universities, educators, historians, poets and philosophers have helped to mould the thinking of the people, give them discipline, insight and understanding so that the country is provided with a technique to apply science for spiritual progress. We are poor but that is not such an ailment; there are religious fanatics but they can be quickly turned into ardent patriots if profits are shown to accrue that way. Masses are illiterate which, to my mind, can be remedied in a generation's time. A foreign Government is sitting tight over our shoulders like the old man on Sindbad's head. But

even its grip cannot be eternal as is demonstrated within the last few months. You can have scientists, technicians, skilled workers, capitalists, sanitary agencies and what not, produced in the country or borrowed from abroad, to meet all the national requirements. That is not very difficult, especially when large and small nations like England, Germany, Japan, Russia, and America have done it many times before and are doing it right under our eyes. That spirit is already in the land and it will have its harvest because knowingly or unknowingly we are all aiding it. Just before leaving for the Round Table Conference Mahatma Gandhi was asked to give a message to the children of the country. He said, "Do whatever comes to your hands." How nicely it resembles in tone the gospel of Edison, Henry Ford, John D. Rockefeller and other industrialists in America, and that which ecclesiasts in the beginning of industrial civilisation in Europe were never tired of impressing on the minds of believers as the word of God. In other words, next to political liberty the psychology of "doing" is being popularised in the country from Gandhi down to the smallest social worker. I am afraid we are adopting not only industrial civilisation but also the industrial mind, which brings power which vanishes, but no peace which endures.

The answer of old Benares is clear and unmistakable. One may forget all about reincarnation, all about Brahma, sadhus, pilgrims, philosophers and shrines. One

may take or leave as many of these as he pleases. But that on which the Holy City is insisting all these millenniums of her existence and which is really the beginning and breath of spiritual wisdom is meditation. *The divorce between meditative and active life is the root error in the building of modern civilisation.* By a curious process of self-deception we consider a man as a scientist who sits in a laboratory to study physics, chemistry, biology and so on, but instead if another sits quiet in order to study the inner being of man we call him a dreamer. Afraid of its own self, human intelligence has studied matter, machines, mathematics, much more scrupulously than its own nature, just as a pullman porter who may be all courtesy to a stranger but is studiously rude to his own relations. As soon as the scientist will sit down to think of his own Self and the Self of others he becomes a philosopher and a better judge of how to use power.

India needs to preserve something of that pilgrim spirit to evaluate in proper perspective her future. If the mind can withdraw itself from the illusory values of

the world and look in a calm, dispassionate way at what it really means, what it aims at, is pleased or displeased with, it is more likely to have better control of itself and of its Sansara. What we call powers are only fragments of the same self, bits of cultivated egoism unrelated to higher spiritual existence and fighting for mutual elimination as in a family feud. The question before India is whether we shall go by the same road as the so called science may choose to drive us or whether we shall develop spiritual understanding in the manner of Benares to regulate it rightly. As we look forward for hopeful signs of India cutting a path independent of industrial egoism, individual or collective, I am afraid they are not yet on horizon. Shall we go through the same mill as the West and then turn to Benares as simply curio collectors, like children going out for pebbles after the tide is out? Or shall we gather together the powers of spiritual analysis and a sense of meditative peace such as are reflected on the banks of the Gunga before we are completely "modernised"?

N. B. PARULEKAR

FOHAT AS A FACTOR IN ULTIMATE KNOWLEDGE

[Ivor B. Hart, O. B. E., Ph. D., B. Sc., is a name well known to University students and all interested in aeronautics for his contributions to various scientific periodicals. Since 1920 he has been Education Officer of the first grade under the British Air Ministry and is Honorary Research Assistant and University Extension Lecturer at the University of London. He was in India for some time during the War as well as in Mesopotamia and Italy, and is very interested in Indian affairs. In addition to works on aeronautics he has had published *Matters of Science*, *Mechanical Investigations of Leonardo Da Vinci*, *The Great Engineers*, *The Great Physicists*.

In this article the author, conversant with *The Secret Doctrine*, writes about Fohat which is an occult Tibetan term used by H. P. Blavatsky and which represents the active (male) potency of the Sakti (female reproductive power) in nature. Its Sanskrit correspondence is Daiviprakriti, primordial light, and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power. It is the universal propelling Vital Force, at once the propeller and the resultant.—EDS.]

The re-orientation of public interest in the direction of the broad generalisations of science is rapidly becoming one of the most striking features of the present day. The situation is practically unparalleled in history. At no time before has there been such widespread interest in the abstract speculations of our men of science as is being exhibited just now by "the man in the street" in the western world, where, unlike the East, philosophy and its general implications have normally been far removed from the general run of humanity. In the seventeenth century Bacon and Descartes were responsible for a wide development of interest in the study of Nature and of natural phenomena—but this was rather the interest of the better educated element of the society of the time. The nineteenth century, again, brought with it such a great impetus in mechanical invention

as to bring in its train an inevitable interest of a more selfish kind—the interest prompted by the new wonders of improved amenities of life such as the substitution of gas-lighting for lamps; of electric lighting for gas-lighting, of rapid mechanical locomotion for horse-driven vehicles, and so on. It was pertinently within this period that Wordsworth wrote protestingly,

The world is too much with us, late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!

To-day we are witnessing something much finer—the widespread desire to get down to fundamental issues. We are now as surely giving up joking about Einstein and his "crooked straight lines" as we have done about the oddities of the Ford car of old. Instead we are witnessing the unique situation whereby the pronouncements in book form of a distinguished

mathematical physicist have become more definitely a "best seller" than the most popular of novels.

There is, however, one very real and serious danger in the trend of speculation of to-day to which it is the main purpose of this article to refer. It is one as to the consideration of which the metaphysicist and the philosopher as distinct from the scientist must always insist. We may refer to it as the problem of Knowledge—a problem which in its turn arises naturally from the ultimate question of the conception of Man himself, and of his relation to the universe around him. Professor Burt, in his *Metaphysical Foundations of Modern Science*, draws attention to the central metaphysical contrast between mediæval and modern thought regarding Man's relation to his natural environment in the following terms.

For the dominant trend in mediæval thought Man occupied a more significant and determinative place in the universe than the realm of physical nature, whilst for the main current of modern thought, nature holds a more independent, more determinative and more permanent place than Man.

So for the Middle Ages we find that Man was the centre of the Universe. Around him and his home, the Earth, the skies revolved daily, the moon monthly and the sun annually. Nature was held subordinate to Man and to his Destiny. Therefore was Nature interpreted in terms of essence, form, quality, quantity, and the like. To-day the modern

scientist dwells upon the utter insignificance of Man and of his home, the Earth, in the cosmical scheme—a scheme in which we are but a mere speck, and in which our Solar System is but a minor unit—and instead of the categories of essence, form, and quality in terms of which Nature was interpreted, we have such concepts as time, space, mass and energy.

Is there not here, after all, something of both the nature and the danger of the swing of the pendulum? If it be held that the mediæval standpoint was an untenable exaggeration, is there yet no significance in the fact that Man is the only living species that is interesting himself in, and is capable of discussing, the problem of his own existence and of that of his surroundings? Speck he may be, physically speaking, in the cosmical scheme, but an insignificant speck, never! Ultimate knowledge will never be attained without recognition of "Fohat" the link between Mind and Matter.

H. P. Blavatsky early stressed this in her classic, *The Secret Doctrine*. There is an ultimate something beyond this duality in the contrast of spirit and matter, namely, the "Parabrahm"—the One Reality, the field of Absolute Consciousness which Mme. Blavatsky refers to as "that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol". Her teaching cannot be more clearly expressed than in her own words,

Spirit (or Consciousness) and Matter are, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective. (I. 15)

So *The Secret Doctrine* reminds us:

just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object. This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." (I. 16)

We commend this viewpoint to all those who are tempted to dwell too much on the so-called insignificance of Man in the Universe.

Madame Blavatsky's *Secret Doctrine* elaborates this conception of Fohat in very interesting fashion. Virtually, the story of Cosmic Evolution, as translated from the "Book of Dzyan," is told in Seven Stanzas or Stages. Each stage represents, as it were, a phase in the process of evolution such as is indicated in the Seven Days of the Biblical Creation, and in the Seven Creations of the Purânas. Somewhere in this scheme of development must come of necessity the stage when form and purpose is given to the material ingredients of the cosmos, and intelligence is impressed upon matter. Fohat provides the agency for this. Thus in Stanza III of

the "Book of Dzyan," the process of evolution having been explained in terms comparable with those of the nebular theories of Western science, we read, "Then Svâbhâvat sends Fohat to harden the atoms. Each (of these) is a part of the Web (*Universe*)."

Primordial matter, as Madame Blavatsky tells us, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulses of Fohat, is but "a cool Radiance, colourless, formless, tasteless and devoid of every quality and aspect". Here, then, we see one aspect of the functioning of Fohat.

Later, in Stanza V, in language couched characteristically in Eastern allegory and purposely obscure phraseology, we read, "They [the Primordial Seven] make of him the Messenger of their Will. The Dzyu becomes Fohat." Dzyu is Occult Wisdom which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. In effect, then, in the earlier stages of cosmic evolution, before emergence from the phase of an unmanifested Universe, Fohat remains potential as an abstract philosophical idea; but with the emergence into the phenomenal and cosmic world, Fohat at once becomes active as the occult, propelling force which, "under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law."

IVOR B. HART

IN THE WORLD OF BOOKS

To-day and To-morrow. A SERIES:
(Kegan Paul, London. Each Volume
2s. 6d.)

Imaginative thinking, or thoughtful imagination, about things in general, is the characteristic of the "To-day and To-morrow" series of booklets.

The extraordinary thing about the successive volumes of the "To-day and To-morrow" series is that they are so pre-occupied with Yesterday. Or perhaps, when one looks at it more closely, it is not so extraordinary. It is natural, inevitable—but paradoxically so. We can write of To-day as of something static—instantaneous, but static for the instant that it lasts. (To-day is in fact something entirely artificial. We invent it, or create it, in order to make a closer study of some aspect of life. Taken by itself, it gives as misleading an idea of life, as, say, a cross-section of a stalk gives us of the vegetable realm.) Static to-day has no power to throw us forward to to-morrow, or beyond. It has no impetus.

To get that impetus we must go back into the past, and trace the line on which life has developed through layer after layer of dead to-days, and produce that line, as on a graph, on to the blank sheet we call the future. An unimaginative thinker will produce the line as a straight line, or if the line in the past has been a curve, will continue it as a regular curve. The more imaginative thinker sees all the delicate whorls and arabesques latent in the section of the curve of the past which he has been able to study. He can then plot out many fantastic promises for the future where a blunter observer, taking the curve of the past to be a straight line or a simple parabola, would expect things to go on very much as they have done. The prophecies of the "To-day and To-morrow" books have surprised many people, who had not studied the past, or only the very immediate past.

The further one wishes to look into the future, the deeper one must delve

into the past. An architect building a bungalow can lay the floor on the surface of the ground. But if he wishes to build a sky-scraper, he must dig deep foundations.

That is the fundamental characteristic of the "To-day and To-morrow" series. They differ, of course, from issue to issue. But the typical volume of this series spends either the most of its space, or the most important of its chapters, on the analysis of the past.

There is another consequence of this delving into the past. The various curves in which human activity can be recorded, are seen, as one moves further back into the past, to spring from a common origin. The fuller historical research is made into the civilisation of the past, the more closely related the civilisations of the past appear to be. That does not mean that they are similar, though no doubt many hitherto neglected factors (the economic, for instance) are common to all or many successive civilisations. The community between them is rather that they derive from each other, than that they have many features in common between themselves. They have a common ancestor, at different degrees of distance.

Consider the ancient civilisations on the ruins of which our own culture is built. Rome, Greece, Crete, Anatolia, Mesopotamia—fifty years ago historians dwelt on their differences; now they recognise the essential thread of kinship which binds them together. Their differences now begin to appear those of circumstance—of time, of geographical conditions, of climate. The unity is in the idea of civilisation. One might say that the history of civilisation was the adaptation of a common idea to different climates.

Fifty years ago, historians would have said that it was an accident, a coincidence, that the great civilisations of the past, Rome, Greece, Crete, Anatolia, Mesopotamia—ran at once in chronological and in geographical order. The

earlier the culture, the more easterly. For three or four thousand years, the tide has been running westwards. One might ask whether it is not now turning eastwards again. The writer who takes the name of "Collum" in his *Dance of Çiva*, one of the most profoundly interesting of the series in question, emphasises this "cyclic succession between east and west".

But there is another point, more vital than chronology, arising out of this one. The civilisation of the East is the earliest. It is also, if one may use the word in this sense, the most unitary.

The barbarian sees things as distinct, successive, isolated phenomena. The first step towards civilisation is the recognition of the sequence of natural events—the daily sunrise and sunset, the seasons of the year, the growth and ripening of crops. After this recognition, the mind jumps abruptly from the multitudinousness of the universe to its unity—that unity is the basis of all possible civilisations.

It follows that eastern philosophy, as the earlier, is the more unitary way of thought. Western thought does not (or rarely does) deny this unity of things; but it emphasises rather their diversity, it builds up a universe out of diverse impressions and images of the mind. Many western philosophers go so far as to say that the one-ness of things is not really existent, that is an abstraction, something built up by the mind itself out of the separate images received. Kant, the most representative of all European thinkers, held this view; Bertrand Russell to-day holds it in its extreme form.

Out of this western idea of separate-ness, of the individual existence of things, has grown the western idea of democracy. If each thing has its individual and independent existence, then each man has his individual and independent personality. From the recognition of the individual personality proceeds the idea of individual rights, on which democracy, and the whole of western political idealism is founded. It is

arguable that in this respect, too, the world is moving back towards the East. We are beginning to see that what matters most about each man is not his own personality but his relations with his fellow men. He matters more as a member of a community than as an individual.

But that is a comparatively unimportant detail. What is important to point out is that the world-movement of to-day is simultaneously towards unity of thought and towards unitary thought. *It not only recognises a common origin for East and West; it begins to swing back towards the East.*

Eastern philosophy, as "Collum" points out, does not make the same distinction that western does, between body and mind, between thought and will. (Hence the East faces no free-will problem). This opposition has been for centuries the basis of western thought. Is not western thought moving away from that basis to-day?

The nineteenth century might be regarded as the high-water mark of western individualism. The atomic theory brought about a complete duality of matter and spirit, if not actual conflict between the two. That conflict is already over. Matter and spirit, once conceived as opposite, are now considered not only allied but one.

Deeply significant is this statement by the famous physicist, J. B. S. Haldane, author of *Daedalus* and *Callinicus* in this series. "Physics is moving nearer to biology. Atoms, under certain conditions, do not act as they should mechanically but like living things set up defensive reactions."

Within the realm of life itself, the astonishingly interesting experiments of Sir Jagadish Chandra Bose show that the old distinction between "animal" and "vegetable" life is, if not a sheer invention of the western mind, at least enormously exaggerated by it.

May we here pause to sum up the drift of this essay?

Mankind stands to-day on the brink of a dual recognition—first, that all our civilisations have a common origin;

second that the civilisation from which they all sprang was one which itself believed in the fundamental unity of the universe.

Not only in the spirit but materially, is the world struggling towards unity.

Dr. S. Radhakrishnan in *Kalki, or the Future of Civilisation* writes:

The world is becoming outwardly uniform. Europe and America as well as Asia and Africa are moving in the same direction, only the former faster than the latter. The motor car, the aeroplane and the pictures, which are the potent symbols of civilisation, are visible even in the most backward countries . . . India and China are being sucked into the maelstrom.

One must halt here to observe that India and China are probably sucking at the maelstrom quite as hard as it is sucking at them. Dr. Radhakrishnan goes on to say that "the outer uniformity has not resulted in an inner unity of mind and spirit"—a conclusion to which one must enter a caveat, if not actual dissent.

It may be argued that a great outburst of acute and self-conscious nationalism is a vital feature of the twentieth century, and that the tendency is away from unity; as Rossetti put it in his great sonnet, "that the world falls asunder, growing old".

We believe, on the other hand, that such conspicuous "nationalism" is the inevitable, though superficial, accompaniment of a drawing together of the nations, like the ripples at the meeting place of two rivers.

While men are many thousands of miles away, with neither the science of transport nor the power of written thoughts to bring them together, they are indifferent one to another; they do not recognise their difference one from another. National sentiment is at heart the sentiment that there are other nations of the same kind as, but different from, one's own.

One would expect, then, to find in the "To-day and Tomorrow" series many books dealing with nationality, and indeed the subject is fairly well represented. But it is a strange and perhaps a significant thing that most of the books on nationality deal with nations which are

either compounded of several strains, or of doubtful allegiance, or in some similar position.

For instance, Mr. Bolton Waller's *Hibernia*, is a very acute study of modern Ireland, correctly analyses Irish nationality as "a mixture which has not yet become a compound," and foretells the rich virtues which will emerge from the compound.

Caledonia by Mr. G. M. Thomson and *Albyn* by Mr. C. M. Grieve both deal with Scotland in a diametrically opposite spirit; yet both exhibit the same centripetal underflow. Mr. Grieve sincerely believes in a Scottish renaissance; Mr. Thomson does not. Mr. Thomson holds that Scotland's identity will be merged with that of her neighbours; Mr. Grieve that Scotland will again evolve a culture of her own, not in order to live in isolation but to be able to contribute from her own resources to the civilisation of the world.

Several British writers handle the American nation rather summarily in this series—Mr. J. D. Woodruff through the medium of a mock-Socratic dialogue in *Plato's American Republic*, Col. J. F. C. Fuller in *Atlantis* and Mr. C. H. Bretherton in *Midas* by direct analysis. One might pick out as a typical aphorism Mr. Bretherton's "Dyspepsia has done more than any other factor to mould the temper and habits of the American people." But, to be fair, one must remember that Mr. Woodruff has published since a Socratic dialogue on Great Britain, which is quite as critical in tone as the "American Republic," and that a contributor to this series, Mr. Archibald Lyall in *"It Isn't Done, or the Future of Taboo among the British Islanders,"* examines British manners and customs in just as detached and dispassionate a way as European ethnologists examine the habits of the Polynesians.

The future of the British Empire itself is studied in Professor F. C. S. Schiller's *Cassandra*. He calls it "the most ramshackle on earth" and indeed many observers have prophesied its disintegration as far as culture and political all-

egiance are concerned, though not perhaps in financial relations, which Professor Schiller says are the threads by which the "political unification of the world may most easily and smoothly be brought about". But, if the self-governing Dominions (among which India is so soon to be numbered) are really falling away from Great Britain, is not that in order to enter, in their own right, into the community of all nations?

Canada, in particular, is a subject of dispute. Will she leave Britain altogether or not? Mr. George Godwin, in *Columbia*, argues that Canada is already non-British. He cites the interesting fact, that of the people settled on the land only 36 per cent are British, and 54 per cent come from other European countries. Mr. W. Eric Harris, on the other hand, argues in *Achates* that the link between Canada and Great Britain is much stronger than most people suppose. But why should Canada be linked with one nation only?

The Jewish people are in a singular position. They are a great nation, without a national land. (Palestine is spoken of as the Jewish National Home; but, as the anonymous author of *Apella*, points out, an English Jew is not a national of Palestine). It may be, as a "Quarterly Reviewer" argues in *Apella*, that the Jew has made his great contribution to civilisation, and that the future of Judaism lies in "the high noon of emancipation". But it is hard to believe that the distinctively Jewish contribution to our common life can ever quite fade away.

But what great purpose is served by the bringing closer together of all these nations and all these peoples, if they are not brought morally closer, as well as physically and culturally? What services will be rendered to mankind by the fascinating developments which Professor A. M. Low foreshadows in *Wireless Possibilities*, by the transport improvements discussed in Col. Fuller's *Pegasus*, or by the subjugation of the air described in Mr. Oliver Stewart's *Aeolus*? Unless the world's becoming one is accompanied by a new consciousness of being

one, will not all these marvels of science have the effect of making the peoples more miserable, more quarrelsome, like men overcrowded together in too small a room?

There is a point of intimacy—if a rather Western simile will serve—when it becomes almost impossible to live in amicable contact with one's neighbours. But there is not the same difficulty in living in intimate contact with one's family.

If the idea of the family can be extended to include the neighbours, your problem is solved.

Modern inventions have brought nations into contact too close for neighbourliness. Their only hope is the realisation that they belong to one family, that there is no need for all the barriers of misunderstanding, distrust and pride which they erect against each other. Such a "moral disarmament" is pleaded for in Professor William McDougall's *Janus, or the Conquest of War*. It is significant that land, air, water have all been conquered before war. That is the last victory and the greatest.

Alas it is not only between nations that we find these barriers of misunderstanding and of pride. They exist also between class and class, and the accursed mechanical monotony which is the lot of the machine minder, described so vividly in Mr. Cecil Chisholm's *Vulcan*, makes the rift all the wider. The healing of this social wound is a topic on which much has been written, but comparatively little within the compass of this "To-day and To-morrow" series. The reader might consult Dr. A. Shadwell's *Typhæus, Future of Socialism*, and whether Socialist or not, will find much to ponder in the author's contention that the real socialism is a change of heart and mind into the habit of spontaneous altruism. Another volume bearing on this vast topic is Mr. Hamilton Fyfe's *Archon, or the Future of Government*, the burden of which might be summed up as being that all the great governments of the past have held, and fallen short of, the same ideals, because the tug of the old base forces has been

too much for statesmen who might have given "the leadership which the mass of mankind yearns for".

In this brief survey, we have mentioned only a few of the volumes contained in this series—a few which seemed to bear most directly on the central idea by which the "To-day and To-morrow" series is inspired. It is no attempt at a formal review of all that the series has included. That would pass the powers of an encyclopædist. It is intended simply to give to the reader some idea of what "To-day and To-morrow" sets out to do, and some indication of the manner in which it is done.

P. J. MONKHOUSE

[P. J. MONKHOUSE, who after three years on *The Manchester Guardian* is already a leader writer, is a rising journalist. He won high distinction in university days not so long ago at Oxford (Trinity College) where he obtained first-class honours in Classical Moderations, edited the *Oxford Outlook* and *Oxford Poetry* in 1925 and was president of the Oxford International Assembly in that year. He is a speaker as well as writer, for he represented the Oxford Union Society on the 1926 debating tour in the United States.—Eds.]

In the foregoing article Mr. P. J. Monkhouse makes some excellent Theosophical points and we append a couple of extracts from *The Secret Doctrine*. Eastern esoteric science teaching the Law of Cycles shows how by an accurate study of the past, the future can be prophesied with exactitude. It is the absence of knowledge of the past story of a thing or a being which disables the human mind from prophesying. Psychometry is that science which enables one to decipher the ultimate past of any thing or being, and therefore its future. Another aspect of pre-vision and prophecy is connected with the science of the stars. Astronomers predict eclipses, the return of comets, and other *periodic* events; extend the scope of their calculations and we come across the true concept of Astrology—at present a debased art, and a lost science, but with a vestige of truth expressed in symbols. Time was when Astrologers could and did predict world events. This now

forgotten art is not lost, for there are Adepts, modern heirs of their Ancient Sires, who are familiar with its doctrines and rules. Says H. P. Blavatsky in her *Secret Doctrine*:

It is true . . . that the exoteric cycles of every nation have been correctly made to be derived from and depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But in their purely physical sense, Europe knows of no other cycles than the astronomical, and makes its computations accordingly. Nor will it hear of any other than *imaginary* circles or circuits in the starry heavens that gird them—

"With centric and eccentric scribbled o'er
Cycle and epicycle, orb in orb"

But with the pagans, . . . "Deity" manifesting co-ordinately with, and only through Karma, and being that KARMA-NEMESIS itself, the cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations. Modern wisdom is satisfied with astronomical computations and prophecies based on unerring mathematical laws. Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit—ASTROLOGY. And, as the sidereal motions *do* regulate and determine other events on Earth—besides potatoes and the periodical disease of that useful vegetable—those events have to be allowed to find themselves predetermined by even simple astronomical computations. Believers in astrology will understand our meaning, sceptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich-like, to their own fate . . . Not all, however, for there are men of Science awakening to truth.

This because their little *historical* period, so called, allows them no mar-

gin for comparison. Sidereal heaven is before them; and though their spiritual vision is still unopened and the atmospheric dust of terrestrial origin seals their sight and chains it to the limits of physical systems, still they do not fail to perceive the movements and note the behaviour of meteors and comets. They record the periodical advent of those wanderers and "flaming messengers," and prophecy, in consequence, earthquakes, meteoric showers, the apparition of certain stars, comets, etc., etc. Are they soothsayers for all that? No, they are learned astronomers.

Why, then, should occultists and astrologers, as learned, be disbelieved, when they prophesy the return of some cyclic event on the same mathematical principle? Why should the claim that they *know it* be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate, similar effects. Are the prophecies derided, because of the claim of the hundreds of thousands of years of observation, and the millions of years of the human races? . . . Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision*, nor *prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, or Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to. The reliability of the information depends, of course, on the acceptance or rejection of the claim for a

tremendous period of historical observation.—*Secret Doctrine* I, 645-6.

Mr Monkhouse stresses the recent finding "that all our civilizations have a common origin". This is a Theosophical fundamental and the following from the *Secret Doctrine* of H. P. Blavatsky will prove enlightening:—

We have concerned ourselves with ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The *Secret Doctrine* is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic—*i. e.*, that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every

nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past

events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them.—*Secret Doctrine* II, 794.

Travels of an Alchemist. Translated with an Introduction, by ARTHUR WALEY. (Kegan Paul, Trench, Trubner & Co. London. 10s. 6d)

The Travels of an Alchemist is an attractive title for an attractive book, but a book that contains little about alchemy. The traveller—a celebrated Taoist of the name of Ch'ang-Ch'un—journeyed from China to the Hindukush and back at the summons of Chingiz Khan, in the year 1220-1224 A. D. The record of the journey was made by Ch'ang Ch'un's disciple, Li Chih-Ch'ang, and is now translated with an introduction by Mr. Arthur Waley. The interest of the book lies mainly in the extremely fascinating descriptions of nomad and other society and in Ch'ang Ch'un's moral and political precepts. The venerable Taoist agreed readily enough to make the long and arduous journey to the Hindukush, but was properly distressed to find that the Khan's personal minister, Liu-Wen, proposed to take back at the same time all the girls whom he had collected for his master's harem. "I am a mere mountain-savage," said Ch'ang Ch'un, "but I do not think you ought to expect me to travel with harem girls." This dignity is typical of his general bearing and character as "a true possessor of the Secret Way". That he worked miracles, such as making the weather in the middle of winter as balmy as spring, was firmly believed by his disciples, but the adept himself was frank enough to admit to Chingiz Khan, when at last they met, that he had no elixir of life with which to prolong the Emperor's days. His candour must delight us as much as it did the formidable Khan, who expressed

his belief that Ch'ang-Ch'un was a holy immortal and ordered his sons, high ministers and officers to engrave the Master's words upon their hearts.

Mr. Waley's Introduction raises several points of interest. He justly says that a study of Taoist literature is indispensable to the historian of alchemy. The earliest extant Chinese treatises on alchemy, he tells us, are contained in the writings of Pao P'u Tzu (Ko Hung) of the fourth century A. D. Here we find a clear distinction between (1) the preparation of a potable gold to promote longevity, (2) the preparation of artificial cinnabar as an elixir of life, and (3) an attempt, parallel to that of the earliest Western alchemy, to produce gold from baser metals such as lead. The last variety of alchemy—which is, of course, the only one to which the term is usually applied—could not have existed in very early times in China, for the Chinese did not value gold until they came into contact with gold-prizing nomads of the North-West in the three or four centuries before the Christian era.

As with Western alchemy, Chinese alchemy gradually became more and more esoteric, until at length all the "materials" are transcendental souls and essences, and a practical art has become transfigured into a system of mysticism. Ch'ang-Ch'un was an adept of this mystical alchemy, and in this respect resembles such men as Al-Ghazzali and Ibn al-Arabi among the mystics of Islam. It is not without significance that alchemists of all nations have sooner or later been led to see in man the spiritual "philosopher's stone" and that from a

profound study of exoteric alchemy the greatest of the Adepts have indepen-

dently arrived at convergent views of the hidden mysteries of the microcosm.

E. J. HOLMYARD

H.P.B. In Memory of Helena Petrovna Blavatsky. By Some of her Pupils. The Centenary Edition, 1931. (The Blavatsky Association, 26 Bedford Gardens, London. W. 8. 6s. 6d.)

Students of Theosophy all the world over, will be grateful to the Blavatsky Association for its contribution to the centenary of H.P.B. Most of the tributes to the teacher gathered here were published in *Lucifer* just after her death, and then were collected together in book form later in the same year. But both these sources are not easily accessible, so that this reprint is especially welcome. Three articles are here included which were not in the original publication, as well as several photographs of H.P.B., and other illustrations.

The book, of course, consists of memories and appreciations written at the time of the death of the teacher by some of her pupils and contemporaries. The introduction to the Centenary edition states:

In her physical body "H.P.B." had just left them, and the writers were momentarily above themselves. They no longer saw her through a glass darkly, hampered by their own egotism. With whatever measure of intuition she had herself quickened them, they grasped for once at least, all that she stood for If doubt and criticism arose later in the minds of any, it was because the windows of men's souls may become clouded in ways and means that would once have seemed impossible. The tributes stand, one and all, in witness to the faith that gave them birth; helping to keep undimmed the picture of the Teacher.

Most of those who thus paid tribute to the dead have themselves passed into the Great Beyond, for it is now forty years since H.P.B. left us. But a few still remain, and we wonder if, after all these years, they will re-read what they wrote then and compare it with what they think and write now. It might be that some would recapture a little of the inspiration of the olden days that once was theirs, and by that inspiration be

able to reorient themselves wherever they have diverged from the straight teaching.

A few of the writers have, despite difficulties, kept close to the lines laid down by H. P. B. William Kingsland and Charles Johnston are among these. For them H. P. B. was, and still is, preeminently their teacher, and both have laboured by writing and in other ways to spread her teaching. For another faithful follower, Rai B.K. Laheri, H.P.B. is still "the white *Yogini* of the West," before whom he "a proud Brahmin, who knows not how to bend his body before any mortal being in this world, except his superiors in relation or religion joins his hands like a submissive child."

But—there are others.

The best known of all the contributors, the one most before the public eye then (in 1891) as now is Annie Besant. She was for not quite two years a pupil of H. P. B., and for part of that time was sub-editor of *Lucifer*. She was able to publish even during the lifetime of her teacher, but without that teacher's knowledge or consent, an article entitled "The Theosophical Society and H. P. B." She writes: "If there are Masters, and H. P. B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H. P. B. cannot be separated before the world." (*Lucifer*, December 1890.) And again, ten months later, in October 1891, she, by that time Editor of *Lucifer*, wrote these words:

THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. . . . Now by Theosophy I mean the "Wisdom Religion," or the "Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. . . . her message remains for us the test of Theosophy everywhere . . . none of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all

that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine," or Theosophy. . . .

Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten CHRIST, any more than they may whittle it away for the sake of propitiating Materialistic Science. . . . The condition of success is perfect loyalty.

But Mrs. Besant has changed since writing these words. To this day she still acknowledges publicly H. P. B. as her teacher and Theosophy as her guide in life, but the Theosophy of Mrs. Besant is now, and has been for long, a thing apart from the Theosophy of H. P. B. Anyone who takes the trouble to study the writings of both can easily ascertain this for themselves. Mrs. Besant approves a new and so-called Christian church with its claim of apostolic succession, which *Isis Unveiled* (II, 544) designated as "a gross and palpable fraud". Mrs. Besant discarding the unequivocal warning of H. P. B. sponsored a new Christ, who has since thrown over her teaching and left the Theosophical Society of which she is the President, and is putting forward before the public his own individualistic views of life and the universe! This is no criticism of Mr. Krishnamurti but is said to show how the chief among the numerous clairvoyant prophecies of Mrs. Besant, like all the rest, have proven false.

Mrs. Besant has put forward innumerable tenets which are her own views to which she has every right, but she has, untrue to her above quoted proclamation, put them forward under the name of Theosophy to which they have no claim. They conflict with those of her teacher. Yet she still adheres nominally and gives her allegiance to Theosophy and H. P. B.

Mr. G. R. S. Mead, the well known Editor of the now defunct *Quest*, was for several years closely associated with H. P. B., and was General Secretary of the English Section of the Theosophical Society at the time of her death. Since then he has frankly thrown over

both the Messenger and the Message. This at least is an understandable position. Writing in his magazine in April 1926, he tells us :

I retain a great personal affection for her bohemian and racy personality ; but much she wrote I know to be very inaccurate, to say the least of it ; while her whole outlook on life was that of an "occultist"—a view I now hold most firmly to be fundamentally false.

He describes H. P. B. as "undoubtedly a powerful medium," and has probably forgotten, since he seems now interested in psychical research and spiritualism, the distinction made in *Isis Unveiled* (II, 588) between a medium and an Adept. However, he considers that she was honest and "not within my experience at any rate the vulgar trickster and charlatan of popular legend". We are aware that Mr. Mead left the Theosophical Society utterly disgusted with it, and that he went through great suffering because of it, but all that was *after* H. P. B.'s time, when the Theosophy she taught had been well nigh forgotten. Therefore we do not think it necessary on his part to have characterised in *The Quest*, the name of "Lucifer," carefully chosen by H. P. B. for her magazine, as "an eccentric pose," for that it certainly was not. Nor even when he writes in 1926, that "I had never, even while a member, preached the Māhātma-gospel of H. P. Blavatsky" are we convinced, because at the time of H. P. B.'s death he was a member of the Advisory Council of E. S. T. and also because he read at the cremation of her body the following words, words which, if not actually written by him, were certainly then endorsed by him.

H. P. Blavatsky is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories . . . The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was. . . .

Enough said. The names chosen are simply typical of those who remain true to a teaching, and teacher; those who delude themselves, perhaps sincerely, that they remain true; and those who frankly abandon both teaching and tea-

cher. But the writers have left their record, and that record may help and inspire many who knew not H. P. B. in

the flesh to see more clearly what manner of woman she really was.

B. A. (Oxon)

Religions of the World. By Professor CARL CLEMEN and eleven others, translated by A. K. DALLAS. (George G. Harrap & Co., London. 15s.)

This volume, which is the work of several eminent authorities, is divided into four parts—Prehistoric Religion, Primitive Religion, Ancient National Religions and the World Religions. Ancient National Religions include Babylonian, Egyptian, Chinese, Indian, Persian, Græco-Roman, Celtic, Teutonic, Slavic and Japanese religions. The world religions are Judaism, Buddhism, Christianity and Islam.

We are not convinced by the reasons given for including the religion of the Hebrews among world religions. On the same principle the religion of the Hindus should also find a place among world-religions, and not in a museum of mummies like Babylonian and Egyptian religions. If there is universalism in the outlook of the Hebrew prophets, there is ten times more universalism in the outlook of the Upanishadic seers. And there is no comparison between the universal concept of the Absolute Parabrahman, taught in the Vedanta, and the intensely narrow concept of the national Jahaveh of the old Testament, and even of the Ain Soph. Religions should be classified not according to their historical forms, but according to the value of their contents. A better classification than the one adopted in this book would be—(1) natural religions such as animism, spiritism, totemism, etc. (2) ethical religions such as Taoism, Buddhism, Jainism, Judaism, Zoroastrianism, Islam, Popular Christianity and Popular Hinduism (3) mystical religions such as Sufism, Vedanta and Christian mysticism.

Again, in a book of this kind a strictly impartial and scientific attitude should be adopted. The writers should approach their several subjects with minds free from bias of any kind. They should

approach the various religions of the world, as a botanist approaches flowers, and not as a gardener competing for a prize at a flower-show. The ideal arrangement would probably be to entrust the chapter on a particular religion to a scholar who does not profess that religion. That would be a guarantee against exaggerated praise and against the substitution of theological temper for scientific temper. And rigorous justice would be done to every religion. Such a justice has been done with regard to Hinduism. We have no serious complaint to make of its treatment, which is fair, sympathetic and correct so far as it goes. In a less measure the same might be said of Buddhism, but not of Islam the treatment of which is not very satisfactory. If Islam is only what it is represented to be in these pages, we fail to understand its powerful hold on the peoples who have embraced it. The historian simply tells us that "with extraordinary rapidity—indeed, within a few decades—the religion founded by Muhammad spread over the whole of Arabia, Nearer Asia, North Africa and Persia," but does not explain the secret of its success. Dead religions and primitive religions get, of course, a strictly scientific treatment, with the aid of the materials which modern scholarship has gathered. Our complaint in these chapters, however, is that there is far too much of information and far too little of interpretation. Details about primitive customs or the doings of mythological gods are of no use to a general student, unless these point to a luminous generalisation. The most objectionable chapter in the book from a scientific point of view is that on the Religion of the Hebrews. It is so ferociously theological that it should not have found a place in a book of this kind. The chapter on Christianity is naturally very long and very full and very learned.

We say "naturally" because, though Christianity has a far shorter history than Hinduism or Buddhism, the book is written in a Christian country by Christians and for Christians. In fact it is the only chapter that does full justice to its subject.

The general Editor says in the preface that the contributors have all been allowed a free hand to develop their subjects as they chose. It is a pity that a greater control was not exercised by one directing mind. If the general lines of treatment had been laid down for each contributor, there would have been a far greater uniformity in the various sections. If separate headings

like moral ideals, forms of worship, philosophical doctrines, schools and sects and historical development had been given to each religion, the reader would have been in a far better position to compare the religions of the world and see for himself in what particular feature one religion was strong and another was weak. Some religions are strong in metaphysics, some in ethics, some in spiritual experience, some in organisation and some in propagandist zeal. In a scientific treatment both points of strength and of weakness of a religion should be indicated. And how could they be indicated without any considerable uniformity of treatment?

D. S. SARMA

Evolution, as Outlined in the Archaic Eastern Records. Compiled and Annotated by BASIL CRUMP. Illustrated. (Luzac & Co., London.)

In 1888, when H. P. Blavatsky gave out to the Western world an outline of the archaic esoteric teachings as to the evolution of the universe and man, her writings were ignored by the scientific opinion of the day as being unworthy of notice or comment. This is not surprising, seeing that between the system set forth in her *Secret Doctrine* and that of nineteenth century materialism there yawned a wide and seemingly bottomless gulf. In the circumstances it was a remarkable instance of H. P. Blavatsky's prevision that, writing in 1887, she should have foretold that, between that date and 1897, there would be "a large rent made in the veil of Nature, and materialistic Science would receive its death blow".

The death blow was delivered within the period named when the atom, solid and indivisible basis of materialist theory, was found to be resolvable into a congeries of whirling electrons. Since then Science has moved ever nearer and nearer to the occult tradition; and each new discovery gives increasing momentum to the tendency, so that the gulf has now shrunk to the merest fraction of its

former size, and bridges are being thrown across it yearly.

These reflections were suggested by a reading of Mr. Crump's book, which comprises a summary of the *Secret Doctrine*—for the most part in the author's own words—with explanatory notes, quotations from present day scientific writers, and descriptions of recent discoveries, in this way linking up the archaic doctrines with the latest results of twentieth century science. Mr. Crump has displayed excellent skill and judgment in the selection and arrangement of his material; and moreover he has resisted all temptation to sin against the virtue of brevity. The result is a book easy to read, and as easy to understand as the recondite nature of the subjects dealt with will permit. Not the least interesting feature of the book are the illustrations, which include pictures of the Bamian and Easter Island statues; while its occasional typographical errors are doubtless due to its having been printed in Peking. Perhaps in future editions Mr. Crump may see his way to making more use of different sized types to distinguish between the various sources of his material.

An earlier attempt to present the substance of the *Secret Doctrine* in a form less bulky and less expensive than the

original work was *An Abridgment of the Secret Doctrine*, by the late Miss Katherine Hillard, who limited her aim to summarising the actual text of the original, and did not attempt to add elucidatory notes of her own. Her book

is a careful and conscientious piece of work by a thoroughly competent literary craftswoman, but as an *abridgment* it is much too long, containing as it does nearly 600 closely printed octavo pages.

R. A. V. M.

The Wheel of Life. By the REV. A. HENDERSON (Rider & Co., London.)

The Ancient Way. By KATE M. FRANCIS (Rider & Co., London. 2s. 6d.)

Intelligent Revolt. By DORA E. HECHT (Rider & Co., London. 3s. 6d.)

From remotest antiquity to modern times, there is hardly a philosopher of some repute who does not believe in the doctrine of reincarnation. For centuries upon centuries the Orient has believed in it. *The Book of the Dead* of the Egyptians, portrays the view of the periodical existence of the Ego. The Essenes believed in many reincarnations on earth. The learned and the enlightened Gnostics were all believers in metempsychosis. Pythagoreans taught this doctrine in its esoteric sense and Socrates entertained opinions identical with those of Pythagoras. Origen, Clemens, Alexandrinus, Synesius and Chalcidius all believed in it. Indeed evidences are not wanting to show that reincarnation was an accepted doctrine in Judaism. Jesus himself knew it as a fact. H. P. Blavatsky has shown in her writings *Isis Unveiled*, *The Secret Doctrine*, and *The Key to Theosophy*, the universality as well as the logical necessity of this philosophical belief.

In *The Wheel of Life*, the Rev. A. Henderson, the Vicar of St. John de Sepulchre, Norwich, shows that there is nothing inconsistent with the doctrine of reincarnation and Christ's teaching. Briefly he sketches the belief in this doctrine among the early Fathers of the Church, its existence in the Old Testament and its fall into obscurity in Christendom after 500 A. D., due to the "eclipse of neo-Platonism" and the "rise of medieval scholasticism based on Aristotelian" philosophy. He traces the return of

this doctrine due to the revival of Platonism and the defence by Giordano Bruno, Campanella, the Cambridge Platonists, notably Henry More. He shows how it even found "favour with Roman Catholic theologians" amongst whom was the great scholar Monsignor Archbishop Passavalli. Mr. Henderson shows that the memory of past lives is not a vital necessity for belief in the doctrine and that it throws much light on "the Fall". The book makes very interesting reading but its scholarly merit is spoilt by the author's endeavour to fit the doctrine of reincarnation into the current orthodox conception of the Redemption, Grace and the Sacramental System.

It is through Reincarnation and its twin doctrine Karma, the law of ethical causation, that man can ultimately attain his goal of complete self-consciousness—the divinity of his own self. Great Beings have attained complete union with the divine Self by treading the Ancient Way, a Way which is so strait as to be invisible to any but to the eye of wisdom or the eye of faith, so narrow that it is not a path but a line, a line of conduct. In an attempt to delineate this Ancient Way, Miss Kate M. Francis in *The Ancient Way* urges a deeper understanding of the various religious faiths, a greater love for humanity. She gives some impersonal practical theosophic suggestions, but the book suffers from the author's belief in a traditional anthropomorphic God, and from the personal hints on meditation and concentration, which are incompatible with the Teachings of the Great Teachers.

Intelligent Revolt, a collection of miscellaneous essays on self sacrifice, enlightened egoism, points of view,

concentration and self mastery, also deals with suggestions to combat the trials and difficult circumstances of life by mental training, concentration, balance, brotherliness, disinterested activity and interest in conception, so that "ultimately

the most valuable and valid point of view will be seen to be that of unity. . . and in the one great realization of the cosmic nature of a Whole which necessarily includes every possible aspect and differentiation".

L. M.

The Subject as Freedom. By KRISHNACHANDRA BHATTACHARYA, M. A. (Published by G. R. Malkani, The Indian Institute of Philosophy, Amalner, Bombay)

The Preface states that this book is a revised and slightly amplified version of lectures delivered at the Indian Institute of Philosophy at Amalner in 1929. The author conceives the subject or subjectivity after Vedanta as conscious freedom or felt detachment from the object. He offers a "rough sketch of transcendental psychology, conceived as the legitimate substitute for the metaphysic of the soul". The book maps out the ascent of the subject through the three stages of bodily, psychic, and spiritual subjectivity. It is an original piece of speculative thinking in contemporary Indian philosophy. Western philosophy is instinct with an objective or extrovert outlook, even after Descartes and Kant. Hegel maps out the "voyage of discovery" of the subject in his great work, *The Phenomenology of Spirit*; but the evolution of the Spirit is explained in terms of the range and type of the universe over against which it stands. The "contrite consciousness" and the "dark night of the soul," are masterly delineations of the soul's inward physiognomy, reflecting and responding to poignant objective situations. But Indian philosophy is fascinated with a great vision of Moksha or Freedom, where the soul is truly itself, where it enjoys the completest self-determination, independent of all shackles of the external universe, including those born of our own psychical nature or manas. This is the ideal of Patanjali's Yoga, where freedom is defined as self-determination, a state in which the universe is reflected in the Purusha as it really is. Interpreta-

tions of this freedom tend to oscillate between the two limits of absolute detachment and of absolute transcendence through masterful inclusion. Such freedom is to be accomplished through jñāna or spiritual vision, acquired through a process of severe self-discipline, moral and intellectual, absolutely indispensable to become able to quell the insistence of momentary passion and to clear the inner atmosphere. But this practical problem of self-realisation requires a theoretic background. It requires a metaphysic of the soul or as the author prefers to call it, a transcendental psychology, which shall map out the stages of the subject's progress. The author takes us through a discussion displaying remarkable acumen towards this ideal. But students familiar with contemporary thought in the West are likely to feel somewhat puzzled over the lack of emphasis laid on the "object" throughout the book. The "object" or external universe is mentioned only as material of self-distinction. One misses the full depth and manysidedness of the soul's commerce with the universe. Society and intersubjective intercourse are scarcely utilised for purposes of interpretation. Further, the origin as well as the destiny of this progress is left vague. Theories of anoëtic Consciousness, simple Apprehension, Primordial unity of subject and object, Experience or Feeling familiar in modern philosophy are not discussed.

Nor is the end of the journey, i.e. Freedom, adequately defined or enlarged upon. Freedom is referred to throughout only in the initial sense of detachment from the object, and no hint is given of the positive nature of freedom as activity which includes and affirms the All. Perhaps, the author's conception of "transcendental psychology," as distinguish-

shed from a "metaphysic" precludes him from entering more fully into these problems.

The book is, as we should expect, a thoughtful, and within its scope a

systematic, treatment of a very important topic, of special importance to the readers of *THE ARYAN PATH*, as it seeks to sketch the stages and character of the ascent up the Mount of Vision.

M. A. VENKATA RAO

Something Beyond: A Life Story. By A. F. WEBLING. (Cambridge University Press. 10s. 6d.)

There are many thinkers to-day whose intellects are more or less continually at war with their religious experiences and beliefs. Such a thinker is Mr. A. F. Webling, a country parson whose religious reminiscences make an extraordinarily likeable and readable volume. Mr. Webling is apparently a man of sincere hunger for righteousness, a thoughtful, sympathetic observer of life, greatly perplexed by its apparently meaningless woes and eager to accept succour whenever it is offered. He has seen the shams of religion, the insincerity of the churches, the hard-heartedness of the bigots; and the bitter experiences give some of his recollections a sardonic flavour—as when he describes the baptism of half-a-dozen female converts, at which a number of tittering young men attended, who "had come to scoff, and adhered to their original intention".

But it is when the author describes his service for ten years as a curate in a seaside town that the war of intellect and religion begins in earnest. Under the influence of his friend Hallam, he comes to accept in whole-hearted belief the Catholic faith. His doubts about reconciling the God of Nature and of poetry with that of the Church are eased under the Catholic experiences to which his friend introduces him. He accepts the Confessional, placing it on record "a genuine first confession is a profoundly affecting occasion," at which the priest is inspired by "this glorious urge towards holiness which flows, a resistless tide, over every barrier of human pride and self-love". But later the confessions become perfunctory. The act is simply "going to one's duties".

The victory of Catholicism was short-

lived. Hallam departed. A new priest arrived, bringing with him all the evils of bigoted Anglo-Catholicism. In despair the author left, and became a country rector. There came a long period of intellectual doubts. Modernism and destructive Biblical criticism shattered the faith he professed to preach, and the struggle of science with orthodox religion gave him no rest. Then he discovered Psychic Research, and in a final chapter entitled "Light on the Path," he describes in the barest outline his new Christianity. "For me," he says, "authentic instances of the survival of human beings outweigh all purely philosophic or theological considerations in power to produce conviction."

Admitting that the Resurrection of Christ is at the heart of the Christian narratives, it may be doubted whether the "survival" proved so clearly by psychic students has any relation to the essential spirit of man. Are not psychic communications rather with a mere shell of the departed reality? If so, this new "Light on the Path" is but a Will-o'-the-Wisp.

It would be unfair to pillory Mr. Webling for one chapter, and that his last. His book is primarily a remarkable religious epitome of the Christian discontents of the last forty years. His quiet humour, loving study of human nature, and vivid picture of Anglo-Catholicism at its best and worst, make this volume a memorable achievement. But—let not Mr. Webling give up his spirit of fearless seeking; there is still a step in front of him, and another, and yet again. Let him study the *rationale* of survival, and he will once again emerge in the light of a deeper plane. The study of *Isis Unveiled* may bring him the reward he deserves.

G. W. W.

Makers of Chemistry. By ERIC JOHN HOLMYARD. (The Clarendon Press, Oxford. 7s. 6d.)

In this book, the story of chemistry from the remotest and most obscure beginnings up to modern times is told with such freshness and simplicity that it stimulates the interest of the readers to appreciate the wonderful progress of chemistry. Dr. Holmyard does not make any attempt to show that the science, has advanced by fits and starts but rather that the progress has been uniform and gradual, each advance leading to further advances in a logical sequence.

The highly developed technical arts and crafts, the chemistry of colours of the ancient Egyptians, endows Egypt with the title, the "birth-place and the cradle of Chemistry" as H. P. Blavatsky clearly shows in *Isis Unveiled*, (Vol. I. p. 541). The knowledge of glass-making, metallurgy, etc. of the Sumerians, Assyrians and Babylonians, indicates their ardent love and pursuit of knowledge in every branch of science. Again the two classical theories of the Greeks (a) "that of Aristotle on the constitution of the world, and (b) of the Atomists on the minute structure of matter" show us that the knowledge of the ancients penetrated deep into the mysteries of nature. Further on in this story of chemistry, it is clearly indicated how the efforts of Jabir and Razi, "the two Muslim chemical geniuses," helped to clear away the highly imaginative theoretical explanations of some of the Neoplatonists of Alexandria and establish an era of scientific methods in the study of chemical phenomena. We are also shown how European chemistry is "wholly a legacy from Islam," and the achievements of Paracelsus, renowned for

curing illnesses of every kind, who re-orientated the science of chemistry and harnessed it to the service of medicine. Students of Theosophy recognise Paracelsus as the pioneer of modern science, as "one of the most learned and erudite philosophers and mystics and a distinguished alchemist". (*Theosophical Glossary* p. 231.)

After Paracelsus, we are introduced to the researches of Robert Boyle, to the theory of phlogiston by Becher and Stahl, to the quantitative researches upon *magnesia alba* by Black, to the revolutionary work on gases by Priestley, Cavendish and Scheele. How modern chemistry was established our author tells us in the discovery of oxygen by Lavoisier, the displacement of the phlogiston theory in the establishment of the atomic theory by Dalton and its universal application by Berzelius, to the classification of elements by Mendeleeff and finally to the rise of organic and physical chemistry.

In his interesting details of the achievements of the chemists, Dr. Holmyard makes only a very brief mention of the makers of science in India. As to the knowledge of the ancient Aryans, H. P. Blavatsky in her *Secret Doctrine* says it is from the Atlanteans that "they learnt aeronautics, *Viman Vidya*...their great arts of meteorography and meteorology...their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy." (Vol. II, p. 426). A more thorough treatment of the subject is to be found in Sir Brajendranath Seal's *The Positive Sciences of the Ancient Hindus* at p. 56 *et seq.*

B. Sc.

Chineesche Wysgeeren II (Chinese Philosophers), by Dr. H. HACKMANN, Professor of Comparative Religion at the University of Amsterdam. (H. J. Paris, Amsterdam, fl. 2.40 or 4s.)

This second volume by Professor Hackmann on Chinese philosophy (number one was reviewed in the

December 1930 issue of THE ARYAN PATH) takes us into a region, which for the lay reader is probably a hitherto undiscovered country. Most people know something about Lao Tse and Confucius, but of the minor thinkers of Ancient China the general reader has probably no knowledge at all. It is to

these last that the two essays in the present volume are devoted. The first deals with a group of philosophers, whom our author compares with the Sophists of Ancient Greece and who flourished during more or less the same period as those Greeks whose general attitude towards life they shared. The second essay sketches the life and teachings of Yang Tsju, a man whose views enjoyed a brief popularity in his day and whose philosophy may be called that of personal self-expression. As Professor Hackmann points out, the phases of mental development which he here describes, are common to the histories of all peoples. As time goes on, the positive teaching regarding spiritual things is gradually discounted by a

group of thinkers, who regard it as outworn tradition; the rights of the individual are more and more preached as outweighing his duties to the state in importance, and finally personal pleasure and desire—not necessarily at first gross or sensual, but always self-centred—come to be regarded as the measure of all things. How this gradual transformation expressed itself in and through minds Taoist by heredity and environment—in Chinese terms, as it were—is shown in the book before us. As in the companion volume, the style is clear and simple and extremely readable even for the layman. References to Volume I weld the two books into a convenient whole as material for study.

A. L.

The School Idea. By VALENTINE DAVIS (Allen & Unwin, London. 6s.)

In his evolutionary account of ancient and modern education, Mr. Davis gives an interesting kaleidoscopic picture of the "nebulous and fleeting school idea" among the primitive; of the advanced and permanent knowledge among the Greeks and Chaldeans; and of the introduction of the school idea among Britons by the ancient Romans and its subsequent development by such pioneers as Alcuin, who held that the "multiplication of learned men is the salvation of the world," Mulcaster who advocated "learning by doing" and believed that "the educational process should be adapted to the child," and the great schoolmaster Sanderson of Oundle. In dealing with the place of schools in modern civilisation and their present character and functions, our author strongly and pertinently advocates a very convenient change in the attitude of the parents from "antagonism to co-operation". He envisages that by a new outlook of creativeness, of co-operation, of search for truth and purity, the life of the school will become active, the workers and students more self-reliant, "with reverence to what is noble, to be ready for self-sacrifice" and love abounding. His detailed analysis of the exist-

ing condition of the cost and control of public education and of the function of the "allies of the school" is written with his earnest desire to spread through right education "a spirit in which Humanity may pass on its heritage of knowledge, culture and spiritual wealth to each succeeding generation in which it may seek to progress to higher and nobler levels".

Teachers and parents alike will find this book eminently practical, and students of Theosophy will recall the remarks of H. P. Blavatsky on Theosophy and Education in her *Key to Theosophy*. We wish our author had introduced the subject of the ancient Indian ideals of education. To these Ancients, education was of paramount importance since they realised that the nature of domestic life, the structure of the family, the social organisation, the economic condition and international and political status of the people depended entirely on the *real* understanding and development of the spiritual, mental, psychical, and physical nature of man. With this in view the ancient *gurus* introduced a more helpful standard which enabled one to realize man's place in the Universe.

L. M.

CORRESPONDENCE

THE INTERNATIONAL CONGRESS OF THE HISTORY OF SCIENCE AND TECHNOLOGY

During the week of June 29th to July 4th of this year there was held in London an International Congress of the History of Science. Inasmuch as this was the first congress of its kind ever held in England, and the second ever held anywhere at all, the occasion has been of sufficient importance and significance to warrant our notice. The congress was organised by Le Comité International des Sciences Historiques with the co-operation of the History of Science Society of America and the Newcomen Society of London. The venue of the congress was appropriately, by the courtesy of the British Government, at the Science Museum, South Kensington, with its prolific display of models and apparatus of discovery, through the ages, to constitute a background for the deliberations of the Delegates. Why is this Congress of such significance and importance as an event? The first page of *THE ARYAN PATH* well supplies an answer.

Unveil, O thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

The pages of the past are there for the unfolding. They are rich in wisdom and truth. The philosophers of the past, both Eastern and Western, have each contributed their quota to the sum of human understanding. The true story of the past, when it is properly and fully revealed and understood, will carry with it the great unveiling for the benefit of mankind. Historical research is therefore of an importance to be encouraged wherever and whenever possible. Politically, national boundaries and the barrier of languages have co-operated with a clash of national temperaments to impede progress. Fortunately, the logic of history and the sheer press of idealism in the intellectual make-up of the human personality will always nullify such im-

pedance in the long run. Scholarship, thank God, is international. It knows no boundaries. Its key-note is co-operation and mutual understanding. Its aim is ever to seek that "face of the true sun now hidden by the golden light". It is for this reason that an International Congress on the History of Science must always represent, for the world of scholarship and of philosophy, an event of first-class importance. It is impossible to overrate the importance of personal contacts as between students of different countries who, working along parallel lines through the medium of different tongues, but yet inspired by the same ideals, now see each other in the flesh perhaps for the first time, under circumstances that must inevitably remain indelibly impressed on the memory for all time.

The Social arrangements of the Congress were very thorough and provided ample opportunities for those informal contacts and exchanges of goodwill and the fashioning of professional friendships to the importance of which we have already referred. London rose to the occasion handsomely in the hospitality of its scientific organizations. These included receptions by the President of the Board of Education and by the Minister for Agriculture and Fisheries on behalf of the British Government, by the Royal Society at Burlington House, the Royal Society of Medicine, the Royal Institution of Great Britain, the Royal College of Physicians, official visits to the Universities of Oxford and Cambridge, to the Royal Observatory, Greenwich, to the Natural History Museum, South Kensington, to the Royal Botanic Gardens, Kew, and to the Institute of Historical Research. Turning from the social to the professional aspects of the Congress, the main discussions of the week centred around four topics (a) The Sciences as an integral part of general historical study, (b) the teaching of the History of Science, (c) the historical and

contemporary inter-relationship of the Physical and Biological Sciences, and (d) the Interdependence of Pure and Applied Science.

The first topic was ably opened by Prof. G. N. Clark, of Oxford, and his viewpoint practically represents the position. Briefly, as a Professor of Formal History whose field had hitherto not been regarded as embracing Science, he came to the Congress as an avowed convert to the view that general historians must in future recognise, and recognise fully, that Science has played, and is playing, its part in the history of peoples and of nations and of thought. To quote his own words, "The history of science is an integral part of general history."

Professor A. V. Hill, of University College, London, impressed this viewpoint most vividly in a characteristic paper of which the following is a typical extract:

In 1445, to quote the historian, Suffolk achieved a great success by negotiating the marriage of Henry VI to Margaret of Anjou. How magnificent does such a success appear to-day when contrasted with the invention of printing and the humane and pleasant devices and improvements which led to it?

In 1859 John Brown attacked Harper's Ferry, the first step, as it proved, in the American War: in the same year Darwin published *The Origin of Species*. As a result of the war a million men were killed, the Southern States were devastated Darwin, a simple, peaceable, kindly man, by his writings and his patient observation, has changed the outlook of nearly the whole of civilised mankind. Which was the more important the Alabama or the Beagle, and which receives the more generous mention in history?"

The second topic for discussion, "the teaching of the History of Science," was devoted to an account of the organization and scope of classes and lectures on the subject in such Universities and Schools as are so far enlightened and progressive enough as to have made a formal start in this direction. Perhaps the most interesting of these was the comprehensive scheme at London University for the M. Sc. degree in the "History of Method of Science" as re-

counted by Prof. A. Wolf, of University College. Other contributors were M. Sheritier of France, Prof. D. Eugene Smith, U. S. A., Prof. Vetter of Prague, and Dr. Holmyard of Clifton.

The third topic above referred to on the biological sciences, was, from a contemporary point of view, probably the most vigorous and provocative of the week in Congress. It centred round the old fight between the mechanists and the vitalists as complicated, of course, by the modernists of contemporary biological science.

"There seem to be two main types of theoretical biologists today" [said Dr. J. Needham of Cambridge University, in a passage in his paper which we single out as summing up the debate:] "firstly, that represented by Prof. J. S. Haldane, Professor Thomson, and Dr. E. S. Russell, and secondly that represented by Dr. L. von Bertalanffy, Dr. J. H. Woodger, and Professor L. G. M. B. Becking. For the former, it seems to be almost sufficient explanation of a biological event to attribute it to the organization of the system in question—for the latter it is necessary to enquire in what organization consists, and to find out (as far as is scientifically possible) what organising relations essentially are."

These then were the two viewpoints of the discussion, in which all those above referred to took an interesting part.

Finally, the last topic calls for little comment, since the title, "The Interdependence of Pure and Applied Science" not only explains itself, but the papers themselves seemed to the writer of this letter as being very much a case of preaching to the converted.

Summing up the proceedings as a whole, readers of *THE ARYAN PATH* might well feel that this programme of debates must have left much to be desired, and those of them who may in fact have been present will probably agree with the writer in his view that indeed such was the case. The question of balance of programme at a Congress of this nature must necessarily be difficult and indeed is unavoidably subject to acute differences of opinion depending upon the special viewpoint of the critic. It says much for the ability and the attractive personality of the distinguished

President of the Congress, Dr. Charles Singer, that the programme went through as successfully, and indeed, as vigorously as it did. Nevertheless THE ARYAN PATH, as a serious contributor to the historical studies that go to make up the sum of activities of the intellectual world in the broad study of the History of Science, is entitled to express its regrets that no time or place was given to those aspects of the subject which belong to that borderland between philosophy and science which is proving so vital a factor in the understanding of truth and life, and which, indeed, promises so well to assist us in unveiling that face of the true Sun to which THE ARYAN PATH so diligently turns us month by month. Let us hope, however, that the critic will be gentle in his criticism. This has been but the second Congress. There is to be another in 1933 in Germany. We shall look forward to its deliberations with optimism and hope.

A MEMBER OF COUNCIL

ODOUR OF SUBSTANCES

The following criticism on some remarks made in the Ends and Sayings columns of the March ARYAN PATH on the odours of substances was submitted to me by one of your readers:

I rather regretted seeing the final article in the March ARYAN PATH on the odour of flowers and animals. Speaking as a chemist I can assure you that very many of these odoriferous principles have been isolated and many of them have been produced quite independent of living organisms. Therefore I see no reason for assuming that there is anything occult about them. It is quite true that many exist in too small a quantity to permit their being isolated and studied but this may come in course of time. This, of course, is quite a different matter from explaining how they are produced in the living body. Some of these substances are so powerful that they give a distinct odour when the merest traces are being volatilized in the course of time, and it is therefore not surprising that they should still be given off by the dead plant or animal.

The mere fact of isolation or synthesis of perfumes and essences artificially in a chemical laboratory does not explain either the cause or nature of odours

and least of all wherein they inhere in the substance. Is it in or apart from the substance in a state of association? This question has not been answered by the modern chemists in spite of the accumulated knowledge concerning isolation, synthesis, and manufacture of perfumes and essences on a large scale.

When odourless elements are synthesised together substances with pleasant or unpleasant odour are formed. Where then does this odour come into the substance? Is it possible that odour is something apart from the physical substance in which it inheres and is in a state of association as life is with the body? In the case of the different series of organic compounds with odour, such elements as carbon, oxygen and hydrogen combine in different proportions to form them. These elements in themselves are odourless and yet in combinations of certain proportion they form substances with specific odours. Naphthalene ($C_{10}H_8$), Benzene (C_6H_6), Camphor ($C_{10}H_{16}O$), Phenol (C_6H_5OH) and Formaldehyde (CH_2O), are substances with distinct and characteristic odours of their own. The only difference between Naphthalene, Benzene, Camphor and Formaldehyde is in the number of carbon and hydrogen atoms that go to form them. Why then should an increase or decrease in the number of atoms of one or other element make such radical difference in the odours of substances if not for the reason that it is non-material? There is the case of methane (CH_4) which is completely odourless and differs from benzene in having only five carbon and two hydrogen atoms less, and yet one has odour and other has not. Why should this be so?

An explanation which will be unacceptable to modern chemists is quoted with approval by Madame Blavatsky in her *Secret Doctrine*, I, 565.

As regards odour, we can only get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere can be impregnated for a long series of years from a single grain of musk; which, it weighed after that long interval, will be found to be not appreciably diminished. The great paradox attending the flow of odor-

ous particles is that they can be held under confinement in a glass vessel! Here is a substance of much higher tenuity than the glass that holds it, and yet it cannot escape. It is as a sieve with its meshes large enough to pass marbles, and yet holding fine sand which cannot pass through; in fact a molecular vessel holding an atomic substance. This is a problem that would confound those who stop to recognize it.

In the article referred to in the March number of *THE ARYAN PATH* of the current year, the paradox of the blood-meal of an animal yielding a specific odour of the animal different from the odour of the blood-meal itself when treated with a certain concentration of sulphuric acid will now become clear. The specific smell inheres in the blood-meal which yields to certain treatment. Its extreme tenuity and the nature of its association with substances goes to show that "odour is intermediate between the Jiva or life principle and matter the physical body that carries it".

Poona

L. S. S. KUMAR

POETRY AND RELIGION

Certain extracts from the "Path of the Lover in Poetry and Religion," an article by Prof. D. S. Sarma originally published in *THE ARYAN PATH* for August, were included in a recent Educational Supplement of the *Hindu* (Madras). These must have excited some interest in literary circles, but some of the statements made therein should not go unchallenged.

1. I wonder what Prof. Sarma means when he says: "In our middle age we should experience a different kind of love—the sense of religion." What proofs can he bring forward that the sense of religion is felt at that late stage? Does he mean that religion grows with our understanding? If so, will not the reverse of the same be true also? To me it sounds whimsical to hear that a soul comes of age in middle life. Apparently this implies that the soul grows.

2. I admit that true religion has to accommodate itself to all pains and sufferings. But I would like to know whether Poetry has actually failed in

effecting such an adjustment in the crude realities of life.

3. My strongest objection is directed, however, to Prof. Sarma's line that "religion starts where poetry leaves off". I wonder what this means exactly. To say that true poetry is not religious is anathema in the poetic world. Even the Poet of Revolution, Shelley, author of the pamphlet *The Necessity of Atheism* is through and through religious. His real quarrel is with the conventional expressions of religion; never, in essence, with religion itself. In his *Defence of Poetry* he writes:

Christianity, in its abstract purity, became the exoteric expression of the esoteric doctrines of the poetry and wisdom of antiquity. . . . Dante and Milton were both deeply penetrated with the ancient religion of the civilised world. . . His [Dante's] very words are instinct with spirit, each is as a spark, a burning atom of inextinguishable thought.

4. Prof. Sarma defines Dramatic Poetry thus: "When it gives the experience of several individuals without any reference to the mind of their creator, it is dramatic in character." It seems that he means this. It is surely an insult to any Dramatic Poet to say that he is or must be impersonal in all his dramas. We know what traits we can glean of a dramatist's character from the internal evidence of his dramas.

I would ask Prof. Sarma to throw further light on these points.

Madras

IGNATIUS

[We think that our correspondent would have been well advised to read the whole article of Prof. Sarma, instead of basing his letter on extracts, which, however well chosen, cannot naturally cover every point. Had he done so, we feel he would have shown a better understanding of Prof. Sarma's point of view.—Eds.]

NAIMITTIKA PRALAYA

I would like to draw your attention to an error that occurs both in the American and the Indian editions of *The Ocean of Theosophy* (p. 36) where Mr. Judge writing of Naimittika Pralaya says "The ancients clearly perceived this, for they elaborated a doctrine called Naimittika Pralaya, or the continual change in

material things, the continual destruction". Here Mr. Judge uses the Sanskrit term *Naimittika* to mean continuous or occurring all the time, in opposition to occasional or discontinuous. A reference to pages 370-371 Vol. 1 of *The Secret Doctrine* shows that Madame Blavatsky has used the term *Naimittika* in a sense contrary to Mr. Judge. Writing about the four different kinds of *pralayas viz Naimittika, Prakritika, Atyantika* and *Nitya*, she speaks of the first and last as follows:—

The first is called *NAIMITTIKA* "occasional" or "incidental," caused by the intervals of "Brahmā's Days;" it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains in *statu quo* till the new DAWN in that "Night". The *Bhagavata* (XII, iv 35) speaks of a fourth kind of *pralaya*, the *Nitya* or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation. It is growth and decay (life and death).

From what Mr. Judge refers to in the *Ocean* the Sanskrit term *Nitya* should be substituted for *Naimittika* to make the meaning clear.

Bombay

K. S. L.

MOVING TEMPLES OF THE INFINITE

[The condition of "child-hands" in the Europe of 1830 described in this letter is almost a faithful picture of its brethren in India of to-day. Miss Edge writes about European achievements in this field, and the women of India, who have proven their power and efficiency (see the article on the subject in our September number) will find, we hope, some inspiration therein. The time is ripe because of the recent indictment of Child Labour in India in the Whitely Commission Report.—Eds.]

A hundred years ago and the rustling of ladies' long, flowered skirts, sweeping the green paths of Vauxhall gardens, still echo lightly in our ears; a hundred years ago, and the political sententiousness of the nineteenth century dandy still lingers in our memories, twentieth century Londoners, hustling along their crowded, dusty streets, chatter, enviously and unthinkingly, of the "good old days". But what of the *Oliver Twists* of all Europe? A brief survey of social and

economic conditions of the world in 1830 shows the darker side of those times.

Austria was suffering still from Metternich's rule: the Poles, the Magyars, the Slav nations, all were in revolt. Both the artisans and the peasants were suffering destitution, the former especially since the development of machinery in industry. Violand wrote:

Their condition was bad, as the masses of immigrants from Bohemia continually depressed the wages, thus increasing the working day to fourteen, then to sixteen hours The result was unlimited moral decay . . . the long hours led to fearful stupidity.

Moreover, a fourteen hour day left no time for the education of the children, it sapped their strength, and left them with neither the will nor the physical power to raise themselves out of the stupor of their lives. The condition of the peasant proprietor of farms on the mountain slopes was almost unbelievably hard: he, his wife and children, all had to work from early morning till late night; the women bore their babies hurriedly and carelessly, for the farm work occupied all their time, all their strength, with the result that a nation of sickly, unhealthy children was rapidly being propagated; children whose only heritage was physical unfitness, whose mental outlook was bounded by unceasing manual work and a church to whose incomprehensible doctrines they were blindly obedient.

Towards the end of the nineteenth century, however, under the leadership of Dr. Victor Adler, the Social Democrat party was born, under whose control many reforms were constituted, chief amongst them being the establishment of a maximum eight hour working day and the prohibition of child labour under fourteen years. Educational conditions were very elementary, as was the case all over Europe, the teachers themselves being uninformed, and a continual warfare being waged between the all-powerful Catholic church and the school. This antagonism found expression in the pages of the school text books which were filled with propaganda, which far from enlightening and improving children's minds only introduced them at

an early age to bitterness, cynicism and even vulgarity. In the states that were soon to be federated as Switzerland and Italy the same conditions of overworked, under-educated and uneducated children existed.

Germany's children, however, suffered not from religious but from military despotism, and their educational methods of implicit obedience and repression of individuality created only docile, malleable citizens, willing to be used at the will of the Government and its rulers.

But nowhere was there such misery, such deprivation, as amongst the English children of 1830. Here the industrial revolution had its beginning and it was here that its worst effects were felt. In the early days when machinery was worked by water power, the factories had to be built in out-of-the way villages, and large batches of children, as young as six years old, were deported from the workhouses to work there. Later, when steam-power was used, the mills had to be built near coal, and thus the factory towns grew up: towns of dirt and dust, of huddled tenements and large, ugly factories. Child labour again was cheaper than adult and thousands of parents were left penniless and unemployed, whilst their six year old children worked away their lives in the stifling factory atmosphere. Often they worked for as long as sixteen hours a day in a heat of eighty degrees, stopping only for half an hour for lunch. They would become so weak and tired that they had to be beaten to be kept awake, and it was no uncommon thing for an overseer to pick up the crushed body of an emaciated child from the machinery into which he had fallen from sheer weariness. At night, too tired to eat, their bodies too heavy to walk, they sank into remote corners of the factories and slept. They had never seen beauty of colour or sound or nature, they had no minds trained to think, perhaps even their senses and bodies became numbed to their miseries, but their sufferings are written with indelible ink on the history of the nations and will remain for all time.

France, alone, in 1830 was an age

ahead of the rest of Europe. She was lifting her head again now that the Revolution had swept away. The children of the Revolutionary period were now men and women; they had seen the destruction of the old France, they had the foundations of a new France to build; they had seen the rise and fall of Napoleon, they had, as a spur, the words he had written when framing his Code—which as Emil Ludwig says “promises all the things which the ensuing century is slowly to build up”—“The child's interest is paramount.” To them was given the inspiration, the enthusiasm of ambition. Thus 1833 saw widespread reforms in the educational welfare of the children, and elementary schools were established. To this day she has held a high reputation: her education is inexpensive and thorough; the best schools cost only about £16 a year, hence the children of poor people and workmen can receive the best and rise to become leaders of public opinion, and since they come from those who have suffered, their perceptions are sharpened and they know the most pressing social reforms needed.

It is out of great suffering that great achievements are born, and it is the travail of 1830 Europe that gave birth to the clear, foresighted thinking of Europe of to-day, which is beginning to realise that “every being is a moving temple of the Infinite” and that from his birth he should have every opportunity of self-expansion. Education is expanded on new lines: Nursery schools, following the principles of Froebel, of Montessori, are established which give the child free scope to express his individuality; occasionally a genius inspires one and we have Children's House flourishing in the East End of London, bringing colour, beauty and enthusiasm into otherwise lifeless lives. In the same way Professor Cizek, in Austria, immortalises children's thoughts in his art school where they give free expression to their ideas by drawing whatsoever they wish. Educationists are realising the truth of Goethe's words: “Each man has his fortune in his own hands, as the artist has a piece of rude matter, which he is to fashion in-

to a certain shape" and with this in mind, children are no longer taught what is thought best for them, but are helped to seek for the knowledge which they know they themselves need.

Vienna, often called the "City of the Child," with its vast, beautifully designed municipal buildings, hospitals, sun bathing conveniences, paddling pools and children's gardens and Kinderübernahmestelle* is perhaps the most advanced; America, with its scientifically arranged methods of education, its plentiful nursery schools, its well-organised and numerous child welfare centres and clinics giving psychological treatment and help for delinquent and difficult children; Germany with its Jugendamt† and German Youth movement; Switzerland, with the Pro Juventute Society,‡ leading its child welfare work which is perhaps the most far reaching—a revolution might be said to have swept over Europe, a revolution which has as its aim, not the betterment of any one class, or any one nation, or the achievement of any momentary desire, but the establishment of a world in which every being has ample opportunity to live his own life, work out his own destiny and give to the world thought and action which will live for ever.

It has been shown time after time that children have a great sense of responsi-

bility: put them on trust and they will rarely betray it. If they were taught to realise that their greatest responsibility was to themselves, that their every action and thought would leave its imprint on them and on the world, they would strive to live up to a high ideal. The potter who modelled the Grecian Urn, immortalised in Keats's ode, took care that no slip of his hand should send into eternity a misshapen, blemished piece of artistry; in the same way, if a child once realised that he moulded his own immortal soul he would give to the world of his best that eternity should hold no spoilt actions or evil thoughts. Consciously, or subconsciously, that which mankind desires most is immortality: it is for that he writes a great poem, paints a beautiful picture, gives life to a child. Emerson wrote "Immortality will come to such as are fit for it and he who would be a great soul in future must be a great soul now." It is with the aim of giving every child the chance of being a "great soul now" that Europe should work.

PATRICIA EDGE

[PATRICIA EDGE knows much about the condition of children and the work done on their behalf in the western world. She writes regularly for *The World's Children* and *Revue Internationale de l'Enfant*.—Eds.]

* This comprises one enormous building to which children suffering from physical illness or mental troubles, can come for treatment and help. It contains a tubercular ward, wards for uninfected diseases, dental clinic, nurseries, library, and consultation clinic where parents bring children who are troublesome, delinquent, or otherwise maladjusted and unhappy.

† There is a Jugendamt in each state. This in the same way as the Kinderübernahmestelle helps and advises parents on all matters with regard to their children and is responsible for all the maternity and child welfare work of its state.

‡ This Society operates throughout all the country. Its work is arranged in a triennial series: i.e., in three consecutive years it concentrates on care of mothers and infants, school children, and children of school leaving age.

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS.

The passing of Thomas Alva Edison marks an epoch. No man of science has done more to revolutionize the living conditions of the people than this silent hard-working and self-made man. Though a scientist brought up in the traditions of the nineteenth century, Edison was never a rank materialist. His intuitive perception was as strong as his impressionability, and both these qualities aided him in his research and achievements. During the days of H. P. Blavatsky he was a friend of the Soul-science of Theosophy and one of the Masters referred to him as "a good deal protected by" an Indian Mahatma.

One of our readers has contributed some of his impressions of the presidential address of General Smuts at the session of the British Association for the Advancement of Science. General Smuts's views are of the greatest interest and the comparison between those and the Theosophical viewpoint as presented by the writer, seemed of sufficient interest to our readers to include in these columns.

Reports of the British Association meeting at the Albert Hall on September 23 last, remind us that, in the year 1888, Sir Fred-

erick Bramwell, then President of the Association, spoke at Bristol. He discoursed as he said on "next to nothing and an eulogy of the Civil Engineer and the value to science of his works." Who remembers the substance of his speech to-day? Mr. W. T. Thiselton Dyer, as President of the Biology Section, arraigned the idea of the evolution of organic nature by a tendency to progressive advancement. "Science," said he, "will always prefer a material *modus operandi* to anything so vague as the action of a tendency," and he explained organic evolution mechanistically "as the result of variation controlled by natural selection". In that very year H. P. Blavatsky enunciated in her newly published *Secret Doctrine* fundamental ideas which, with those of pupils of hers like W. Q. Judge, were then and later laughed to scorn.

But now those selfsame ideas, if clothed in slightly different language, reappear again—in the speech of the present President of that Association, General J. C. Smuts. No longer from the presidential chair is there given the sectional view of a scientist. The scientific world-picture nowadays must draw its material from all the sciences, physical, biological, yes, even social and mental

sciences, as this leading exponent of holism pointed out.

"Our world view," declared the learned South African, "is closely connected with our sense of ultimate values, our reading of the riddle of the universe, and of the meaning of life and of human destiny." Twentieth century science, he later pointed out, "ceased to confine its attention to the things that are observed." It "dug down to a deeper level and below the things that appear to the senses". "Matter itself, the time-honoured mother of all, practically disappeared into electrical energy". This recognition of the unseen universe leads to further discoveries as we shall see. In passing we may recall the statements of W. Q. Judge in 1893 that as long as science ignored the unseen and failed to admit the existence of a complete set of inner faculties of perception in man, it cut itself off "from the immense and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within. It is therefore complete in itself and sees no unsolvable mystery anywhere." (*Ocean of Theosophy*, p 2.)

No longer are there the iron-compartmented theories of Mr. Judge's day concerning space, time, mind, matter. "The new concept," says Gen. Smuts, "has made it possible to construe mat-

ter, mass and energy as but definite measurable conditions of curvature in the structure of space-time," and again, "The stuff of the world is thus envisaged as events instead of material things". By these we may set some statements over forty-three years old made by H. P. Blavatsky. "The one Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are—endless *duration*, primordial (hence indestructible) *matter*, and *motion* (*Secret Doctrine*, I. 55), and "*That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.*" (*Ibid*, 11). The statement of the President of the British Association that "It would almost seem as if the world in its very essence is holistic" brings him very near the idea she propounds that Space is an ocean of radiant essence, the "universally diffused, infinite principle". (*Key to Theosophy*, p. 56 Ind. Ed.) It is here we part company somewhat with Gen. Smuts who tells us that the universe in its organic aspects is on the way to life. How long will scientific recognition of the idea that "The Root of Life was in every drop of the Ocean of Immortality, and the Ocean was radiant Light, which was Fire, and Heat, and Motion," (*S. D.* I. 29) take to formulate?

The reiterated statements of this scientist-statesman *re* Nature as an organic whole,—"*a growing, evolving, creative universe,*" to use

his words,—represent the measure of the tremendous advance made by science in less than fifty years. "In ever varying degree," he says, "the universe is organic and holistic through and through. Not only organic concepts but also, and even more so, *psychological* viewpoints are becoming necessary to elucidate the facts of science." Add to this a further sentence of his: "We seem to have passed beyond the definitely physical world into a twilight where prophysics and *metaphysics* meet" (*italics* in both cases ours), and perhaps he prophesies when he declares of that mystery of present day science, the Quantum, that "the discovery of the quantic properties of this world points to still more radical transformations which loom on the horizon of science". As he says, the action of these packets of energy, the quantum action, is a negation of continuity and thus arises the contradiction not only of common-sense, but apparently of reason itself. It "seems to defy the principles of causation and of the uniformity of nature, and to take us into the realm of chance and probability". He quotes "the strange Puck-like behaviour of the quantum" but does not think therefore we should conclude that, "the universe has a skeleton in its cupboard in the shape of an irrational or chaotic factor". While he disapproves of the statement, it seems to us that herein lies the clue to the mystery. Who is the only unreliable and irrational factor in the universe but man? What influence does the dynamic mind

of man exert on the energy of the universe, the human brain being an exhaustless generator of force? H.P. Blavatsky says "... the aggregate of the Dhyani-Chohan and the other forces ... are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy . . ." (*Secret Doctrine*, I, 280). Let us supplement the ideas with those of a Teacher whose words were written before 1884:

.. Yet even these scientific facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material . . . the scattering and concretion of cosmic energy in its metaphysical aspects. (*The Occult World*, American Edition pp. 130-1.)

And the reasons why such a fact has not occurred to scientific experimenters emerge in a remarkable passage in Gen. Smuts's speech:

While religion, art and science are still separate values, they may not always remain such. Indeed, one of the greatest tasks before the human race will be to link up science with ethical values, and thus to remove grave dangers threatening our future. A serious lag has already developed between our rapid scientific advance and our stationary ethical development, a lag which has already found expression in the greatest tragedy of history. Science must itself help to close this dangerous gap in our advance which threatens the disruption of our civilisation and the decay of our species. Its final and perhaps most difficult task may

be found just here. Science may be destined to become the most effective drive towards ethical values, and in that way to render its most priceless human service. In saying this I am going beyond the scope of science as at present understood, but the conception of science itself is bound to be affected by its eventual integration with the other great values.

This brings us to what seems to be the apotheosis of his speech, the enunciation of a fundamental idea concealed for over forty years in the various writings of H. P. Blavatsky. Gen. Smuts speaks of the larger physical universe on the down-grade and the smaller world of life on the up-grade. The terms may be ambiguous but the idea behind becomes clear when he adds—

Life and mind thus appear as products of the cosmic decline, and arise like the phoenix from the ashes of a universe radiating itself away. In them Nature seems to have discovered a secret which enables her to irradiate with imperishable glory the decay to which she seems physically doomed . . . the universe is on the way to . . . mind . . . inside this cosmic process of decline we notice a smaller but far more significant movement—a streaming, protoplasmic tendency; an embryonic infant world emerging, throbbing with passionate life, and striving towards rational and spiritual self-realisation. We see the mysterious creative rise of the higher out of the lower, the more from the less, the picture within its framework, the spiritual kernel inside the phenomenal integuments of the universe.

Let us set beside these passages two from the *Secret Doctrine*:

The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract,

ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the Disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future Cosmogony and Theogony (I,1) . . . However limitless—from a human standpoint—the paranirvanic state, it has yet limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (I, 266)

Similarly we could parallel from the writings of H. P. Blavatsky, did space permit, these passages from the speech of the President of the British Association for the Advancement of Science in the centenary year of the Russian Seer's birth: "In this holistic universe man is in very truth the offspring of the stars. The world consists not only of electrons and radiations, but also of souls and aspirations. Beauty and holiness are as much aspects of nature as energy and entropy. . . . Beginning as mere blind tropisms, reflexes and conditioned reflexes, mind in organic nature has advanced step by step in its creative march until in man it has become nature's supreme organ of understanding, endeavour and control—not merely a subjective human organ, but nature's own power of self-illumination and self-mastery: 'The eye with which the universe beholds itself and knows itself divine'."

THE AUM

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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THE ORIGIN OF THE CHRISTMAS TREE

Making use of an article of Dr. Kaygorodoff in the *Novoyé Vremya*, H. P. Blavatsky published the following in *Lucifer* for March 1891. In India the Festival of Lights continues for five days to celebrate the New Year, and it would be very interesting to trace with the aid of comparative study, the common origin, perhaps, of the Lights of Heaven visiting our earth surrounded by the darkness of ignorance in the East as in the West:—

The custom of the Christmas tree is a very recent institution. It is of a late date not only in Russia, but also in Germany, where it was first established and whence it spread everywhere, in the New as well as in the old World. In France the Christmas tree was adopted only after the Franco-German war, later therefore than

1870. According to Prussian chronicles, the custom of lighting the Christmas tree as we now find it in Germany was established about a hundred years ago. It penetrated into Russia about 1830, and was very soon adopted throughout the Empire by the richer classes.

It is very difficult to trace the custom historically. Its origin belongs undeniably to the highest antiquity. Fir trees have ever been held in honour by the ancient nations of Europe. As ever-green plants, and symbols of never-dying vegetation, they were sacred to the nature-deities, such as Pan, Isis and others. According to ancient folklore the pine was born from the body of the nymph Pitys* (the Greek name of that tree), the beloved of the gods Pan and Boreas. During the ver-

*A nymph beloved by the god Pan and changed into a fir tree.

nal festivals in honour of the great goddess of Nature, fir trees were brought into the temples decorated with fragrant violets.

The ancient Northern peoples of Europe had a like reverence for the pine and fir trees in general, and made great use of them at their various festivals. Thus, for instance, it is well known that the pagan priests of ancient Germany, when celebrating the first stage of the sun's return towards the vernal equinox, held in their hands highly ornamented pine branches. And this points to the great probability of the now Christian custom of lighting Christmas trees being the echo of the pagan custom of regarding the pine as a symbol of a solar festival, the precursor of the birth of the Sun. It stands to reason that its adoption and establishment in Christian Germany imparted to it a new, and so to speak, Christian form. Thence fresh legends—as is always the case—explaining in their own way the origin of the ancient custom. We know of one such legend, remarkably poetical in its charming simplicity, which purports to give the origin of this now universally prevailing custom of ornamenting Christmas trees with lighted wax tapers.

Near the cave in which was born the Saviour of the world grew three trees—a pine, an olive, and a palm. On that holy eve when the guiding star of Bethlehem appeared in the heavens, that star which announced to the long-

suffering world the birth of Him, who brought to mankind the glad tidings of a blissful hope, all nature rejoiced and is said to have carried to the feet of the Infant-God her best and holiest gifts.

Among others the olive tree that grew at the entrance of the cave of Bethlehem brought forth its golden fruits; the palm offered to the Babe its green and shadowy vault, as a protection against heat and storm; alone the pine had nought to offer. The poor tree stood in dismay and sorrow, vainly trying to think what it could present as a gift to the Child-Christ. Its branches were painfully drooping down, and the intense agony of its grief forced from its bark and branches a flood of hot transparent tears, whose large resinous and gummy drops fell thick and fast around it. A silent star, twinkling in the blue canopy of heaven, perceived these tears; and forthwith, confabulating with her companions—lo, a miracle took place. Hosts of shooting stars fell down, like unto a great rain shower, on the pine until they twinkled and shone from every needle, from top to bottom. Then trembling with joyful emotion, the pine proudly raised her drooping branches and appeared for the first time before the eyes of a wondering world, in most dazzling brightness. From that time, the legend tells us, men adopted the habit of ornamenting the pine tree on Christmas Eve with numberless lighted candles.

RENUNCIATION—TRUE AND FALSE

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The *Bhagavad-Gītā* is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular: it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will have found real inspiration in this series.—EDS.]

“Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision.”—*Bhagavad-Gītā*, XVIII, 5-6.

The intuitive response to the appeal of the Higher Life is natural to man. But for every one man who proceeds on this greatest of all ventures on a basis of knowledge, there are hundreds who fall a prey to the lures which beset the old and narrow way sharp as the edge of the razor. There are millions who are known as Sannyasis and Tyagis. There are rare units who are really such.

The Master Krishna makes it abundantly clear that whatever we may be doing, we find ourselves performing works. And yet the *Gītā* is the book *par excellence* which treats of Sannyasa—Renunciation; it is sometimes called the Book of Karma-Yoga, union with the Higher Self through deeds; but more truly it may be called the Book of Renunciation, for it advocates renunciation as the highest form of action and teaches

how man—not some particular caste man, but every man—should renounce.

Whatever one's condition of life, a man is called upon to do every day three kinds of deeds—*Yagna-Sacrifice*, *Tapas-Mortification*, *Dana-Charity*. These three should never be disregarded. They purify the whole man.

Living in a competitive world, with cares and worries meeting us at every turn, how can a man even remember to perform regularly some work which is sacrificial, some which is mortifying, and some which is charitable? The *Gītā* does not offer these as spiritual luxuries, which the privileged few alone may indulge in; they are regarded as necessities of soul-life, which no human being can set aside without psychic and spiritual peril to himself. And further, in one single, straightfor-

ward injunction it says that even these acts of sacrifice, mortification and charity "are to be performed after having renounced all selfish interest in them and in their fruits," and thus with a majestic and sweeping gesture defines what true charity, austerity and sacrifice are.

But is it right for a man to perform these at the cost of his own congenital and congenial duties? How can a twentieth-century mortal find time or spare energy for these deeds of Krishna, when all his forces and resources are exhausted in doing his own natural duties? This question does not arise for the student of the *Gītā*; for he clearly perceives that, in the very performance of the natural duties, in the very environment of each, are ample opportunities to be found to sacrifice joyously, to practise self-control and to be charitable on more planes than that of economics alone.

It is the very doing of our duties, but with a new attitude, which the *Gītā* teaches. It lays down certain fundamental principles. Let us look at them.

Necessary and obligatory works should be performed—such are duties. That which is not necessary for us to perform, that which is not obligatory, that which is not due from us to nature or to man is not duty. In the performance of such deeds of duties two ideas should be borne in mind. We should not abstain from works through bodily propensity, saying: "It is painful," any more than in-

dulge in acts because the pleasurable feeling tempts us in their direction. Thus, the motive and the desire for the fruits of works have to be thought about. Not the renunciation of necessary duties; but the renunciation of the fruit of all obligatory actions, performed without attachment, because they ought to be done; herein is described renunciation, false and true.

Thus those who desire to lead the Spiritual life have to seek opportunities in their own environment for practising sacrifice, self-control, and charity. They will not have far to go. Near at hand, in their own circumstances, in a very short while, they will find more than ample scope for the fulfilment of their wishes. In the home, in the market-place, in public life, hundreds of opportunities arise, and arise constantly, to do the triple deed, dear to the heart of the Mahatma, the perfect performer of perfect deeds.

However difficult this practice of sacrifice, austerity and charity, in daily life, the nature of what is expected of us is easily understandable. One has only to look within at one's self and around at his kin, friends and fellows, and it does not require much thought to learn how we can be sacrificing, how we can mortify our lower characteristics, and how we can be charitable in thought and feeling, in words and works.

To guide us in complexities which must arise, the *Gītā* defines what is correct and incorrect *yagna*, *tapas*, and *dana*.

That sacrifice which violates not the laws of Nature and is in consonance with some understanding of those laws, when done without expectation of any reward and with the conviction that it is necessary to be done, is correct and beneficent. Sacrifices done with an eye to reward and esteem, or as an ostentation for piety, are not spiritual, though they are better than those which are not according to the precepts of Bodhi-dharma, Wisdom-Religion, the Science of the Self or Atma-Vidya, and which are undertaken without any conviction.

Contemplating with reverence the laws of and processes in Nature; esteeming the beneficent deeds of holy men and sages with a view to emulate them; purifying ourselves so that rectitude, chastity and harmlessness are practised;—these constitute right mortification or austerity of the body. Speech which is gentle, true and friendly and which results from diligence in the reading of the records of the Wise—that is mortification of speech. Serenity, mildness of temper, silence, self-restraint, absolute straightforward-

ness in conduct are called *tapas* or mortification of mind.

And last—*Dana*, Charity: gifts of knowledge or wealth which are bestowed at the proper time on the proper person, and by men who are not desirous of a return, comprise true charity. And whatever is given should be bestowed with proper attention, without a feeling of superiority or scorn. In the giving of gifts we should avoid calculating what spiritual or other benefit may accrue to us from such giving, also avoid making any gift reluctantly or half-heartedly; but above all turn away from the temptation of gifts given out of place and season and to unworthy persons, even though they be friends or relatives.

Here is the basis of the true religion of works, which purifies the mind, ennobles the conduct, and which, the *Gita* says, is possible for any earnest soul to practise; for it enables a man to discharge his duties and fulfil his obligations without running away from the station in life in which his own aspirations, deeds and misdeeds have placed him.

B. M.

RARE MANUSCRIPTS IN PERSIA

[Dr. Hadi Hasan has lately returned from Persia where, at our request, he made enquiries about rare MSS. of philosophical and mystical nature; on some of these he writes the following article. He wrote to us from Teheran last July: "I think I have fairly exhausted the country; you will see that the majority of the MSS. mentioned are real treasures; it seems a pity that they belong to private collectors and are mostly out of reach of people who do not command influence or authority." Later, he said: "Next time I visit Persia I shall do so with a photographer; there are specimens of calligraphy in the land which represent the final word in æsthetic art. I saw in the possession of Agha Haji Sayyid Nasru'llah, Chief Justice of the Tihiran High Court, a superb MS.—an encyclopædic work, with marvellous diagrams in the sections on music, optics, mechanics and astronomy: no scribe can obviously be of any use in transcribing a MS. of this kind. Finally, it sounds incredible and I could hardly have believed it without the evidence of my own eyes, the private library belonging to Agha Haji Husayn Malik contains about 40,000 MSS. This enormous collection is unknown to Europe; it is uncatalogued, disarranged. The owner himself, a millionaire, is a lover of books but as he is also a lover of other things, has not had time to study his own collection. If some one can finance me to camp out in Persia for six months accompanied by a first class photographer and carrying with me about Rs. 2000 worth of photographic materials (for these are not available, save in limited amounts and in a damaged condition, in Persia) I could bring out with me a select collection of rotographs of MSS., over whose loss European Orientalists have long been mourning. Take for example the *Diwān* of Raḍi'u'd-Dīn of Nishāpur: I have mentioned this in my article. Mirza Muhammad Abdu'l-Wahhab of Qazwīnī, one of the premier living Orientalists, was anxious to obtain this *Diwān* (see *Lutab-ul-Albab*, Vol. I, p. 403 *et seq.*); so was Professor Browne: they searched and concluded that the *Diwān* was lost. The *Diwān* which contains excellent (and very often, superb) poetry does not only exist in Tihiran, but I believe that there are at least four copies of it extant: I have brought with me rotographs of one MS.; I have had another MS. transcribed; and the third and fourth copies belonging to H. E. Timurtash and Agha Haji Malik respectively I could not lay my hands on. The *Diwān*, they tell me, is in their collection: I examined their library, but when the library contains 40,000 MSS., and the MSS. are all lying on the top of one another it is not easy to seize the MS. one needs."—EDS.]

MESHED MSS.

The library of the shrine of Imām Reḍā in Meshed has recently been catalogued in three volumes by the Persian Government. Amongst the MSS. not described in the catalogues are (i) Ch. XI—XVIII of a *Qur'ān* presented by Shāh 'Abbās the Great and transcribed by the caliph 'Alī [کتبه علی بن ابی طالب] (ii) Ch. XXVI.23—LX of a *Qur'ān* presented by Shāh 'Abbās the Great and transcribed in 41 A. H. by Imām Hasan [کتبه حسن ابن علی].

(iii) Ch. XIII of a *Qur'ān* transcribed by Imām Husayn [کتبه حسین ابن علی] and (iv) Ch. III-CXIV of a *Qur'ān* transcribed by Imām Sayyid-i-Sajjād. These four *Qur'āns*, written in Kufi script on deer-skins, are obviously very ancient, but conclusive proof of their authenticity is wanting. Other gems of the Meshed collection are supposed to be (i) *اثولوجیا* (Ethology) by Aristotle, transcribed in 1070 A. H., and (ii) *مظالم السعدین* *Maṭla'u's-Sa-*

'dayn, Vol. II, by 'Abdu'r-Razzāq b. Ishāq of Samarqand (816-887 A. H.), but it is unknown to the cataloguers that the former work, in the Arabic version made by Ibn Nā'imah and revised by Ya'qūb b. Ishāq al-Kindī, has been published by F. Dieterici at Leipzig in 1882 A. D. and that of the latter MS. there is one copy in the British Museum, Or. 1291, and two in the Bodleian Library, Nos. 163-164, apart from a MS. owned by Dr. Qāsim Ghānī of Meshed.

The only valuable MS. in Meshed is *مرصاد العباد من المبدأ إلى المعاد*, 231 ff. This work of which a copy No. 1248 is in the Bodleian Library and another, stamped with the seals of the Kings of Oudh, is in the British Museum, Or. 258, is a mystical treatise on "the Path of the Soul," through its three stages—original *المبدأ*; present *المعاش*; future *المعاد*—and was composed by Najmu'd-Dīn Abū Bakr 'Abdu'llāh b. Muḥammad b. Shāhāwar al-Asadī ar-Rāzī known as Dāyah, in 620 A. H., under the auspices of Sultān Kaykubād (610-636 A. H.). The author (see Hāj. Khal. Vol. v, p. 495), a disciple of the famous Sūfī Najmu'd-Dīn Kubrā (d. 618 A. H.) was driven by the Mongol invasion to Asia Minor where he associated with the celebrated mystics Ṣadrū'd-Dīn of Incomium (Kunyah) and Jalālu'd-Dīn of Rūm. He died in 654 A. H. and his work, which is of high mystical value, comprises five books—an introduction in three chapters, origin of beings in five chapters, future life in four chapters, and the spiritual

progress of various classes of men in eight chapters. A Turkish translation of the work by Qāsim b. Maḥmūd of Qarā Hīṣār appeared during the reign of Murād II b. Muḥammad (824-855 A. H.) under the title: *ارشاد المريدين إلى المراد في ترجمة مرصاد العباد*

II

MSS. OWNED BY 'ABBĀS IQBĀL-I-ĀSHTIYĀNĪ, TĪHRAN.

(1) *لغت فارس* or *Fārhang-i-Asadī*, transcribed from a MS. dated 22 Jumādā II, 721 A. H. This MS. is fuller than Paul Horn's ed. of 1897 A. D. based on the Vatican MS. Author: 'Alī b. Aḥmad-i-Asadī-i-Tūsī, author of the *Garsh-āspnāma* (458 A. H.).

(2) *ذيل جامع التواريخ* Supplement to the *Jāmi'u't-Tawārīkh* of Rashīdu'd-Dīn Fadlu'llāh, by Hāfiz-i-Abrū, 50 ff., 31 ll., 15"×10". The author (d. 834 A. H.) 'Abdu'llāh, b. Luṭfu'llāh b. 'Abdu'r-Rashīd (and not Nūru'd-Dīn Luṭfu'llāh), was a favourite of the Emperor Tīmūr in whose empire he travelled extensively. This work, written by order of Shāhrukh, covers the period 703-794 A. H. (death of Ghāzān Khān to arrival of Tīmūr in Baghdād). Beginning:

بنده کترین دولتخواه کاتب العبد عبد لطف الله
آنکه شهرت بحافظ ابرو یافته
There is one other copy extant, viz. Constantinople MS. Dāmad Ibrahim Pashā No. 919.

(3) *ذيل ظفرنامه نظام شاهی* Supplement to the *Zafar-nāma* of Nizām-i-Shāmī, ff, 31 ll., 15"×10". This unique MS. by Hāfiz-i-Abrū, who explicitly states his name as *کترین* بندگان عبد الله بن لطف الله بن عبد الرشید المدعو

بحفاظ ابرو deals with the events of 806-807 A.H., and concludes with the death of Tīmūr. The author was an eye-witness of the events he records.

(4) تاریخ آل مظفر 45 ff., 31 ll., 15" x 10"; a history of the Muzafarid dynasty in Persia, 700-795 A.H., by Hāfiz-i-Abrū:

چنین گوید مولف این تالیف بنده ضعیف نجف عبدالله بن لطف الله المدد بحفاظ ابرو
This MS. is unique.

(5) Zafar-nāma ظفرنامه نظام شامی by Nizām-i-Shāmī; 68 ff., 31 ll., 15" x 10"; a history of Tīmūr, written in his own lifetime, from the beginning of his career to the end of 806 A.H. There is one other copy extant, viz. British Museum MS. Add 23980. MSS. (2) (3) (4) and (5) owned by Iqbāl are fine examples of Persian penmanship.

III

OTHER MSS. IN ṬIHRĀN.

(1) التنبيه على حروف التصحيف by the celebrated Hamza b. al-Hasan of Iṣfahān (c.270-360 A.H.); 200 ff.; written in naskh; in the library of the Madrasa-i-Marvī. This is an important lexicographical work on the genesis of writing, the origin of alphabets, various kinds of script, and orthographical errors arising from similarity of form and transposition or absence of diacritical points. The MS. is apparently unique.

(2) دیوان قطران or the poetical works of Qatrān born in Shaddād, Tabrīz, c.400 A.H.* about 10,000 verses; belonging to Aghā Hājī

Sayyid Naṣru'llāh. This is the largest extant collection; other copies are in the possession of H. E. Taymūrtāsh, Aghā Hājī Husayn Aghā-i-Malik, Aghā-i-Khal-khālī, Aghā-i-Afsar, and the Library of the Mejliss. In European libraries and elsewhere, the *diwān* exists only in defective fragments.

(3) نزهت نامه علائی Nuzhat-nāma-i-'Alā'ī (see Hāj. Khal. Vol. IV, 412 and Vol. VI, 328, 336); 187 ff.; belonging to the library of the late Mirzā Muḥammad Khān-i-Burūjardī; an encyclopædic work on minerals, plants, animals, meteorology, cosmology, astronomy, astrology, history etc., in twelve chapters equally divided into two sections; by Sahmūd-Dīn or Shahmardān b. Abī'l-Khayr who flourished c. 475 A.H. The work is dedicated to 'Alāu'd-Dawla (whence the title of the book) Karshāsp b. 'Alī b. Farāmūz b. 'Alāu'd-Dawla Muḥammad b. Dushmanziyār, the Kākūye ruler of Iṣfahān and Hamadān, 488-513 A.H. The only other complete MS. is in the Bodleian Library, No. 1480.

(4) دیوان رضی الدین نیشاپوری or the poetical works of Raḍīu'd-Dīn of Nishāpūr; 124 ff., 13 ll.; belonging to Maliku'sh-Shu'arā Bahār. Apart from statesmen and theologians like Mujirū'd-Dīn Naṣr b. Aḥmad, the poet's chief patron was Abū'l Muẓaffar Qalīj Tumghāj Khān Ibrāhīm, variously called Jalālu'd-Dīn wa'd-Dawlat and Nuṣratu'd-Dīn wa'd-Dawlat,

*For an account of Qatrān and his patrons see S. A. Kasrawī, *Shāhryārān-i-Gumnam*, Vol. II, pp. 43-57, 62-63, 83; III Ṭīhrān (1929), and Vol. III pp. 20-32 (1930). See also current numbers of the Journal "Armaghān". The great work of Sir E. Denison Ross on Qatrān has not yet been published.

ruler of Transoxiana (d. 597-601 A. H.).* One of the odes mentions 559 A. H. as the date of the current year.† The *diwān*, which contains exceptionally fine poetry is unique.‡ One incomplete copy is with Sa'id-i-Nafisi.

(5) تاریخ سیستان; 198 ff., 17 ll., 10" x 6"; belonging to Maliku'sh-Shu'arā Bahār. This extremely valuable, rare, and anonymous history of Sīstān, composed chiefly 675-680 A. H. (the last event referred to is 695 A. H.), is dedicated to Nāṣiru'd-Dīn ruler of Sīstān, and his two sons Ruknu'd-Dīn and Nuṣratu'd-Dīn. Folios 90-150 contain a detailed account (with *minutiae* of dates, places etc.) of the Ṣaffārids. Under the year 311 A. H., wherein the author gives an account of Amīr Abū Ja'far Aḥmad b. Muḥammad (ruler of Sīstān) and his relations with Naṣr b. Aḥmad the Sāmānīd, 94 couplets of an ode of Rūdakī are quoted.

(6) تاریخ رویان; 52ff; 13" x 8"; 25 ll; a history of Rūyān by Mawlānā Awliyāu'llāh-i-Amulī, composed by order of Abū'l-Ma'ālī Fakhrū'd Dawla Shāh-i-Ghāzī b. Ziyār b. Kaykhusraw§ (ruled in Rūyān 741-780 A. H. The last event

recorded is 805 A. H. This unique MS., belonging to Āghā-i-Kiyānī, is mentioned by Sayyid Zāhiru'd-Dīn as one of the sources of his "history of Tabaristān, Rūyān, and Māzandarān," composed in 881 A. H. and edited by B. Dorn, St. Petersburg, 1850 A. D.

(7) زبدة التواريخ *Zubdatu't-Tawārīkh*, belonging to Āghā Hājī Husayn Āghā-i-Malik; 4 large vols; a general history from the earliest times to Tīmūr by Hāfiz-i-Abrū. Vol. I creation to Islām; Vol. II Islām to 'Abbāsids including contemporary dynasties; Vol. III Turks and Mongols to Tīmūr; Vol. IV Tīmūr to Shāhrukh. Only one other set of these four volumes is said to exist in the Museum of the "Imperial" Academy of Leningrad.

(8) A revised edition of the *Jāmi'u't-Tawārīkh* of Rashīdu'd-Dīn Faḍlu'llāh by Hāfiz-i-Abrū, in three large volumes, belonging to Maliku'sh-Shu'arā Bahār. The author states that as Vol. I of the *Jāmi'u't-Tawārīkh* had been lost, Prince Bāysunghur Bahādur b. Shāhrukh asked Hāfiz-i-Abrū to make up the deficiency wherefore he prepared the present work in 828 A.H. by replacing the lost

*See *Lubābu'l-Albāb*, Brownes' ed., Vol. I. p. 44 and n. 1, p. 302. He was living in 597 A.H. when 'Awfī visited Samarqand, and in 601 A. H. the ruler was 'Osmān Khāqān.

† یانصد و پنجاه نه چون گشت از هجرت تمام قد شد در دار دنیا خلق را دارالسلام

‡ Because of its great historical and poetical value the Orientalist, Mīrzā Muḥammad Khān of Qazwīn searched for the *diwān* in European libraries and regarded it as lost. See *Lubābu'l-Albāb*, Vol. I, pp. 247-248. The present writer is trying to edit the *diwān*.

§ ابوالعالی فخرالدوله شاه غازی بن زیار بن کیخسرو استندار . . . بارها بلفظ شریف با این ضعیف میفرمود که مجموعه ترتیب می باید کردن که شرح مبادی احوال رویان و سبب عمارت آن و مبداء حال ملوک و تصحیح نسبت ایشان و مدت ابلت در آنجا بر وجه اجمال از آن مجموعه معلوم گردد

volume of the *Jāmi' u't-Tawārīkh* by Vol. I of his *Zubdatu't-Tawārīkh*.* Bahār's beautiful MS. is lacking in Vol. IV on Mongol history.

(9) کتاب؛ a rare history of Qum; 218 ff., 17 ll., 12" x 9"; by Ḥasan b. Muḥammad b. Ḥasan of Qum; composed in 837 A. H. The excellent MS. owned by Āghā-i-Khalkhālī is the original from which a copy was transcribed for the late General Sir A. Houtum-Schindler; there is one other rough copy, transcribed in 1275 A. H. in the Madrasa-i-Nāsirī. The MS. comprises 20 chapters dealing with the history, geography, topography, revenues, learned men, poets, rulers, inhabitants (Muslims, Parsis and Jews), and the wonders of Qum. After quoting from Hamadānī that of the three most sacred fires†, the fire of Ādharkhwarra or Jamshīd in Azarm‡ was conveyed by Nūshīrwān to Kār-yān in Fārs, the fire of Mājush-

nasf or Kaykhusraw in the village of Barza in Ādharbayjān was conveyed by Nūshīrwān to Shīz in the same province, and the fire of Ādharjushnasf in Mazdjan̄ (a village of Qum) was combined by Nūshīrwān with the fire of Birka, the author gives the names of three other sacred fires—(i) Mehrayn in Qum, conveyed by Bahrām Gūr to Khūzān (ii) Bushnāsf in Nīmūr in the district of Anār¶ and (iii) Warra** in the district of Warra. At Mazdak's instigation, the fire of Ādharjushnasf was temporarily intermingled with Mājushnasf, but as the former burned red and the latter white, the fires were easily separated after Mazdak's death.

10. تکملة الاخبار *Takmilatu'l-akhbār*; 290 ff., 21 ll., 9½" x 3½"; a general history (from creation onwards) together with a history of Muḥammadan dynasties (including less known dynasties)†† composed in 978 A. H. by 'Alī known as Zaynu'l-

* فرمودند که کتاب رشیدی را که اولش ضائع شده بود تمام میباید ساخت بنده کینه بعرض رسانید که قسم اول این کتاب که از زمان آدم است تا ابتدای حضرت رسول از تاریخی که نوشته شد [یعنی زبدة التواریخ] نقل کرده اید اولی باشد — فرمودند که باشد — بنابرین مقدمات ربع اول از آن کتاب که از بهر کتبخانه شاهزاده اعظم نوشته شده بود نقل افتاد

† As officially known, the three sacred fires are (i) Ādharfaranbagh (fire of the glory of God) in Fārs, for spiritualists (ii) Ādhargushnasf (fire of stallion in Shīz in Ādharbayjān, for warriors and (iii) Ādharburzinmīhr (fire of sun for peasants) in Rīwand in Nīshāpur, for peasants. The fire of Karkūye in Sistān is less famous.

‡ Probably the same as Azam, 6 farsakhs from Ahwāz, in the district of Fārs. See Ibn-i-Khurdādhbih, ed. de Goeje, p. 43.

§ Also written as Mazdkān, Mazdqān, or Maşdqān. See Ibn-i Khurdadhbīh, ed. de Goeje, n. l. p. 200.

¶ in Fārs

** Warra in a village of Qum; see Ya'qūb, *Kitābu'l-Buldān*, ed. de Goeje, p. 274.

†† About the Ma'mūnī kings of Khwārazm, for example, this MS. gives the following information not supplied by Mīrzā Muḥammad Khān, *Chahār Maqāla*, pp. 241-242. The founder of the dynasty was Ma'mūn Aḥmad b. Muḥammad, ruler of Jurjān, who advanced upon Khwārazm with 5000 troops and annexed the territory, because his protégé, Abu'Alī Sīmjūr, had been imprisoned in Hazār Asp by Abu 'Abdu'llāh, ruler of Khwārazm. The second ruler was Amīr Abu Nasr Aḥmad (not 'Alī) who succeeded his father, Ma'mūn Aḥmad, in 387 A.H. etc. etc.

'Abidīn, and dedicated to Parī Khānum, daughter of Shāh Tahmāsp. This MS., owned by Āghā Mīrzā Maḥmūd of the Telegraph Department, is apparently unique: it is written in a clear hand and is full of facts and data.*

(11) عرفات العاشقين 'Arafatu'l-Āsh-iqīn; a voluminous MS. containing some 70,000 verses from various poets. This excellent copy of the very rare anthology of Taqīu'd-Dīn Muḥammad b. Sa'du'd-Dīn Muḥammad Husayn, composed in 1024 A. H. belongs to Āghā Hājī Husayn Āghā-i-Malik. The other two copies extant, viz. Bankipore MS. No. 685 and India Office MS. No. 3654 are defective and incorrect.

IV

TABRIZ MSS. BELONGING TO ĀGHA MUHAMMAD 'ALĪ TARBĪYAT

(1) التحفة القادرية; 370 ff., 11 ll., 7" x 5"; a *Mathnawī* in the Kurdish dialect in praise of 'Abdu'l-Qādir Gīlānī by Ibn-i-Munīr b. Hāfiz Muḥammad. This MS. is probably unique.

(2) Avesta in Pahlawī script (with Persian translation); 7" x 5", 12 ll.; comprising (a) incomplete section, 2 ff. (b) Kushtī Bastan, 15 ff. (c) Māh Niyāishna, 5½ ff. (d) Afrīngān-i-Dahman, 6 ff. and (e) Ūrmuzd Yasht, 15 ff.

(3) *Shāist wa Nā-shāist*, in Persian translation; 82 ff., 12 ll. 7" x 5".

HĀDĪ ḤASAN

In response to our enquiry about modern conditions and changes in that old country, Dr. Hādī Ḥasan writes to us:

I believe I have met everybody here—Muslims, Parsis, Babis, and Christians, and almost all the people who are worth meeting. I have also attended a few conferences and my general read-

ing is that at present Persia is fast heading for materialism. A few years hence, with the abolition of the veil, Persia will become, like Turkey, a cheap imitation of Europe—without, unfortunately, the redeeming features of Europe. There is law and tranquillity in the land; a great dread of Bolshevism; and a great desire to convert Tihiran into a miniature Paris. It is disappointing: but it is the truth.

*Dealing with the caliph al-Musta'sim, the date of the death of the famous calligraphist Yāqūt is given as 697 A. H.

AUTOMATISM

II. TWO WAYS TO REALIZATION

[J. D. Beresford concludes his study of this fascinating subject. In a recent interview in *Everyman* Mr. Beresford said—"What I should like writing more than anything else would be a psychological-philosophical treatise on automatism." As we pointed out in the April ARYAN PATH, the subject is not without its dangers; when the practice of exercises is contemplated it is safer to understand all aspects first from a theoretical point of view. See Note appended to this article.—EDS.]

I concluded my last instalment of this study with a simple test, by suggesting that the reader should carefully analyse what I had written on the theory of automatism, and then try to decide how far his own reactions in reading had been influenced by preconceived opinions and how far, if at all, by pure reason. I would now add to that the further suggestion that although the human mind is capable of pure reason, the logical process in all matters concerned with personal opinion and conduct is based on premises that cannot in the nature of things be regarded as infallible; and that so long as these premises are taken for granted a powerful element of automatism still remains. Where then are we to look for this stable groundwork of argument? Let us consider, for a moment, an analogous search in the field of mathematical physics.

In this case the difficulty, first pointed out by Newton, was the difficulty of measuring absolute movement, since there is no fixed standard to which we can refer it. The passengers on a ship, to use Newton's own instance, when they are below deck have no means of

determining their actual movement over the surface of the earth, their observations being exclusively confined to the standards provided by the interior of the vessel. The same argument has even greater force when we seek some point of absolute rest in the heavens by which we can measure the earth's movement in space. We can relate the earth's movement and that of the other planets to the sun as the centre of a system, (although even that relation presented at least one difficulty for which no explanation could be found on the Newtonian hypothesis), but we believe that the whole solar system has an independent movement through space in the direction of the constellation of Hercules. Furthermore the general inferences of recent astronomical calculation go to show that our whole "universe" known to astronomers as the "Galactic System" is in motion relative to those other independent "universes" outside the "Galactic System" presented by certain of the nebulae to the number of perhaps two millions. In short, the search for a fixed point as an ideal standard of reference in this vast, immeasurable

movement would be an absurdity of much the same order as the attempt of mediæval mathematicians to account for the observed movement of the stars on the assumption that they revolved round the earth as a fixed centre.

Now an almost precisely similar difficulty confronts us when we try to fix an ideal of thought and conduct which is to be our moral standard of reference, the basis of those indisputable premises upon which we can base an irrefutable argument. In this thing, the various religious bodies of the world adopt the attitude that characterised the mediæval astronomers who sought to uphold the Ptolemaic system in the days of Galileo. A member of any such creed regards his belief as fixed, as offering, therefore, an ideal standard of reference to the world at large; and when, as often happens, the facts of experience appear to be at variance with religious belief those facts must at any cost be adapted to fit those doctrines which are conceived as constituting an absolute.

This attitude, moreover, applies not only to doctrine as such, but to common morality and conduct. To take one of the most obvious instances, let us consider for a moment the sacredness of human life. This would appear at first sight to involve an universal belief to which all civilised peoples would subscribe, and would so provide a standard of reference to measure certain rules of conduct. The truth is that there is no sort of real agreement about this

primary principle. The Moslem faith preaches that it is an act of virtue to kill the infidel; and the Christian, even though he can find no warrant for it in the teachings of Christ, very obviously regards it as an act of patriotism to kill his enemies if he has the justification of doing it in the name of war. Furthermore, capital punishment is practised in Great Britain, the United States, and most European countries, and whatever may be the social arguments in favour of this "legal murder," it is in fact an act of vengeance, founded on the Mosaic law of an eye for an eye and a tooth for a tooth.

In the same way the sin of adultery takes different aspects according to climate, general social conditions and the state of the birth-rate; theft is legalised by such fine distinctions that misrepresentation by advertisement or on a company prospectus is not regarded as dishonest so long as the false statement is adjectival rather than nominal; and speaking generally our ideas of conduct and of what constitutes sin are based on a constantly shifting standard of ethics that varies continually according to the nature of religious conviction, to period, to geographical latitude and even to fashion.

Now, I have dwelt on this illustration because *a very powerful element of automatism arises from the mechanical acceptance of religious and moral standards without the least attempt to test their universal validity.* I do not mean to imply

by this that we should abandon the ethical code of our particular religion, country and period. That code whatever it may be represents the most recent stage of a protracted endeavour to produce a reasonably equitable state of society; and adherence to its more drastic regulations at least, is essential to the maintenance of our social relations. But there is an immense difference between a formal submission to such a code, and the rigid belief that it represents an absolute value applicable to all people at any period. Yet in an overwhelming majority of cases, this belief is so deeply rooted in the human mind as to have become an obsession beyond the reach of reason. The form it takes, the particular ordinances that are regarded as sacred, will differ according to status, religion and personal idiosyncrasy; but the self-sacrificing life of a Saint may be as mechanical in origin as the formal, unmeaning piety of the average church-goer.

And in so far as a man accepts without enquiry the code in which he has been brought up, just so far will he be in that relation an automaton, the slave to unconscious processes of which he will go through life supremely unaware. Perhaps it is better for the mass of the people that they should be ruled by this mechanical confor-

mity. The majority of mankind has not yet reached the stage of spiritual experience and growth, at which it can be trusted to decide its own line of conduct.* But in addressing the readers of *THE ARYAN PATH*, I am speaking to a select audience and assuming that they are in search of that personal integrity which represents for our purpose the opposite pole to automatism.

It is necessary to pause, however, on the word "integrity," the use of which begs an important question. Automatism, as has already been implied, connotes a measure of duality. So long as our actions, our speech, our very thoughts are partly ruled by subconscious reactions below the level of awareness, there can be no true unity of the individual. How familiar this condition is, is proved by such a common phrase as "being in two minds about a thing," for it is obviously true that a man may be subject to the direction of two discordant impulses within himself, of which, in most circumstances, the habitual influence below the level of ordinary consciousness will prove the stronger. In direct contrast to this condition is that of integrity† which to use a dictionary definition connotes "A state or quality of being complete, undivided or unbroken," and has a derivative

* It is the aim of Theosophy to make man recognize the Inner Ruler and take his dictation from It. It is true that most men go through life unconscious of this great idea but it is not true that such a state "is better for the mass of the people". Each man has to learn to live by "self-induced and self-devised efforts".—EDS.

† Cf "The Message of the Heroes" by J. M. Murry in *THE ARYAN PATH*, May 1930 and "Self-Realization" by Hugh I'A. Fausset, *Ibid* April 1931. These and such articles are of permanent value to every student and practitioner of the Esoteric Wisdom-Religion.—EDS.

sense of "moral soundness". But few indeed are those who are able to attain it.

(Nor am I professing in these articles to do more than point out one of the many obstacles that lies between the disciple and the wholeness, the unified, self-realised personality of the initiate. But I have no doubt that what I have here called automatism is such an obstacle, and until it is clearly recognised, it is impossible to combat it.)

There are, so far as I am able to speak from my own experience, two distinct methods by which this automatism may be remedied,—I do not say eliminated, for most of us are incapable of attaining the distant ideal of perfect integrity. The first and most obvious method is by way of introspection, self-analysis. I have touched upon the necessity for sincere, thinking—no easy thing,—as an instrument for the examination, as an instance, of the foundations of belief,—a process that implies a severe and protracted enquiry undertaken in order to separate the articles that are the result of personal thought and experience from those which have been carried over automatically from the lessons of childhood. From this beginning, which is little more than a preliminary mental training, we have to proceed to the recognition of automatism in our physical reactions. Complete success in this particular, implies an extension of consciousness beyond the potentialities of the average man and woman, but any increase of power in this direction is a valuable asset.

The technique of this physical

examination consists very largely in maintaining a watch upon the self. An effort, which is very tiring and often distasteful at first, has to be made to remain aware of the physical personality no matter what occupation we are engaged in. Every action of the body should be closely "observed," as it were, by the consciousness, even those common reflex actions, such as those necessitated by walking, which have been habitual to us from childhood. It will be found that in the earlier stages, this exercise will tend to divide the personality rather than to unite it; but the reason for this is that a function which in ordinary life is almost in abeyance, is now being developed and we are thereby becoming more vividly aware of our own duality. This awareness of duality, however, is one of the means to conquer it, for it is the fact that so much of our lives is carried on below the level of consciousness which is responsible for automatism; and if this development of consciousness can be consistently maintained the lower animal self will be brought under the control of the higher, and the duality will tend to disappear.

The second method to be used in the effort to attain integrity is of another order, and I cannot too strongly emphasize the necessity for practising it in connection with the first. The failure to do this condemns the practices of a certain school of occultism; for while a considerable increase of personal power may be attained

by a rigid discipline of introspection and the cultivation of self-awareness, the final condition achieved is not an admirable one, from the point of view of theosophical and general mystical teaching. *It is, in short, sometimes dangerous and in the end always unprofitable to live too much within the self*; and this acquirement by self-examination I have been writing about must always be regarded as a means only to a greater end.

This second method, then, is in a sense the complement of the first and may be spoken of in the first instance as an enlargement of sympathy. *We have to look out as well as in to enter by the gift of love into the lives of others.** Of that gift and its exercise, I wrote briefly in the June number of THE ARYAN PATH, and need not now repeat what I have already said there. What I have to stress in the present connection is the danger that this exercise of sympathy may, itself, develop an aspect of automatism. I instanced above, for example, the life of one who might be regarded by his friends and associates as a saint. *I have myself known such, men and women who have spent their lives in the service of humanity. Yet they have not attained that integrity which is our goal. They have not conquered their*

duality, but only suppressed one side of themselves by a fierce act of will. And the consequence of that suppression can never be unity, and may lead to disaster, if, as often happens, the inhibited but unconquered desires regain the ascendant though it may be only for a relatively brief period.

Incidentally, I would point out that the two efforts towards integrity, exercised one by self-examination and the other by love and sympathy, brings each its own temporary reward. The first will induce at moments a sense of power and freedom. There will be times when we shall feel a sense of wholeness, of mastery, of ability to govern our minds and bodies to any ends that we may desire. Since that mastery is not, in fact, completed, this sense will presently give way under the pressure of the second personality, but while it endures it is a great recompense for our struggles and a partial promise of ultimate attainment.

The reward of love is an ecstasy known only to those who have been able momentarily to transcend that personality which we are apt to regard, untruly, as the real ego. It is a state known to the initiates and mystics with whom it is sometimes of comparatively long duration and to

* Teaches *The Voice of the Silence*:—"Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF: a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which is the more thou wilt become COMPASSION ABSOLUTE. This 'compassion' must not be regarded in the same light as 'God, the divine love' of the Theists. Compassion stands here as an abstract, impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering, and sin."—EDS.

whom it brings a realization of the inner wisdom.

But it may be experienced *in little* by anyone who is able to merge all thought of self in the love of another—an act that represents the temporary elimination of all but the immortal principle.

Returning, finally, to the opening question of that ideal "standard of reference" in matters of ethics and belief, I would suggest that it can be found neither in the creed of any sect, nor even in the teachings of a single master, however inspired, so long as those teachings are accepted only by the intelligence. For so long as

the disciples of a creed read only the letter of its gospel, so long will be there differences of interpretation, division into sects, and a crystallisation of dogma, all of which evidence the influence of automatism. The alternative is to read the spirit instead of the letter, and that can be done only by finding the same spirit within the Self. And indeed this discovery of the truth within the Self is the single path to the understanding of the inner wisdom which alone, in this world of changing values and opinion, can be relied upon as the sure and constant guide to conduct and belief.

J. D. BERESFORD

A NOTE ON THE ABOVE

Concentration practices are lightly undertaken and against every practice Theosophy strikes the warning-note—"Look before you leap." It teaches:—Examination of the lower self is a necessary exercise. Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner Divine Man and the Paramitas (see *The Voice of the Silence* or *THE ARYAN PATH* April 1931, p. 237) is an excellent thing. But to undertake any exercise for self-development, with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for the practitioner will either develop mediumistic powers in himself or lose time and get disgusted with both practice and theory. Before a man rushes into any experiment and seeks to go beyond a minute examination of his lower self and *its* part in life he would do well to learn the difference between two aspects of Magic—Divine and

Devilish—and assure himself that he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic.

A word as to the lower self: the physical body is *not* included in the lower self. Body is only the field in which the lower self works; it is the battle-ground where the lower self fights with passion and ignorance. Hence the concentration is *not* to be exercised upon the physical body, but upon that which constitutes the lower self—the self of passions and desires which causes illusion as well as delusion. Therefore physical practices are discouraged. As long as any one holds a false mental position, or a false philosophical formula, just so long will all his efforts and thoughts be diverted to ends which are not desired. On the other hand, it is not meant that we are not to pay any attention to the body and the brain. "A sound mind in a sound body" is a maxim used in Occultism as much as in the world.—EDS.

AL-JĪLĪ

THE APOSTLE OF THOUGHT

[Dr. Margaret Smith finishes her excellent series with this study, the former numbers of which were:—"Al-Hujwiri" published in December 1930, "Al-Hallaj" in April 1931, "Abu Sa'id" in August 1931, and "Suhrawardī" in October 1931.

Al-Jilī's teachings will remind the Theosophical student of the Three Fundamental Propositions of *The Secret Doctrine*. His conception of the Absolute and Its triple aspect come very close to the Upanishadic view, re-presented by H. P. Blavatsky in her Theosophy.—EDS.]

In our previous studies of the great Persian mystics, we have seen how al-Hallāj conceived of Ultimate Reality as Love; to Abū Sa'id b. Abī'l Khayr, Reality was Beauty, to Suhrawardī, Light, and now we are to consider the teaching of a philosopher-mystic who conceived of Reality as Thought.

This was 'Abd al-Karīm b. Ibrāhīm al-Jīlī, who was born in 1365-1366 A.D. and died probably between 1406 and 1417, though one writer of great authority places his death as late as 1423. His surname was derived from the province of Jīlān or Gīlān, lying south of the Caspian Sea, and it denotes his descent from the great Shaykh 'Abd al-Qādir al-Jīlānī, who was regarded as the patron saint of Baghdād, where he died in 1166, after founding the order of the Qādiriyya dervishes, and to this order al-Jīlī appears to have belonged. Not very much is known of al-Jīlī's life: in one of his books he states that he was born at Calicut in India, and went afterwards with his father to 'Adan, where his father died. He certainly travelled in India, and

we know that he studied under Shaykh Sharaf al-Dīn Ismā'il b. Ibrāhīm al-Jabartī at Zabīd. His name, however, which became widely known as that of a great mystic and teacher, is connected chiefly with Baghdād, where he spent most of his life, and he appears to have been Persian in his origin. We have evidence that he considered himself to be a loyal and orthodox Muslim, for he states plainly that his teaching is founded on that of the Qur'ān and the Sunna. At the same time, we know also from his writings that his doctrine was the outcome of his own mystical experience. He had known what it was to feel himself in union with the Divine, to hear unspeakable things, to see visions of the heavenly places, and to speak with the saints who had gone before.

He was a prolific writer: we know of at least twenty of his mystical works, and there were no doubt many others the names of which have not come down to us. His best-known book is *al-Insān al-kāmil fī ma'rifat al-awākhir wa'l-awā'il* (The Man Perfect in Knowledge of the Last Things

and the First), in which he has included part of his ode entitled "al-Nawādir al-ayniyya fi'l-bawādir al-ghaybiyya" (The Mysteries of the Essence in the Splendours of the Invisible). The title and the conception of the *Perfect Man* al-Jīlī borrowed from his great predecessor Ibn al-'Arabī, upon one of whose books he wrote a commentary. While Ibn al-'Arabī's mode of thought certainly influenced al-Jīlī to a great extent in developing his own mystical teaching, his doctrine, as we shall see, owed something also to al-Hallāj and possibly to Suhrawardī. al-Jīlī's work had a considerable influence upon the later religious development of Islām, and not least in East India.

His object in writing *The Perfect Man*, as he tells us at the beginning of the book, was to set forth his doctrine of God, and he felt laid upon him the necessity to speak in it of God, the Absolute Godhead as well as God manifested, and the relation of God to man. He says that he will write in accordance with the methods of exposition approved by the Sūfīs, and that he is going to bring the reader to a knowledge of mysteries which no writer has ever before put into a book, concerning the knowledge of God—the mystic gnosis,—and of the universe; and in setting forth his doctrine he will follow a course midway between reticence and divulgence.* The basis of al-

Jīlī's teaching is the idea of the One Reality, Pure Thought, manifesting itself throughout the universe, and revealed in diversity in the world of Nature, yet regaining its unity in Man, who in himself combines the powers of Nature exemplified in his humanity, with the Divine powers of the Essence, whereby he partakes of Divinity. When, by self-discipline, he has attained to self-knowledge and, having been enlightened, has become the Perfect Man, he passes away from his own individuality and becomes one with the Divine Essence whence he came forth.

al-Jīlī, like other Sūfīs and other mystics, maintained the unity of all existence, but regarded existence as being of two species, Absolute Existence, Pure Being, that is, God as He is in Himself, and Existence joined with non-existence, that is, Nature as manifested in the universe. The Essence is One, he says, but there are two forms of it, the Essence of the creatures and the Essence of the Creator.† Ultimate Reality, the Absolute Godhead, he represents as "the Dark Cloud" (al-'Amā'), the Divine Darkness, the Pure Primal Essence, Infinite and Incomprehensible, without attributes or relation to aught save Itself, Self-subsistent and Self-explanatory.‡ Though the Absolute is Pure Being, al-Jīlī in trying to define Its nature, is driven to call It Non-existence, because only by existence could

* *al-Insān al-Kāmil*, I. p. 5

† *al-Insān al-Kāmil*, I. 14.

‡ Op. cit. I. pp. 5, 14, 33

It be manifested. In Itself Ultimate Reality is unknowable and hence the name of "the Dark Cloud," for none can penetrate into that blind darkness, which is the innermost shrine of Reality. It absorbs and annihilates all "otherness" in its Absolute Unity, though It comprises and contains within itself all things, including all attributes and relations, while at the same time It does not admit of any limitation by these. This, then, is al-Jīlī's idea of the Absolute, as a Primal Darkness or Unconsciousness, Pure Being without manifestation, beyond all time and space, without the attributes of either Creator or the creation. It is, in short, the Supreme Essence and Reality of realities.

In order that the Absolute might be manifested, a process of gradual descent from its Primal Simplicity was rendered necessary,* by which process Pure Being might emerge from the "Dark Cloud" into the light of the universe, which in its entirety, both spiritual and material, is the outward expression of Ultimate Reality. The first stage of the descent of the Absolute towards manifestation, is what al-Jīlī calls the Absolute Unity (al-Aḥadiyya), which is devoid of all attributes and relations and yet involves one step from the pure undifferentiated Essence. It is like a wall, says al-Jīlī, which is seen, at a distance, as a whole, without distinction of

the parts of which it is composed, though it comprises all those parts. So, also, Absolute Unity, is a unity which comprises diversity.† This Absolute Unity resolves itself into two opposites, and the second stage of descent is to the assertion of the Divine Individuality (al-Huwiyya), which indicates the inward unity of all things, the inner consciousness of God, but without, as yet, any outward manifestation of that inward reality; it is, in fact "the Many submerged in the One". The third stage of descent is that of the Divine Manifestation, (al-Aniyya), the outward expression of the inner unity, as it reveals itself in existence, "the One manifested in the Many". These two opposites are reconciled in the stage of Simple Unity (al-Wāḥidiyya), when the Many are found to be identical in their essential nature with each other and with the One.

This Unity is the outward manifestation of the Essence, which contains the attributes [*i. e.* the different aspects of manifestation], as the attributes contain the Essence, and regarded in this way, every attribute is the same as the other, and the first among them is one with God Himself, and God is one with the first of them." ‡

Pure Being, in the state of Absolute Existence, had been beyond the limitation of means and attributes, but when It descends from Absoluteness and manifests in the world of Nature, then names and attributes are attached to the

* Cf. Plotinus' theory of emanation from Primeval Being.

† *al-Insān al-Kāmil*, I, 47.

‡ Op. cit. I, 29.

Essence. While al-Jilī, as a good Muslim, maintains the unchangeable unity of God, he tells us that His attributes, that is, the qualities that are assigned to Him by men, are really views of Him from various standpoints, the various appearances which He seems to present to our finite intelligence. al-Jilī has a good deal to say of the names and attributes of God. He gives a fourfold classification of these. In the first class are the names and attributes belonging to the Essence (al-Dhāt), to God as He is in Himself, and of these the highest are those which call Him God (Allāh) and the One, the Eternal, the Real, the Undifferentiated, the All-Living. Second are the names and attributes belonging to the Divine Majesty (al-Jalāl), which call God the All-Glorious, the Almighty, the Great, the Exalted. Third, come the names and attributes of His Beauty (al-Jamāl), God regarded as the Uncreated, the Merciful, the Omniscient, He who guides aright. The fourth division, includes the names and attributes attached to the Divine Perfection, God regarded as the Creator, the First and the Last, the All-Wise, the Outward and the Inward.*

As we have already stated, al-Jilī identifies the Essence (whether existent as Pure Being in its unmanifested Absoluteness, or whether joined to non-existence in its manifestation in the world of Nature) with Thought.

Thought is the basis of existence, and the Essence which is in it, and it is a perfect manifestation of the Deity, for Thought is the life of the spirit of the universe. It is the foundation of that life, and its foundation is Man. To him who knows Thought, by the power of the Almighty, existence is but a thought. Do not despise the power of Thought, for by it is realised the Supreme Being."†

The universe represents God's thought of Himself; Nature is a "crystallised idea". al-Jilī is therefore an Idealist in his philosophy, and it follows from his belief that the Essence permeates all things, that in truth the Essence and the attribute are really the same, that he is a pantheist.

I am the existent and the non-existent: that which comes to naught and that which abides.

I am that which is felt and that which is imagined: I am both the snake and the charmer.

I am the loosed and the bound: I am that which is drunk and he who gives to drink.

I am the treasure and I am poverty; I am my creation and the Creator."‡

Since the world of phenomenal existence is the outward expression of Reality, it follows that man, as the highest type of phenomenal existence, must be in the closest relation with Reality, and since the Essence is found in all its manifestations, in a higher or lower degree, it is plain that the human soul, the finest of all those manifestations, must partake in considerable measure of the Divine Essence. For this view, al-Jilī was able to find support in the Qur'ān and the Ḥadīth, where it was stated that man was created in the image of God, and given the highest

* *al-Insān al-Kāmil*, II. 26

† *Ibid.* II. 26

‡ *Ibid.* I. 7

rank among created things, and the angels were bidden to worship him, because within him was the Spirit of God.* In him are represented all the Divine attributes and he is the link between God and Nature. "Every man," says al-Jīlī, "is a copy of God in His perfection, and none is devoid of the power to become a perfect man."† It is the Holy Spirit which witnesses to man's innate perfection, for man has a body, which is his outward form, and a spirit, which represents his real nature. Within him is the secret shrine of that Divine Spirit which has taken up its dwelling there in order that God and man may be brought into closest union.

As God has descended into man, so man must ascend unto God. In the Perfect Man, that is, the true saint, who is both human and Divine, the Absolute Being, which by manifestation had descended from Its Absoluteness, returns again unto Itself. The Path of the Sūfī represents this ascent, the passing from one stage of spiritual progress to another, until perfection is reached, and in the perfected saint God and man become one again. al-Jīlī recognises the fact that men differ in their spiritual capacity and aptitude for this journey back to God. Evil, to al-Jīlī, is nothing essential, but it does exist in a state of separation, when things are known by their opposites (here he repeats Suhrawardī's teaching),

and it is caused by a failure to recognise the unity of existence. So the primal purity of the soul, by contact with this world, which distracts it from pre-occupation with the things of eternity, becomes defiled, and must be purified. Some are blest in that they can purify themselves as easily as a garment slightly soiled can be washed clean in water, but some are so deeply stained that they can be purified only as by fire, by great austerities, fasting, vigils, renunciation of the world and the flesh, and unceasing effort and struggle. Such efforts to subdue the self must include service to fellow-men, for they too are made in the image of God, and service to them is service to Him.‡ al-Jīlī assumes that every seeker after perfection will put himself under a spiritual director for help and guidance in the first stages of the Path. As the seeker proceeds, however, his own power of spiritual perception assures him that he is on the right way, he has that sense of "certainty," which the Sūfīs regard as a sign of Divine gnosis. The mystic knows from the very first moment when he begins really to ascend on the upward way, that what is revealed to him is in truth "the light of God".§

To those who are fit to receive it, then, the Divine illumination is granted, and this comes through meditation upon the acts, the names, the attributes and the

* Qur'ān, XV. 28

† *al-Insān al-Kāmil*, II. 46.

‡ *al-Insān al-Kāmil*, I. pp. 9, 15 ff.

§ *al-Insān al-Kāmil*, I. 5

essence of God. The first degree of Illumination is that of the Divine Acts, when man realises the power of God in the world around him, and knows that he has no power of his own, but all is done by the act of God.* The second degree of Illumination is that of the Divine Names, the radiance of which is such that the man knows himself to be as nothing, and the individual will ceases to exist, because it is merged in the Divine Will.† The third degree is the Illumination of the Divine Attributes, in which the man passes away from his own personality and receives the attributes of God in accordance with his spiritual receptivity. In place of his creaturely spirit, he is given the Holy Spirit, and now that Spirit, though it is still called a "man," really takes his place in all things. Now there is no relation of "servant" and "Lord," for if the "servant" ceases to be, so also does the "Lord". Nothing remains now but God alone.‡ The mystic has now passed beyond the sphere of name and attribute and attains the final Illumination, that of the Essence, the sphere of Absolute Existence. He has become the Perfect Man, the Axis on which the spheres of existence revolve from first to last, and he has been one "since the beginning of existence and will be for ever and

ever."§ He is that one who has completely realised his essential oneness with the Divine Being in whose likeness he was made, and he has entered into the unitive life with God. Now, his sight is God's sight, his hearing God's hearing, his word has become the word of God, and his life the life of God.¶ So it comes about that the return of the Divine Essence from manifestation to Absoluteness is accomplished in the unitive experience of the soul.

al-Jīlī, like most of the Sūfīs, upholds both the doctrine of predestination and that of free-will. He maintains that only the Divine Will is uncaused and really free; the choice of the soul is both determined and free, free because it acts in accordance with its knowledge, but the more knowledge it has of itself and therefore of God, the more surely will it act in accordance with the Divine Will, which in the end determines all things. But, as we have seen, al-Jīlī does not absolve the soul from effort: it can make progress only by its own continued striving.

It remains to notice al-Jīlī's Trinitarian doctrine, and his attitude to other faiths than Islām.

The Essence in Itself has two aspects, one towards the high and one towards the low. If you say that It is One, you are right, but if you say that It is Two, it is true that it is Two. Or if you say,

* *Ibid.* I, pp. 37, 38.

† *Ibid.* I, pp. 39-41.

‡ *Ibid.* pp. 41-47.

§ *Op. Cit.* I. 48

¶ *Ibid.* I, pp. 17 ff.

verily It is Threefold, you are right, for that is the true nature of Man.*

al-Jīlī's Trinity then consists of the Essence, with its two manifestations in the Creator and the creature, God and man.

al-Jīlī enumerates the chief religious sects, and considers that in all, God reveals Himself essentially, and to their adherents He is the real object of worship. Therefore in the end, though some may have to spend a period in Hell, they will attain to happiness. The Christians, of all non-Islamic communities, are the nearest to God, because they recognise, on the one hand, that God is transcendent, on the other, that He reveals Himself in the

form of His creatures, but they have not accepted the principle universally. The true faith is for the believer to behold God in every human being, and so to behold God in himself, and declare that He is absolutely One.

Such is al-Jīlī's teaching, that of an idealist, since he teaches the oneness of Thought with things, and that of a true mystic, since he recognises the unity of all existence, and holds that the Essence and its manifestations,—synthesised in the Perfect Man, who unites both the creative and the creaturely aspects of Pure Being,—are really and ultimately One.

MARGARET SMITH

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both. Ere the Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection. Thou canst not travel on the Path before thou hast become that Path itself. Let thy Soul lend its ear to every cry of pain like as the lotus bears its heart to drink the morning sun. Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree.—THE VOICE OF THE SILENCE

* Op. cit. I. 8.

My references are to the Cairo edition of the *al-Insān al-Kāmil*, published in 1886. For an account of al-Jīlī's doctrine in detail cf. R. A. Nicholson's *Studies in Islamic Mysticism*, pp. 77-148, and M. Iqbal's *Development of Metaphysics in Persia*, pp. 150-174.—M. S.

THE REINCARNATION OF CITIES

I

[Helen Bryant was introduced to our readers in September 1930, when we promised this article, which has been delayed in publication, but which loses nothing in charm and value on that score.—EDS.]

Man, by virtue of his reasoning faculty or by some spiritual instinct, often realizes the liability of his senses to error, and therefore when they bring him circumstantial evidence of death he refuses to acknowledge it. He puts up a constant warfare against the idea, denying it in various ways. All of these ways more or less postulate the eternity he craves in terms of continuance of Spirit. This spirit is something which gives life to matter, and it is the essential truth which—as Claude Bragdon says—when we perceive but do not understand it, we call by the name of beauty. And beauty, man insists urgently, cannot die. It cannot die. Matter may crumble, time pass like a breath, but something must remain. This spirit in man, and this spirit which he is capable of projecting into his truest, most beautiful creations, may change, but not be extinguished: may disappear but must return.

When men band themselves together in a community and build a city, they imbue it with their spirit, or, rather, it becomes a manifestation of their spirit. And, looking on their handiwork and seeing that it is good, they are not unreasonable in feeling that this thing which they have made is surely imperishable: that, though

it be buried by the slow trickle of insentient sand, and hidden by forests, and engulfed by wilderness, something stronger than the material pall shall resist suffocation, and continue—hidden perhaps, sleeping perhaps, *but alive*.

What is a city? Primarily, it is architecture—a “pattern in space”. Its parallel is music, a pattern in time. That famous phrase “frozen music” is no mere poetic flourish, but a definition of almost mathematical precision. Now one of the most fascinating and attractive things about a pattern is the way it is composed of the repetition of some extremely simple *motif*. Repetition is very pleasing to the senses. A melody is sweeter when heard for the second time than the first, and sweeter still the third. The Greek key pattern, repeating a simple group of lines over and over again, is satisfying and delightful. We are disturbed by unrelated, irregular things, by uneven breath or unmarshalled sound, while on the contrary we are soothed by repetition, by the swing of a pendulum, the rhythmic breaking of waves or thunder of train wheels Nature is the *grande répétitrice*. She works in cycles and patterns. Her whole enormous complexity is the repetition of a single unit. To this law of unity

everything conforms. In it man takes his place, and, so doing, instinctively formulates his own theories and laws and explanations accordingly. And his outcries, his denials, his rebellions are only strong in so far as they obey this law. Thus he has formulated among other things, a theory of reincarnation with which to comfort and sustain his spirit when it is intimidated by his senses. With this theory he can arm himself against his enemy, death. And not only himself, but those creations of his which are the outcome of his physical and spiritual needs. Nature herself repeats and repeats and repeats. Cycle returns upon cycle in an endless spiral. Why should not the spirit of a city obey the same law?

The spirit of a city . . . its subtle imprint upon that ether which is independent of time and space, and so is imperishable . . . Shall not this photograph outlast the material city, and remain, the invisible flame out of which, phoenix-like, a new city, and then another and another, may emerge? May not this imponderable and imperishable projection be an ethereal force reacting upon the men who pass that way, compelling them to stay, to dream, to build?

It would seem that this is no mere fantasy, but an actual occurrence. "Tradition," we are told, "asserts, and archæology accepts, the truth of the legend that there is more than one city now flourishing in India which is built on several other cities, making thus a

subterranean city of six or seven stories high. Delhi is one of them, Allahabad another—examples of this being found even in Europe; *e. g.*, in Florence, which is built on several defunct Etruscan cities."* Eight successive cities built on top of each other in the Mound of the Fortress at Beisan have been discovered. A thin stratum of earth separates each city. The Hittite Expedition have dug their way through no less than twelve successive cities built upon each other at Alishar.

It is of course common knowledge that upon the Hill of Troy have been discovered seven successive cities, while in South America and in Mexico, the same phenomenon of city under city carries on the tale. And these have not been cities which, like Pompeii, have been cut off by violence, victims of accident, but cities which have lived and had a peaceful being, completing their span of life and dying a natural death—a material death. That their spirits have not died seems to be proven by the fact that upon them cities have risen again.

Naturally it is not this intangible spiritual force alone which directs the settling and building operations of mankind. Natural advantages cannot be dismissed. The propinquity of fresh water, of a harbour, of means of defence, of fertile soil, are of course the simplest of reasons why men should foregather in one particular spot: potential wealth, whether it be gold or grain, is an obvious

* H. P. Blavatsky's *Secret Doctrine* II p. 221.

magnet. But man does not live by bread and gold alone, and he is impelled to all sorts of acts by some spiritual essence which is as powerful as it is intangible, and which perhaps is the quicksilver which makes him not an ordinary glass but a mirror capable of reflecting Deity. And so, building a city, he creates something which is both the outcome and the temple of this essence, something which is indestructible. And possibly, the more beautiful it is, the

nearer to that mysterious core which for want of a better word we call truth, the more indelibly it imprints itself upon the ether. So that, outlasting the material which projects it, it may remain, like the record of a dead virtuoso's voice, to thrill unborn generations, and to move those who presently shall come to an apparent wilderness—to find it a wilderness compelling them to stay and make it blossom again.

HELEN BRYANT

II

[**Bryan Kinnavan** was one of the pen-names of W. Q. Judge who wrote the following article entitled "Cities under Cities," in his *Path* for November 1892; some will pronounce it far-fetched and unbelievable; but reflection on it will prove useful and helpful.—EDS.]

The theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schliemann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P.

Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has travel-

led around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These “fairies,” as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature’s processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin

appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by man. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *débris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course suddenly and forcibly overlay a city, it is quite possible for Nature, through her slower processes, to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands, which rise out of the ocean, to be soon covered with earth and trees.

But, our ancient theory says,

no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impression will translate themselves into acts just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals

encounter a race of men who are psychically developed enough to see not only the pictures, but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof, except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane.

BRYAN KINNAVAN

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षं जनानहेतुनान्यानपि तारयन्तः ॥
अयं स्वभावः स्वत एव यत्परश्रमापनोदप्रवर्णं महात्मनाम् ।
सुधांशुरेषः स्वयमर्ककेशप्रभाभितप्तमवति क्षितिं किल ॥

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun.

NATAKA

DRAMA IN ANCIENT INDIA

[Dr. Mulk Raj Anand has for a number of years made a profound study of Indian dramaturgy. He is a playwright in both Oriental and Occidental modes. How much western dramatists have to learn from the ancient East only experts may well realise but in this article something of the vision, grasp and vast psychological knowledge of those who laid down the principles of dramatic art in India on the basis of soul culture reveals itself. These deliberately planned to help man in the sacred task of Self-Realisation through the theatre. How this was achieved in the development of that state of consciousness depicted in the untranslatable term *rasa* is well brought out in this article on a subject little known in the West, and almost wholly forgotten in the East.—EDS.]

Nātaka, the art of the theatre, is considered by the Hindus to be, like all other arts, of divine origin. There was once a golden age. In it all was perfect, all life a unity, all one and one all, and there was neither pain nor sorrow. This age had no need for the arts. But in the silver age, when good became alloyed with evil, truth tainted by falsehood, beauty marred by ugliness, when the unity of life split itself into multiplicity, when pain and sorrow permeated the veins of existence, the need for the arts arose. *Nātaka* was then invented, and song, and dance, and painting, and sculpture.

How *Nātaka* was invented is a beautiful legend. The Gods, it is said, felt bored with the celestial inactivity that prevailed in heaven, so they deputed one of their number, Indra, to approach the mighty Brahmā, to request him to write a play for their amusement, a play which should bring his ultimate nature of joy (Ananda) within reach of their ears and their eyes. Brahmā whose love of his vassals was vast,

and who knew he would himself realize joy by giving himself to the Gods, forthwith retired into the solitude of his study and dedicated himself to the task of creating a *veda* in which tradition was to be mingled with teaching in all the arts. He drew largely on the previous books in which he had given forth knowledge of himself. Thus he took recitation from the *Rig-veda*, song from the *Sama-veda*, mime from the *Yajur-veda*, *rasa* from the *Atharva-veda*, and composed a fifth *veda*, which is known as the *Nātya-veda*, or the *veda* of the theatre. Visvakarma, the Divine Architect and Carpenter, was then instructed to build a playhouse in the heaven of Indra. When the stage was ready, the philosopher, Bharat, was appointed producer. Īśa was assigned the rôle of dancer, and he played the ecstatic *Tāṇḍava* dance, signifying the violent motion of the cosmos; his wife Pārvatī contributed the tender *Lāsya* dance, and Viṣṇu exhibited his skill in the four dramatic styles woven in the play. The

performance was a great success, and to Bharat was delegated the task of transferring the knowledge of this fifth veda to earth. It was in this way that he came to write the little treatise on dramatic art named after him *Bhāratanāṭya-śāstra*, which has been the source of all Hindu works on dramaturgy, and which all Sanskrit dramatists are said to have implicitly followed in their dramatic compositions.

This divine parable is interesting, for by tracing the origin of Hindu drama to the time when the all comprehending one, the all pervading one, the only existent of the golden age, split himself into the many of the silver age, and created first the four *vedas*, and later by contemplation on these four *vedas*, the fifth *veda*, *Nāṭya-veda*, it suggests the main principle underlying the theatre of the Hindus.

What, it may be asked, is this principle? The principle of absolute idealism, of one in all, and all in one which is the basis of Hindu philosophy and religion, on which in turn the arts are founded, and in which they have their end. In regard to the theatre it takes the form so beautifully suggested by the above parable. Brahmā found joy in composing the *Nāṭya-veda*, and in creating the celestial theatre, because thereby he gave to Gods and mortals knowledge of Himself. Humanity seeking to know Him finds a corresponding joy in realizing Him in the theatre. Of course man being made in the image of Deity, his

approach to God is through his own *jīva*, or soul. Hindu religious treatises lay down the methods by which the human soul can liberate itself from the dualistic universe to reach the monistic truth, the Divine Absolute. The Hindu dramaturgies, too, lay down certain rules to define the relation of humanity to Divinity, rules which by taking cognisance of the relative conditions prevailing on earth instruct the spiritual athlete in the exact practices which he should perform if he is to reach the Absolute. The Hindu theatre becomes like all the other arts, the handmaid of religion, a philosophical system, deliberately planned and set up for helping man in the sacred task of self-realisation—the science of soul-culture.

How exactly does the theatre help the task of self-realisation? What is the value of drama in soul culture? The answer is in the conception of *rasa*, the essential character of the response which drama in common with the other arts evokes from the mind of spectators and which with its allied conceptions it was the peculiar merit of Hindu dramaturgists early to elaborate, analyse, classify, and formulate. It forms the keynote to the theory of drama laid down in Bharata's *Nāṭya-śāstra*, in the various text books culled from its pages, and in the commentaries based on it.

It seems to me that for a proper understanding of the meaning of this fundamental conception of the Hindu theatre it will be

needful to consider, by way of preface, the Hindu conception of drama generally as well as the other conditions with which *rasa* is bound up, and which must be present before it comes to be, for it is a state of mind in which the spectator through realisation of the inner worlds of faculty and experience becomes one with the Absolute as if in meditation. It is a sort of universal, abstracted from, and partaking of, the nature of particulars, and thus entailing the occurrence of those particulars as a necessary preliminary.

First, then, what is drama according to the Hindus? The *Daśarūpa* by Dhanamjaya, which is the most authoritative of the treatises based on the *Bhāratānātya-śāstra*, lays down the following definitions of drama: "Drama is the imitation of situations." "It is called representation of the conditions or situations in which the characters dealt with are impersonated by actors." The title of the same text signifies two other things about the nature of drama. *Rūpa* or *rupaka* indicates that it is always shown or exhibited, and thus seen; and the prefix *daśa* meaning ten suggests ten kinds, viz., *Nāṭaka*, or the heroic drama, the most prominent form of drama as practised by the Hindus, and the form which ultimately gave its name to all classes of drama; *Ank*, a variety of *Nāṭaka*; *Prakarana*, or the comedy of manners; *Samavakāra* or the supernatural play; *Ihmrga* based either on legend or on imagination; *Dima* and *Vyāyoga*, which

are also both legendary; *Prahasana*, or farce; *Bhāna* and *Vithi*, monologue and dialogue respectively.

Now what factors contributed to the rise of *rasa*? Briefly, these are the conditions of place in which the drama is set, the time, the plot, the subject matter, the characters interpreted by the actors, and the audiences who enjoy the *rasa*.

In order that the environments in which the play is set may help to evoke *rasa* in the minds of the playgoers, the scene was to be laid somewhere in India, because India was during the silver age the only country which enjoyed the morning of knowledge, the rest of the world being enveloped in the night of ignorance.

The time was to be either the present or the past, but, if past, it was not to be any portion of the golden age, because the universe in that age was filled by the divine, or what is the same thing, was the Divine Being Himself. Then there was pure bliss and happiness which from its very nature resists any attempt to define it in the concrete picture frame of the theatre. Only from the representation of pleasurable and painful events (which incidentally explains why most Hindu plays are tragi-comedies) was it possible to evoke that state of mind which led to the One. Hence we find the Hindus making drama an instrument for the quest of the Ultimate.

The dramatist had either to invent a new plot or draw upon

myths and legends preserved by tradition. His one chief consideration was, however, to create an ideal theme, because such stories alone as are nobly planned and full of exalted thoughts lift the mind more easily to unity with the Infinite than realistic photographs which portray with scientific exactness the material conditions of sordid existence.

The subjects treated in drama were either, (1) principal, implying the attainment by the hero of some specific purpose, such as love, or a worldly object, (2) incidental, disclosing the fact that the end attained by the hero is not the one which he set out to attain, but an incidental end facilitating the accomplishment of the desired end. But the end or ideal which the hero set out to achieve was always presented by the dramatist as realized by him in one form or another, for the presentation of futility, disenchantment or disillusionment of the hero would discourage the spectators who were so genuinely seeking the supreme ideal. And herein lies the reason for the great vogue that heroic drama, which tells of the successful deeds of Gods and saints, enjoyed among the Hindus.

The characters dealt with in a play were assigned certain qualities if the play was to attain the fullness necessary to stimulate true insight into the nature of *Brahman*. The hero, for instance, must be an ideal person possessing divine qualities, *i.e.*, he must be handsome, generous, skilful,

modest, in love, beloved of the people, of high social status, eloquent, loyal, intelligent, energetic, firm, glorious, self-controlled, because only by the exhibition of such traits can he infuse Godliness in the minds of the audience or ennoble them. This applies to all heroes, more especially to heroes in the Nataka. But various other kinds of heroes are also recognised, such as light-hearted, or gay, calm, exalted, and haughty or arrogant.

Heroes are also distinguished from the point of view of their being in love. They are: (1) the courteous hero who loves many beloveds but loves them all equally, (2) the deceitful, and (3) the shameless, both of which latter types have this in common that they no longer love their old loves, and desert them for others, but they differ in so far as the former keeps on deceiving his beloved, while he is engaged in his amours with another, and the latter indulges in his new passion openly. Finally, there is, (4) the loyal lover who loves his one and only beloved.

It may be noted here that in the literature of the Hindus, the Beloved is always an ambiguous term, potentially capable of being applied to a woman or to a God. More often than not it refers to God, and in the light of this fact, the above four distinctions between heroes on the basis of their love may be taken to refer to God. Seeing a courteous hero loving many beloveds all equally awakens in the audience that mode of

consciousness which realises the beauty of the One as manifested in many beings. Watching a deceitful or shameless hero, expressing his disloyalty to the One Beloved, would remind the audience of the inherent wrongness of such infidelity and make their minds project back, as it were, introspectively to ascertain whether they were themselves faithful or not. Meeting a hero whose loyalty and devotion to the One Beloved was perfect would strengthen the audience in the love of the One and Only Beloved.

The special qualities of a heroine are more numerous than those of the hero. They are first the three physical qualities defined respectively as, (1) the exhibition of emotions; (2) the expression of the dawn of love by the graceful movements of the eye-brows; and (3) the successful interpretation of love. Next to these three may be mentioned the seven qualities which constitute the real idea of the heroine. These are, the splendour of youth and passion, the sparkle of beauty imparted by love, sweetness, radiance, courage, dignity and self-control. The heroine may also have any or all of the following ten graces: the quality of being able playfully to mimic the beloved's actions and words; change of aspect on his approach; beautiful movements in arranging ornaments to give effect to her loveliness; confusion of ornaments, show of studied hysterics in such aspects as anger, fear, joy, sorrow; the delicate and subtle betrayal of love on the be-

loved's name being mentioned, or on seeing his portrait; feigning anger with the lover: feigning indifference on account of pride; a graceful mien; and natural bashfulness. The effective display of these characteristics aided the audience who attended to the performance closely and critically to reflect on the universal hidden behind the emotions.

The player as the medium between the author and audience was the most important element in the theatre. The success of a play depended on how skilfully he could portray the character he represented without entering the skin of the character and merely by the performance of highly trained movements and expressions with the help of a creative imagination which took the form of a clean intellectual perception in handling emotions as they well up in actual life. The actor maintained a perfectly indestructible poise and remained cool in the midst of the most passionate scenes, consciously working up the audience to enjoy *rasa*.

The ideal spectator is defined by Bharata as "one who is happy when the course of the drama is cheerful, melancholy when it is sorrowful, who rages when it is furious and trembles when it is fearful". In short he is sensitive to emotions, and capable of sympathy. But he is a man of taste, for only such a person can feel joy and sorrow, the uncultured masses being condemned by their past *karma* to remain unfeeling creatures. He goes to the theatre as he

goes to the temple with an explicit consciousness of the fact that he is going to have *rasa* aroused in him. How the actor's creative imagination enabled the audience to enjoy *rasa*, becomes intelligible by considering its nature and meaning.

It is difficult to find an exact equivalent in any European language for this term, the conception implied in it being peculiar to the Hindus alone. I have, therefore, throughout used the original Sanskrit word to avoid misunderstanding. It stands for that state of consciousness which is the love of Spirit, the love of that illimitable source in the dramatist's deeper consciousness which formed the inspirational centre from which he envisaged the universe. It is caused by the display of *bhāva* (emotion) and certain transitory feelings in some such way as this: an emotion, say of love, has been woven by the dramatist in certain passages in a play. An actor, say the hero, interpreting the dramatist and thus supposedly possessing the emotion, expresses it. An impression of that emotion is caught by those who behold the actor display it. The spectators have had the experience of being in love, and retain impressions of that experience in their souls, so that when the emotion of love is expressed before them, they do not consider it as external, as merely belonging to the hero, and superinduced as it were by him on them nor do they regard it as belonging to themselves, as personal, but

they appreciate it as universal. That is to say, they abstract it out of its conditions of time and place and reflect on it as an eternal verity. It becomes a form for them, an ideal, the contemplation of which leads them to that unity with the absolute for which they are ever hungering. They attain that fusion of the three great qualities implied in the arts, *satva* (spirit), *rajas* (mind) and *tamas* (body), which not only enables man's mind to understand the beauty of a work of art, but also to evoke joy in the inner realms where the unity lies at rest, waiting to be roused into consciousness. They have thus emancipated themselves from the shackles of slavery to sense, and become one with reality, they have soared up from the narrow regions of their individual selves to the vast kingdom of the not self.

This is, very simply, the process by which *rasa* is evoked in the minds of the audience in a theatre. But it is not simple. It is a highly complex mental state, fostered by several different kinds of emotion and at times by the action and interaction of a host of connected feelings. But it would be impossible to go into this in the limits of short paper.

The distinction, however, between emotions and *rasa*, metaphorically rendered, seems to me to be this: emotions are to *rasa* what the senses are to the soul. *Rasa* is an ideal state, a transcendental mode of consciousness, in which the essences of things are intuitively appre-

hended, in the manner in which the poet sees the meanings of things by the sudden flashing of a vision before him, and the mystic realizes the whole of experience. Emotions, on the other hand, are the earthly conditions felt in the cycle of ordinary life, which serve as the fuel for the genius of God-intoxicated minds to burn themselves with, so that they may discover in themselves the veritable spark.

It seems to me that the artist in man could not have invented a more refined conception to sum up the ideal which should give to the drama the power to fecundate and to inspire the soul. The credit however for its greatness belongs to Hindu philosophy and religion—the mother nourished her children (the arts) with her kindly milk, and sustained them through youth and age by infusing her spirit into them in a way that they remained one with her. The poet-philosophers sang of the realisation of God, but their song was no mere emotional vapour. Inspired by their penetrating vision they looked through experiences and built up those golden thoughts of human faculty and possibility which have stood the rubbings of the testing stone of time.

In drama, the philosophy of divine-realisation, based as it was on a close analysis of human nature, a coherent cosmogony and theology, created a form on its own analogy. Inquiries, ethical, æsthetical, philological, meta-

physical, and scientifically formulated rules about man's consciousness in its purest state, as well as in its actions and reactions to beauty and ugliness, its ways of reasoning—all converged to define the essence of drama in *rasa*. Dramatists composed their works in the light of the science that thus grew up. Actors interpreted the dramatist in the light of the rules thus laid down, a task which by constant practice had almost become second nature with them, but second nature not in the sense of becoming a part of the actor's individuality. An oriental actor, though such by caste and heredity, and learning the fixed rules of his craft in childhood, had his individuality moulded by strict practice and the training of each and every muscle of his body. He thus deliberately handled and expressed feelings and emotions to the audience; in the process his body became a mere vehicle of expression while the actor himself remained unaffected.

Rasa which is the realisation of soul and self was aroused in him by a subtle process of suggestion. So that in the arena of the theatre, and in the inmost recesses of the temple, the tradition of cultivating the soul and God-realisation was carried on as a matter of course. Drama and religious ceremonial went hand in hand. Both were recognised as outer symbols, and there was no psychic magic connected with it.

MULK RAJ ĀNAND

THE LAW OF INTERDEPENDENCE

[L. E. Parker spent four years as a journalist in South America, and so what he writes about that continent in general and of the Argentine in particular bears the stamp of first hand knowledge.—EDS.]

What is unity? Is unity a group of people linked together by some common selfish interest? Then we have much unity: commercial unity, political unity, national unity, and religious unity. But these are unities which may come into conflict at any moment; the fundamental unity upon which their independence rests is not recognized. There is a unity of unities, a fundamental and universal Law of Interdependence, of order and of harmony.

As a practical system of government, unity must always remain an aim for in its last end it depends upon individual recognition. But in government it has to be brought about and treated as though it were not a fact and natural to super-nature. In the effort to convert what is haphazard (because it is not based upon knowledge), into what is ordered, force from without has to be used; laws are framed to produce this state artificially and to enforce its continuance. The formless thus becomes bound by form, and man failing to recognize his real nature, becomes imprisoned in form.

Nature manifests in an infinite number of independent forms, and each of these forms expresses itself fully in accordance with its nature. But each form is united by nature itself of which its expression is only one aspect. Nothing of itself, a

medium of expression only, its strength lies in recognition of its source and in union with it. Separateness is the direct negation of unity, because unity is the collectedness or centrality of the units manifesting independently and relatively at the circumference. But these units draw their manifesting energy from this central force. As the individual unit withdraws from the objective *i.e.*, from the circumference, it absorbs more and more of this central energy of Being into itself until reposing in its source, it becomes the totality of Being, the Universal.

Civilization is to be measured by its progress towards recognition of this unitive force. The universal Law of Interdependence follows as a result of this principle of fundamental unity. It is the scientific basis of economics and is beginning to be recognized in the commercial world for Mr. Henry Ford embodies some of its principles in his book, *To-day and To-morrow*, the value of which has not yet been generally appreciated. Mr. Ford's theory of Economics is not entirely new in substance. It has long been recognized as the fundamental principle of political economy now forgotten or not comprehended by modern statesmen. For instance, when the corn laws were abolished in England it was conclusively

proved that the interests of the Agriculturists and the Industrialists were not separate, as it appeared upon the surface, although independent in activity, but closely and subtly connected and interdependent. Many able statesmen of the period in fact, ridiculed the contentions of Mr. James Wilson, editor and founder of *The Economist*, afterward Financial Member of the Council of India, whose arguments proved to be correct. And the entire basis of Mr. Wilson's argument rested upon his recognition of the fact that individuals, communities, or countries can only be prosperous in proportion to the prosperity of the whole.* In fact no member of the universal body is independent of the other members, however individual their diverse functions may be. Now Lord Dawson of Penn seems to be arriving at the same facts in a new way. In a speech at Ottawa some months ago, he drew an original and telling analogy between the human body and the body politic. This analogy is significant and far reaching if it be applied to the universe and not alone to a single country. The argument is based upon medical knowledge; it is reasoned and comparative, and it comes under the category of what Professor Hans Driesch calls "'cases' of events occurring under the same connecting rule" in physics and metaphysics. The mystic testifies to the reality of cosmic consciousness whereby the individual be-

comes the universal, an extension of itself. And although this is an experience, reason goes far in its support, so that the mystical experience, so to speak, crowns the reasoned argument. The comparative inferences of Lord Dawson and the philosophy of a natural scientist like Professor Driesch are important contributions to modern thought because they provide a rational basis for conclusions reached by abstract meditation and therefore, to the majority, suspect. And these conclusions receive yet further support from Leibniz's metaphysical conception of a universe, composed of independent monads or entities forming a unity, each reflecting the whole universe in a pre-established or natural harmony. And Leibniz's metaphysical system is that which of all others most clearly supports, by reasoning, facts vouched for by the mystic.

To what extent can this principle of independence coupled with a fundamental unity be applied to material life and government? The Swiss Confederation, perhaps, provides us with the best practical example of this ideal. Swiss idealism is no mere abstract policy, but one which she has pursued with resolution in the face of powerful influences. Her maintenance of neutrality during the late war proved that she was neither to be bullied nor tempted from her considered course. During this period Swiss unity was strained to the utmost by the Germano-

* Memoir of the Rt. Hon. James Wilson in *The Economist*, November 17th, 1860 republished in Walter Bagehot's "Literary Studies," Vol. 1, Appendix iii.

phil leanings of German Switzerland on the one hand and the Francophil tendencies of French Switzerland on the other. This was a severe test which resulted in complete vindication of Swiss ideals, while, after the war, faithful to her policy of non-expansion, the Vorarlberg was denied admission to the Swiss Confederation.

The South American republics, and especially the Argentine Republic with its composite and cosmopolitan population, offer wider scope for consideration of this subject. In Argentina alone some thirty or more nationalities are represented under a single flag, and although Dr. Irigoyen's government was not long ago overthrown by a sudden revolutionary movement, a provisional government was established pending a new election and the normal life of the country did not suffer any change or inconvenience. The Argentine Government is in form a representative federal system essentially free and liberal in its attitude towards foreign residents; no group of foreign nationals in fact receives preferential treatment over and above other groups, and citizens of all nationalities are welcomed. These groups which form Argentina's composite population are drawn from all over the world and vary in size. They are united by common commercial interests which of necessity over-ride social and national prejudices; moreover these groups do not concern themselves with political questions, which are confined chiefly to the wealthier

classes of pure Spanish descent, and religious dissensions have been obviated by a law which forbids religious instruction in the national schools. While the Argentine thus suffers through lack of religious idealism, she gains through lack of religious bigotry which would severely handicap the fusion of her diverse peoples. Her cosmopolitanism, too, imposes tolerance and this tolerance amounts in its finality to indifference.

In a general way the local populations of South America can be divided into three classes, Whites, "Mestizos" (people of mixed Indian and Spanish blood), and Indians, some primitive, others semi-civilized, and some degenerate. Out of a population of some 10,000,000 in the Argentine Republic, 73% are Argentine born but of European descent and 23% are foreign born, and the residue of mixed blood is small in comparison with that of other republics. The general standard of culture in South America is below the average, both on account of the "mestizo" element and because the majority of immigrants are illiterate and drawn from classes which are accustomed to living under conditions that render them suitable for manual and agricultural labour in a hot climate and in primitive circumstances.

National groups of the educated classes tend to isolate themselves in the first generation and to collect in given centres. A preponderance of British people are thus found living in one residential suburb of Buenos Aires, a pre-

ponderance of Germans in another, and so on, while French colonies have sprung up in the wine growing districts of Western Argentina. In the second generation, all children born in South America being claimed by law as citizens of the republic of their birth, national prejudices become less evident, or are at least as great between those who are South American born and those of the same blood who are foreign born. At the same time a certain common idealism and a tendency to think along the same general lines becomes noticeable among those of different national blood, but of South American citizenship. This provides a second unifying link in patriotism and we find among those children who are educated as well as born in South America, that the most binding tie is love of native land, blood being frequently a matter of indifference to them.

Environment plays a large part in the shaping of character. The Latin temperament and that of the Anglo-Saxon are extremes, which as a rule prevent either mutual sympathy or understanding. Inter-marriages between the two races are therefore few, whereas between Irish and Latins, they are not uncommon. While the Latin element in Argentina is greatly influenced by the British owing to the large number of British interests there and to the introduction of English games and sports, which have been adopted by Argentines, Latin influence, the necessity of speaking

Spanish, and the Spanish tradition demand a certain adaptation on the part of foreign residents and more especially modify the natural tendencies of their children born and educated in that country. Children, for example, who are bi-lingual always speak Spanish for preference, and it seems likely that in the future less of these children will be educated in Europe, owing to the rapid changes which are taking place there; to the fact that it is easier for locally educated people to obtain employment in South America; and because fortunes are not so easily and quickly acquired as formerly. And this will cause more foreigners to settle permanently in Latin America. There are foreign protestant schools but these have to comply with certain national regulations; the teaching of Spanish is required and later there is compulsory military service.

Just as the British population shows a tendency in private and social life to hold aloof from the Latin, so too do the wealthier South American families of pure Spanish descent marry chiefly among themselves, and form a more or less exclusive ruling class. The most truly representative type of Argentine citizen therefore appears to be that person who shows the most complete fusion of many diverse bloods. There are many such citizens. There are English and Irish Argentine born citizens who speak no word of English; French, Germans, and many others who do not know their mother tongue. These people

inter-marry and form a substantial middle class. Many of them have no blood relationship and are just Spanish speaking Argentine citizens with a general herd tendency of thought. The spirit of the country is republican and independent and, apart from the influence of wealth, there are no social distinctions. But culture in its relative aspects is the aim of all, consciously or unconsciously: it is an end just as character is an end and this inevitably leads to a certain social differentiation, not manifest but actual. Nevertheless the colour bar as such has no existence, and infusions of Indian blood continue as semi-Indian women remove from remote districts to the larger towns for domestic service and become absorbed.

The problem of the education and assimilation of the Indian populations in South America is a separate one. The Indians have been practically exterminated in Argentina, where they form only 2% of the population, and these have gained very little good from their contact with the white man. In the western republics the Inca civilization failed to survive the disrupting influence of the "Conquistadores". Its peoples, remarkable for their honesty, their craftsmanship and their highly developed agricultural system, were enslaved and demoralised by the Spaniard. With the exception of Chile, over half the population of these republics—owing to climatic and physical conditions less developed than Argentina and Chile

—is composed of pure Indians. Chile has succeeded in developing her individuality to a greater extent than any other South American republic: there has been a lesser percentage of infusions of foreign blood than in Argentina, and her large "mestizo" element is of a purer and more pronounced type. In the latter republic, the fine "Gaucha" type, of Spanish and Indian blood is fast disappearing and the racial problem presents many complications, although the "mestizo" element is negligible.

Moreover the general characteristics of the Argentine peoples, although predominantly Latin, are yet subject to modification by the introduction of a preponderance of blood of some particular nationality, or to variation by fluctuating immigration. Thus the intellectual and spiritual development of this country—at present frankly agricultural and commercial, and in country districts, primitive—is in course of construction. The expression of a people cannot be just commercial, but must be that which is developed out of commercial life, namely character and integrity, which are exactly the aims of Argentine idealism.

Whether the Argentine of the future will consist of a race proper of greatly mixed blood or in addition of two sharply defined groups comprised of Nordics and Latins it is impossible to foretell. But it appears likely that the proportions of the mixed population will considerably increase, while isolat-

ed groups will become less distinctive and more unified by national aspirations, common interests, and also by higher thought developing under the general principles of Theosophy.

While South America does not represent a federation of States—the intention of Bolívar, which proved impracticable at the time owing to lack of communications, the physical features of much of the country, transport and other difficulties—it does in a general

way demonstrate some of the possibilities and point to the difficulties of the cosmopolitan conception of a practical world confederation. Such a confederation, free, detached, but with individualism unified, and based upon universal laws and essential values, may however yet become a feature of a new revelation of international unity, not to be had without conflict, it is true, and perhaps not even without wars.

L. E. PARKER

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible.

—H. P. B., *Transactions of The Blavatsky Lodge*. p. 138.

LAFCADIO HEARN

[Hadland Davis wrote in our March 1931 issue on "The Way of a Japanese Mystic".

Even in the days of his early struggles in New Orleans, Hearn had turned to the Orient for insight, his editorials in the *Times Democrat* and *The Item* on Sanskrit Literature and Buddhism bringing on him from devout Christians the accusation of infidel. It was he who introduced Edwin Arnold to many an American reader by his articles on *The Light of Asia* and other poems and broke a public lance in the press with Matthew Arnold because of the way in which the latter disowned relationship with this Occidental poet of the Orient. From first to last the many writings of Lafcadio Hearn are steeped in Eastern lore, "a gnosticism older than all the wisdom of the Occident and deep as the abysses of space".

We append a few quotations from the writings of Hearn to show this.—EDS.]

No one disputes the importance of Lafcadio Hearn's Japanese work, from those first glowing impressions in *Glimpses of Unfamiliar Japan* to his critical masterpiece, *Japan: An Interpretation*. It was as if he had looked into the mirror of Ama-terasu, the Sun Goddess, seen the beauty of Nippon's past, and recorded it in poetic prose which is an imperishable contribution to English literature. It was amazing that a foreigner, without mastering the Japanese language, could reveal so much; but we are beginning to forget that literary miracle, to turn less frequently to his books, and to peep and pry at the man himself. Hearn had pledged himself to "the worship of the Odd, the Queer, the Strange, the Exotic, the Monstrous," and it was found that there was nothing quite so odd and queer and strange as Lafcadio Hearn. He whetted the appetite of Freudian enthusiasts, for his love of dark-skinned women, dark ways, all he wrote in favour of animal passion, made a happy hunting ground that bristled with

complexes and inhibitions.

It is clear from reading Miss Bisland's *Life of Hearn* that he was neither saint nor monster. He was "One who had looked in secret places, face to face, upon the magic countenance of the Muse, and was thereafter vowed to the quest of the Holy Cup wherein glows the essential blood of beauty". He was true to that quest to the end of his life. There were lapses, wanderings from the path he set himself to tread; but beauty of form and colour, which meant so much to him in his early days, became transmuted into a vision of spiritual significance. The fairyland of Japan did much to ease the hot languors of the South. Herbert Spencer, whom he extolled almost to the point of foolishness, modified his style, and his first child made him see life from a new angle.

Hearn was of Greek and Romany descent. His abnormal sensitiveness was partly due to defective eyesight. He suffered from myopia, and one eye was a

little distended. His early training in a Jesuit school was singularly unfortunate. He said a few prayers, parrot fashion, and was given French religious prints; but they did not lead him to a devout and holy life, for a painting of the Virgin and Child did no more than remind him of his mother and himself. The very name of the Holy Ghost frightened him. He thought it was "a *white* ghost, and not in the habit of making faces at small people after dusk. Nevertheless the name filled me with vague suspicion...and I discovered a mystery and an awfulness unspeakable in the capital G. Even now the aspect of that formidable letter will sometimes revive fearsome imaginings of childhood." It is an interesting and characteristic observation, for was not Hearn always greatly concerned with ghosts and strange, horrific shadows?

Cousin Jane, whom Hearn detested, gave the sensitive boy a terrific conception of God. She delighted to dwell upon the horrors of Hell. She told Hearn that if he were not good the Almighty would send him "down to Hell to burn alive in fire for ever and ever . . . Think of your whole body burning always, always, always burning?—for ever and ever!" And the boy did think about it, "a faith of unutterable horror, mingled with unutterable doubt". The Greek blood in his veins made him crave for beauty. He read with avidity a quaint translation of the "Arabian Nights," Pope's "Iliad" and "Odyssey," Byron's "Corsair".

He pored over "folio books containing figures of the gods and demi-gods, athletes and heroes, nymphs and fauns and nereids, and all the charming monsters—half-man, half-animal—of Greek mythology". Hearn turned away from Cousin Jane's God, and in doing so discovered "that beauty of the highest order, whether mental, or moral, or physical, must ever be hated by the many and loved only by the few". He adored the pagan gods, and considered Christianity, as he had been taught it, "the very religion of ugliness and hate". In later years he did little to modify that opinion. He hotly rebelled against "missionary beasts" who had the temerity to teach the Way of Christ to those who followed the Noble Eightfold Path of Buddha.

It is not easy to trace the religious convictions of Lafcadio Hearn. They were mixed up with Paganism, Buddhism, and the works of Herbert Spencer. He saw himself as the result of billions of past lives, his soul as part of the Race Soul. He wrote:

Were I to use the word "soul," in its limited and superannuated sense as the spirit of the individual instead of the ghost of the race,—I should say it had always seemed to me as if I had two souls: each pulling in different ways. One of these represented the spirit of mutiny—impatience of all restraint, hatred of all control, weariness of everything methodical and regular, impulses to love or hate without a thought of consequences. The other represented pride and persistence;—it had little power to use the reins before I was thirty. . . . Whatever there is good in me came from that dark race soul of which we know so little.

Love of right and hate of wrong were strong in Lafcadio Hearn. He detested all forms of cruelty and injustice. He attempted to shoot a man who brutally kicked a cat, and was angry with a gardener for cutting down a tree. With strong Buddhist tendencies, he felt that an insect, poised in the summer air, had as much right to live as men and women. All life was sacred.

Hearn could be childishly petulant over trifles that did not matter. He was always falling out with some one, but most of his animosity was due to a dark streak in his nature which made human relationship, except in a few cases, almost impossible. But Hearn did not wail continuously over self-inflicted wounds which he so angrily attributed to others. There were occasions when he could stand unflinchingly for a cause he considered right. He was more Japanese than the Japanese themselves. He defended Old Japan with an amazing energy, and heartily disliked those innovations due to Western influence. His happiest days were spent at Matsue, where there was scarcely a hint of that mad rush to adopt the thoughts and ways of the West. Later he met Japanese who boldly denounced the old traditions of their country, discarded their lovely native dress, and in silk hat and frock coat aped the westerner in all his ways. Hearn loved Old Japan, the flower viewing, the tea ceremonies, the exquisite difference of Japanese women. He delighted to visit

ancient temples, to touch some rare piece of porcelain, to see, not the smoke of factory chimneys, but the opalescent mist that veiled Mount Fuji. It seemed appalling to him that the commercial West should impose itself upon the East, and in doing so give little, take so much. Had he lived to see Japan's "peaceful penetration" in China and the present unrest in India, he would have been moved to strong resentment. He would have seen oppression and trickery, the crushing of a fair flower whose roots went far back into the past. But Japan was his chief concern. He wrote:

I detest with unspeakable detestations the frank selfishness, the apathetic vanity, the shallow, vulgar scepticism of the New Japan that prates its contempt about Tempo times, and ridicules the dear old men of the pre-Meiji era, and that never smiles, having a heart as hollow and bitter as a dried lemon.

Shelley wrote *The Witch of Atlas* in three weeks. Hearn sometimes lingered over a page of his work for months. He was a slow, laborious worker, and claimed that the best came out of the Unconscious. He borrowed his material, but he jewelled it with words not lightly chosen. He wrote:

For me words have colour, character; they have faces, ports, manners, gesticulations; they have moods, humours, eccentricities; they have tints, personalities . . . the whispering of words, the rushing of the procession of letters, the dream-flutes and dream-drums which are thinly and weirdly played by words.

We learn something of the travail of a sensitive artist in Mrs.

Hearn's account of her telling her husband a Japanese ghost story on a dreary evening and in a dimly-lit room. The story she told was published in "Kotto," and if we are thrilled when reading it, Hearn was still more deeply moved. The horror of the tale was so real to him that he turned pale and several times murmured, "O blood!"

Toward the end of Hearn's life he became more and more absorbed in his work. Having given up his post at the Tokio University, he was anxious to finish a series of lectures which he intended to deliver at the Cornell University. The scheme was abandoned, and the lectures were published in his posthumous book, *Japan: An Interpretation*. At that time Hearn wrote as one who knew that the end of his mortal life was drawing near. Always eccentric, he became more odd in his ways. His children would say to him, as he sat in his study: "Papa, come down; supper is ready." Sometimes he came, promptly and cheerfully, but more often he would go on writing, meditating upon the right word and the right place for it. Occasionally when asked to sit down to a meal he was under the impression that he had already done so. At such times his wife would say: "Mercy! Please wake from your dream." The little child would weep. Thus admonished he would come, for weeping was not to be tolerated even in the throes of composition.

Hearn always rose before six

o'clock in the morning. On the last day of his earthly existence he went into his library as usual and lit a Japanese pipe. When his wife joined him he told her he had had a strange dream. "I made a long, long journey last night," said Hearn. "But is it true that I am smoking now in the library of our house at this Nishi Okabo? I cannot help thinking and wondering about the strangeness of the dream. Indeed life and the world are strange. Is it a fact that I made a journey last night? Or is it a dream that I am smoking here?" When asked if it were the Western country, he replied: "Oh, no, it is neither the Western country nor Japan, but the strangest land." He was so dazed by what he had seen that when his eldest son, Kazuo, came in to say good morning, his father answered: "Have a good dream, sweet boy!" And Kazuo replied: "You, too, Papa San!"

Still a little confused Hearn came out of the library and saw in his wife's room a Japanese painting of "a moon night". He exclaimed: "Oh, what a lovely picture! I wish I could go to such a place as that in the picture." During the day Mrs. Hearn told him of a cherry blossom, *kaerizaki*, or "bloom returned out of season", which was pointing towards his library. It was considered a bad omen, but Hearn only saw the flower's beauty. The strange dream, the bloom out of season, may have been signs and portents, for while Hearn was walking on the veranda in the twilight he

suddenly collapsed, and in a little while Death took his hand and led him away. He was given a Buddhist funeral, and on his tombstone was written in Japanese:

"Believing Man Similar to Unde-filed Flower Blooming like Eight Rising Clouds, who dwells in the Mansion of Right Enlightenment."

HADLAND DAVIS

Visible matter is made by acts and thoughts,—even the universe of stars, and all that has form and name, and all the conditions of existence. What we think or do is never for the moment only, but for measureless time: it signifies some force directed to the shaping of worlds,—to the making of future bliss and pain. Remembering this, we may raise ourselves to the zones of the Gods. . . .

So with the particles of that composite which you term your very Self. Before the hosts of heaven the atoms of you were—and thrilled, and quickened,—and reflected appearances of things. And when all the stars of the visible Night shall have burnt themselves out, those atoms will doubtless again take part in the orbiting of Mind,—will tremble again in thoughts, emotions, memories,—in all the joys and pains of lives still to be lived in worlds still to be evolved.—"Gaki" in *Kotto*, pp. 183-4

A human body is built by an infinite host of tiny beings. . . , human pleasure or pain represented the pleasure or pain not of one body, but of centillions of tiny bodies which composed it.—An Editorial in *The Item*, August 15, 1879.—"The Secrets of the Infinite" in *Editorials*, p. 52.

Certainly while we still try to cling to the old theories of permanent personality, and of a single incarnation only for each individual, we can find no moral meaning in the universe as it exists.—"Nirvana" in *Gleanings from Buddha Fields*, p. 229.

The Oriental Ego is . . . the concentrated sum of the creative thinking of previous lives beyond all reckoning.—"The Idea of Preexistence," *Kokoro*, p. 225.

But the longer I dwell in the East, the more I feel growing upon me the belief that there are exquisite artistic faculties and perceptions developed in the Oriental, of which we can know scarcely more than we know of those unimaginable colours, invisible to the human eye, yet proven to exist by the spectroscope.—"Of The Eternal Feminine," in *Out of The East*, p. 90.

Men of the Orient aver that. . . all who truly desire to know the infinite may do so by following in the footsteps of the teachers.—*Essays in Literature*, p. 220.

. . . the cosmic process seems nevertheless to affirm the worth of every human system of ethics fundamentally opposed to human egoism.—*Kwaidan*, p. 223

The way to the highest progress can be reached only through the final extinction of all prejudice, through the annihilation of every form of selfishness, whether individual or national or racial, that opposes itself to the evolution of the feeling of universal brotherhood. The great Harvey said "*Our progress is from self-interest to self-annihilation.*" But the truth itself is older by thousands of years than Harvey; for it was spoken, long before the age of Christ, by the lips of the Buddha.—*Karma*, p. 163

RENASCENT INDIA

[Dr. N. B. Parulekar concludes his series of articles with this instalment.—Eds.]

THE FAILURE OF CHRISTIAN MISSIONS

In the next ten or fifteen years bills may be brought before the Indian Legislative Assembly prohibiting proselytism by foreign missions. At present the law forbids Christian missions from taking over famine-stricken orphans without first satisfying the claims of Hindu or Moslem religious agencies. "What do you think of such a measure?" I asked a person very highly placed in mission circles. "Never fear," was the reply, "it might have been possible had there been one religion in India, Hindu or Moslem. But so long as there are these two, we shall have room enough to squeeze in between their mutual differences." This was in Cawnpore, the home of Hindu-Moslem riots. Is it not a sign of social and religious bankruptcy that having lived, served and spent profusely for nearly three hundred years in this country, the missions should not have built better between themselves and the people? And that especially in a country where religious men are adored, no matter to what religion they belong.

Why do the missions continue to function more or less as outcaste colonies? Why do they not find a home in the hearts of the people? Scattered in the land are elaborate mission hospitals, churches, colleges,

schools, hostels, Y.M.C.A. organisations, consuming millions of rupees, employing hundreds of workers, all to teach Christianity to the people. Side by side are humble cottages of Sadhus, Ashrams of religious men and wandering fakirs before whom men fall prostrate and willingly give up everything for spiritual guidance. Even when these holy men are dead, people worship their shrines. Not a fraction of that religious devotion, spiritual *abandon* or faith comes to the share of mission teachers. People visit the Y.M.C.A. for employment or entertainments, go to hospitals to heal their bodies, to hostels for sanitary living and to mission colleges because these give better teaching in English or science. But *the seekers of religion do not go to missions; they go elsewhere.*

In Lahore, which is one of the biggest mission centres in India, they have the Enquirers' and Converts' Home which provides residence for enquirers after Truth. A resident catechist is kept and paid by the House in addition to five Lahore missionaries who give their time to teach enquirers. The Church Missionary Society has given free use of the sarai of St. John's College as headquarters to the home. One year, of their enquirers, two were given a four months' course as chauffeurs and

one took a six months' course of telegraphic signalling; others have been trained as compositors, copy writers, and so on. It is very good to help to make men chauffeurs, or signallers, to tend them in sickness and supply them with sports and social entertainments in hours of recreation. But there are also those who feel assured of a profession but not of a philosophy, who are sound in body but suffering in soul, who come with money, social status, with everything they possess in one hand and say to you, take all I have and give me spiritual life. How many such go to missions? How many missions give them what they love most, and receive what they respect best? How many missionaries are there who can count at least a couple of dozen spiritual disciples among Christians or non-Christians whom they can call overnight and say follow me and they will follow? That is the real religion, faith and challenge of truth to life. The rest may be good social work, useful in its own way as satisfying social needs *but it does not reach the roots of spiritual life.*

Unsuccessful among the better classes of people, the missions turn to the lower classes in order to convert villages and groups rather than individuals. The idea in "mass movement" is to lower resistance, to remove the experience of "shell shock" which an isolated convert feels in moving out of his community; they hope to eliminate this if the whole community is persuaded to adopt

Christianity *en masse*. People, who according to the immigration requirements of the United States of America are classed as unfit to enter that country even as six months' tourists, are freely taken into the Kingdom of God by American Missionaries! Never was religion made so cheap and so dragged in the dust—all of which reflects on the better class of Indian Christians. These have told me how their grandfathers, fathers and in many cases they themselves had to suffer, sacrifice, and were even disinherited because they put Christianity above everything else. The All India Conference of Indian Christians in a resolution urged on foreign missions "the imperative need for elementary education and social uplift as a necessary preparation for admission in the Christian Church". They pointed out "the widespread illiteracy among village Christians bringing down the percentage of literacy in the Christian community comparatively lower than that of other communities". They say, how can you go on adding numbers of converts who can bring no contribution to the social, moral, or religious life of the community but who instead are to be a drag on its progress? Why not improve those who are already within? There are three hundred thousand Christian children of school-going age, in a community of about four and half million Christians, who have no provision for even elementary education.

This is one of the many sharp

differences coming up between native and foreign elements. Some of the outstanding Indian Christians have deserted the ranks and merged themselves in the larger social, national, educational and moral uplift movements. They no longer wear the label of Christianity, nor do they seek to convert their fellowmen. They do not believe—what with Christian missionaries is the cardinal virtue—that Christianity is superior to other great religions. *Proselytism is the rock on which Christianity is bound to split and for which mission work is headed only to break.* A number of leading Indian Christians are opposed to mass conversion, which, aided temporarily by foreign funds, the missions may undertake at the beginning, but the assimilation and uplift of the converted is bound to fall finally on the shoulders of the native community itself. A good many of them are opposed to any conversion, mass or individual, as practised by foreign missions. "I do not believe," said one of them, "in the present method of conversion. The missionary living in a bungalow and his agents living around—India has never understood this method. The foreign missionary lives like a feudal lord." My interpreter was a leading Indian Christian, high up in Christian organisation and educational endeavours. He is one of the Indian Christian leaders who still work with the missions but are not enthusiastic about conversion because they feel it is

being so commercialised as not to provide a criterion of one's religion. They say, "We do not want to make a man a Christian, he must *become* one."

Foreign elements control power because they provide funds, and native workers must depend on them. The most exciting piece of news in mission circles last year in North India was the election of the first Indian Bishop at the annual Methodists' Conference, which, however, did not go uncontested and the progressive missionaries had to mobilise their best guns. In reality it was diarchy coming ten years later in church administration than in politics, which shows once again how ecclesiastical power is slower to change hands than power in politics. A few months before the Conference, the Punjab Christian Council, at its fifteenth annual meeting held at Lahore had issued this warning:—

To our great disappointment we have been noticing that there is a considerable section of our missionary friends who are not prepared to work under our Church Council and Presbyteries and do not fully co-operate in the building of the Church in this land. If you do not respect the Indian Church and are not prepared to work under it, how is your worker to do so?

In fact to grant administrative Swaraj for Indian Christians may not be as hard a thing for the missions as will be the cultural consequences upon the whole Christian community in India. The Indian Christian is rapidly reverting to his country's past. "We are Indians," said the president of

the All India Conference of Indian Christians in the Calcutta Session, 1925, "India is our Motherland. Its blood runs in our veins and its history and traditions are springs from which we draw our inspiration". The sentiment has grown by leaps and bounds during the last few years of national uprising. What is to happen to the Church theology and to the jealous god of the missions who stands no rival? It is not enough for the missions that Christ be received as one of the religious teachers in India. They want the entire ministry to be His so that between their god and that of others there remains no sense of equality.

Turning from the missions and their relations with Indian Christians, let us now examine their rôle in the country and what position they hold among the people. At no other time in mission history has this question come so much to the front as during these last few years. The tide of nationalism has broken down many old barriers and brought men face to face in newer associations. Compared to the magnitude of the issues agitating public minds, the sphere of mission activities shrinks into insignificance and the missionary himself to the size of a denominational administrator. Y.M.C.A. workers told me that young, enterprising, active, ambitious elements do not come to them, that their Bible classes are extremely ill-attended as compared with their evening secretarial classes, and that sport and

entertainment programmes are the most crowded. Unlike in Christian countries, the Y.M.C.A. in India is deliberately organised to propagate Christianity among non-Christian young men. The central branch of the Bombay Y.M.C.A. reported regretfully about their religious programmes, whereas about eight hundred people were coming each week for their cinema show. Other organisations in the city were enlisting thousands of young volunteers to promote the use of Khaddar, prohibition, mass education, removal of untouchability and so on. Christian college girls from a missionary college in the U.P. told me that when they go in surrounding villages to preach the Bible, the humble illiterate countryfolk ask them: "Tell us something about Gandhi and his life instead of the work of your apostles."

Does this not all go to show that the inner life of Christian missions is widely separated from the inner life of the people? If Christ is dynamic, why should the missions be static? If He is the whole of life, what guidance do they give when life is most disturbed and is crying for direction? Particularly during the last year and a half a number of questions have come up in India which challenge the very elements of justice and humanity—questions that have compelled active participation of a number of social workers, educators and men who ordinarily are as far removed from politics as King Arthur from the

present Round Table Conference in London.

Before entering the country the foreign missionary gives a written undertaking that he will help the established government, which in this case is a foreign government. A substantial part of his conscience is thus already leased out. The question is much larger than that of a nation's freedom. Politics in the East means not only re-organisation of governments but that of the entire fabric of social living for the benefit of many rather than of few, who may be foreign or of the same country. That is what has driven Gandhi to politics and is going to be a continuous challenge to any religion, Hindu, Moslem, or Christian. Missionaries who fight hard in home countries to spiritualise politics, are actually subordinating themselves to Christian political imperialism in the East, or at best try to stand on the doctrine of "Give unto Cæsar what is Cæsar's and unto God what is God's". But Cæsar in the East is either a millowner, tea planter or a power-loving official, alien or indigenous, whose appetite is so ravenous that it is lucky if missionaries and other religious workers get only a few crumbs—and no religion worth its name can hope to live on them and command respect.

Leaving aside politics, what are the missions doing towards prohibition, a subject so dear to them? Look at their activities at home, particularly the aggressive work of American churches

in the States in the matter of prohibition; then see what their own workers are doing in a country where popular opinion is solidly against liquor. The Labour Union of Ahmedabad plunged headlong into prohibition enforcement and continued peaceful picketing in spite of assaults, imprisonments and fines. They paralysed the liquor sale in Ahmedabad and spent as much as one fourth of their annual budget on this one item. No man who drinks can be a member of the Union—a rule, they told me, which, if enforced ten years ago, would hardly have left any Union at all. The Bhil Seva Mandal, an exclusive social organisation for the uplift of Bhills and hill-men under Mr. Amritlal Thakkar, reported one third reduction of the consumption of liquor in the territory. During all this time the missionaries were quiescent. "What are you doing?" I asked. "Our policy is always to put up scientific literature on the subject and we are doing it," was the reply. If scientific facts can be persuasive to a confirmed drinker and if they in themselves can stop the use of liquor, why then liquor prohibition in America? There is no answer and there can be none.

If it is religion to run leper asylums, is it not religion to organise labour whose frightful exploitation is even a worse kind of white leprosy spreading over India and the East, with the advent of unbridled industrial civilisation? Throughout Asia the missionary

moves tongue-tied on this issue because large parts of his revenues are derived from exploiting agencies. One need not be a communist, nor even an ardent socialist to feel struck by the omission of these and similar vital problems from the list of "challenges" which missionary meetings discuss among themselves. I have been shown a lot of mission welfare work among labourers mostly under the auspices of foreign capitalists—the Indian capitalist having his own men who cost him less. It is backboneless, full of paternalism, and calculated to keep away from labour the consciousness of their rights and the need of united action. You can go, department by department, and see how Christian missionaries are either dead to the larger living problems of their times or are themselves too weak to tackle them. A number of indigenous non-Christian social agencies are beginning to do what the missions once used to do exclusively. Be it a question of untouchability, secondary or college education, women's training, medical relief, uplift among aborigines, etc., you find everywhere national agencies at work before whom mission activities are bound to lose their influence. Again, when the British administration is replaced by national government, missions are sure to lose their "most favoured" position of to-day. What will they do then? Are they thinking of a new programme when the old one is slipping through their hands and a new world asks for newer ways?

Answers to these questions have not yet dawned on the mission world. I am not one of those who would like to put Indian princes and foreign mission workers in one boat and send them out to other lands. The East and the West need each others' contacts and the missions, for good or bad, are among such agencies. The question is, will they improve and be what we would like them to be, cultural and spiritual mediators between the peoples of two hemispheres, or simply lie on the roadside as wrecks from a former world? So long their theology has warped their understanding. What better indication of the waywardness of their spiritual endeavours in India than the simple fact that after three hundred years' use and propagation of the Bible they have not yet been able to produce one really good translation of the book in any of the Indian vernaculars to pass as a piece of enduring literature? On the other hand, the best classic Chinese literature consists of translations of Buddhist scriptures by Buddhist monks of China. How is it that after centuries of intimate contacts with the East and access to her spiritual life, the missions should not have been stimulated to produce some toweringly great religious personality or profound thinker among themselves, whose books can be placed with the best of the world's literature in philosophy and religion?

What missions can learn from the East and India in particular is a profound understanding of

spiritual life in contrast to their own psychology of religion. The world is not so barren of spiritual possibilities as missionaries seem to make out, nor is the mercy of God so limited as to be expressed exclusively in the person of Jesus or in the Bible. Once they get rid of this dogma of theology they will begin to breathe a freer spiritual air and see the virtues of other people. The annual budget of the League of Nations is a little over a million dollars (27,026,280 gold francs for 1929) while eleven denominations of Protestant Churches of America give nearly twenty million dollars annually into the hands of foreign missions. The sum will amount to much more when the givings of other denominations in America and Europe, Protestant and Catholic are pulled together. My point is, with such abundant material resources, and, what is more, with the spirit of service back of this tremendous giving, can we not organise a League of

Religions higher than the League of Nations, more fortified, virile and ideally inclined? Can we not put together the material and spiritual resources of those who are interested in religious life everywhere? Then only may religion escape the charge of being an opiate of the poor. The prospects are very much better now that the East and the West are coming to understand one another better. This is the larger mission before the followers of all religions, that they stop putting one religion against another and see that the idealism they represent is employed to harness the uncontrolled forces of man and nature. But when I look around I find it is not the mission which foreign Christian agencies are interested in. They are still enmeshed in old world jealousies and religious conceits which, if continued in future, are sure to clash with the rising spirit of nationalism in the East. What that may mean is better left to the imagination.

N. B. PARULEKAR

IN THE WORLD OF BOOKS

CULTURE OF TO-DAY

In the collection of Essays that he has just published, M. Paul Valéry writes:—

Even at the very height of his authority, Louis XIV did not possess one hundredth part of the power over nature, of the means of recreation, of the opportunity for cultivation of the mind or offering to it new sensations,—which so many men of moderate status to-day enjoy.

We might add that even in its most ambitious aspirations, the seventeenth century never dreamed of one hundredth part of the reforms by which we to-day now profit. Inequalities maintained by the caste or class system; political or religious intolerance; a day's work of from 12 to 14 hours, often accompanied with hardheartedness to the subordinates, who were beaten and dismissed for trifling offences; laws which put prisoners to the rack and imposed ignominious or cruel punishments on the culprits; insufficiency of hospitals for the sick and of homes for the orphans—all these miseries, all these social iniquities and many others have been either abolished or mitigated. Even in a very moderate situation in life, the Western man at the present time is better dressed, better fed, better lodged than the average man of two hundred years ago, and his life is more livable.

With the exception of some generous minds which were moved by the poverty of the masses, people in those older days hardly thought to criticize European civilization. On the contrary, it is only since social organization has come more into line with justice; since man is protected against the exploitation of man; since comfort has become more widespread, and suffering and want more alleviated, that attacks on the Western world have multiplied and are still multiplying. There are of course people who are enraptured with to-day—with its new architecture, its luminous placards, its loud speakers, its automobiles, its aero-

planes,—and say with Blaise Cendrars. "Sobriety, elegance, comfort, luxury, that is to-day."* Against such admirers stand a large number of writers, such as Durtain, Duhamel, Rops, who bring our world to trial, especially our machinery, which, however, cures some of the wounds that it itself inflicts. How are we to explain this paradox of criticisms which become the more numerous, the more the conditions improve?

Surely the explanation must lie in the fact that even if progress be undeniable, the proletariat does not profit by it in the same measure as other classes do. This inequality seems now to us intolerable, for our conscience is at last "converted to the human".

The Conversion to the Human is the very title of the new book of M. Guéhenno, who lately interpreted Caliban's thought. He tells of a proletarian declaring with "a spiteful growl": "Culture! We don't give a damn for it!"—Just as the Caliban of Renan said: "Down with books! down with Latin!" And he shows that if the proletarian speaks in this way, it is not only because "the day's work finished, one is 'done,' one wants to rest," but because culture has become inhuman. It was not so in ancient Greece for the Greeks did not separate culture from "philanthropy," from a tender good will for all men". But in passing through Rome the Humanities transformed themselves into contempt for ordinary people, "and we must say it, the humanist tradition upon which we live is much more Roman than Greek". It does not aim at forming benevolent minds, but rather at forming minds proud of their knowledge which separates them from the masses. It is sufficient to have learned some Latin and Greek to obtain the degree of Master of Arts, and later to get a position of authority and command. Such a position obtained—either as teach-

* *Aujourd'hui* (Grasset, éditeur. Paris)

er, engineer or director of a business—a man, even if he be sprung from the masses, may turn from them and become “a master among the masters”. Is it not easy to imagine, then, that culture should be an object of suspicion to the working man. He connects it with authority, with capitalism, with everything that oppresses him, and believes that no help can be looked for from the intellectuals. Indeed, who has ever heard of them attempting to construct a civilization for the common people?

But M. Guehénno has not one of those highly detached minds for which a diagnosis is alone sufficient. After exposing the evil, he seeks the remedy. He says:—

A new spirit must intervene. The function of the Humanities is not to make chiefs. Our ears are deafened by the word “chief”. The function of the Humanities is to make men. . . They give us a system of thought. Then let it be a sound system and not a sophisticated one. They teach a great human tradition of thought and work. Let this tradition take into consideration the efforts of all men.

In other words it must help us to be converted to the human—that one conversion which matters, “because it is the only one which entails difficulties and

sacrifices”.

At the same time as M. Guehénno is recalling to our minds the social value of culture, Dr. René Sand publishes *Social Service throughout the World* (*Assistance, Foresight, Hygiene*). In this book whose motto is taken from Pascal—“You are members of the same body. You ought to help each other”—the author explains the new system and method by which it is possible not only to fight both the causes and effects of pauperism, but also “to sustain, to fortify, to enlarge human personality in spite of all the influences which strive to hurt, to mutilate, to crush it.” And truly, the systematic effort made in England, France, Italy and other countries, a philanthropy which modestly presents itself as a form of justice and, like Cæsar, thinks that nothing is done as long as something remains to be done, rouses our admiration. So when we now hear such condemnatory phrases as “the skilful iniquity which rules the present order of the world,” we cannot help thinking that even if these iniquities are still too numerous, the West deserves much pardon because, in spite of failures and errors, it is trying to construct a more human civilization.

M. DUGARD

The Faith of a Moralist. Gifford Lectures delivered in the University of St. Andrews, 1926-28. By A.E. TAYLOR. (Macmillan & Co., Ltd., London. Two Volumes, 15s. each.)

Three age old problems are taken up by Dr. Taylor. They are, the nature of God, the nature of the created universe with the beings thereon, and the relationship between the two. The first volume treats of “natural” theology, *i. e.*, the reaching up of the temporal creature towards the eternal; the second, of “revealed” theology, the outgoing of the divine towards the mortal. The keynote of the lectures is that man’s life is a battlefield, since he is a being neither wholly temporal nor eternal, but both at once. While the book deals with that conflict on the moral plane, it is doubly interesting, for it depicts, unconsciously to its author,

the same battle on the plane of ideas, the great fight between eternal wisdom and temporal learning. At times the lecturer’s natural intuition is uppermost and he grasps the changeless truths of the science of the soul; at others, alas! the false notions of the race mind, and misconceptions due to religious predilection and ignorance of facts, hold the field. At times we find such shining passages as this:

It is not a man’s circumstances, . . . but his personality which must be unmade and remade if felicity is to be obtained. He must grow into a personality which has its centre not in the competitive finite selfhood with which we all begin, but in the infinite and eternal. Every stage in the process is a dying out of the natural man into the spiritual man, and in all of us the natural man “dies hard”. Hence the “war in the members” is no temporary incident in the moral history of man, but its fundamental and persistent character.

Again, we can hear an echo of the noble teachings of Shri Krishna, when Dr. Taylor speaks of the right attitude towards the performance of duties; and there are many other wise and brilliant sayings, throughout the first volume especially. Indeed, in commonsense ethics, Dr. Taylor is a guide to be valued, but, when worldly and religious belief step upon the scene, he falls into contradictions, false judgments, and subtle avoidance of the problems, as in the question of "suffering". There is no clear understanding of what the ancient teachers of East and West meant by GOD, by the soul's immortality, and by such doctrines as that of reincarnation. Here he has fallen into the popular error of mistaking the *psyche* for the *nous*, the transient "personality" for the eternal "individuality," and *vice-versa*. The resulting fanciful conception, in which, for example, the Buddha or the Christ of one incarnation may become a thief or a murderer in the next, is easily demolished by Dr. Taylor as the nonsense which it is. But it has no more relation to the real doctrine, than sea froth has to pearls.

It is noteworthy that the means of correcting the erroneous notions in Dr. Taylor's book lie in the book itself, if the truths it contains are worked out to their logical conclusions. The clue, for example, to "reincarnation" lies in the expansion of the idea of man as being both eternally divine and temporally mortal. All the errors, however, spring from one root, the false idea of a personal god, separate from his creatures. Hence we are presented with the illogicality of "a world created from nothing," the injustice of (potential) "redemption purchased by the sufferings of the God-Man," and finally the postulate that man shapes his own destiny, though he is at the same time wholly the creation of a personal god on whom he is utterly dependent. Yet in ethical practice Dr.

Taylor proclaims man as responsible. Thus:

... to be free we must be masters not only of our fortunes, but of our moods and passions, in other words, of all that is mutable and temporal within us as well as without us. ... To attain the good at all man must be master of his fate and himself. And if man is merely a temporal being, and nothing more, he can be master of neither.

The same fallacy again, about the nature of God, leads the lecturer to speak in praise of "Christianity" in terms which prove it, by his own definition, to be one of the imperfect religions. What, then, are the marks of the true and complete Religion? He himself gives the answer.

No religion under which a genuine spiritual life has flourished can be *simply* false, and the religion which would establish its claim to be the one true faith must therefore stand the test of showing that it actually provides full recognition for all the elements of abiding truth in all the others, and does so by integrating their various insights into a real unity. It must also stand the test of being able to sustain the spiritual life of men as men, irrespective of circumscribing conditions of time, locality, race or manners.

There is one more test to add, that it must give to each man the knowledge of his own nature and powers, and of the greater nature in which he lives; and students will recognize the three-fold aim of the ageless Theosophical Movement. Men may speak Theosophy unwittingly, may even, like Dr. Taylor, condemn their own false conception of it, and yet, play a part in that mighty movement.

To sum up, the value of the lectures lies primarily in their ethical outlook, and also in the fact that they do show to what point the evolution of the GOD-IDEA has reached to-day in the best of the race mind. Finally they afford every reader ample opportunity of exercising discrimination between head-learning and soul-wisdom, to separate the true diamonds, and there are many in the book, from the false.

E. W.

The Origin and Growth of Religion
By W. SCHMIDT, (Methuen & Co., London)

This book is based on the author's larger work, *The Origin of the Idea of God*, two volumes of which have already been published and two more are yet to appear. If Father Schmidt's conclusions are accepted then there is no doubt that his book will be as epoch-making as Frazer's *Golden Bough*. Even otherwise, his masterly survey of the theories regarding the origin of religion must make it an invaluable possession to all students.

In 1878 Max Müller delivered his Hibbert Lectures, the title of which was the same as that of Father Schmidt's book. Within these fifty and odd years no less than seven theories about the origin of religion have held the field in succession:—Max Müller's theory of nature myths, Lubbock's theory of fetishism, Spenser's theory of ghost-worship, Tylor's theory of animism, Siecke's theory of star-myths, Robertson Smith's theory of totemism and Frazer's theory of magic. Father Schmidt discusses all these theories, traces their development and adduces facts which militate against them. It is really difficult to speak with restraint about the amazing wealth of information regarding the literature on the subject given in these pages.

The main object of the book, however, is to draw attention to certain incontrovertible facts first noticed by Andrew Lang in his *The Making of Religion* in 1898. There are certain tribes in Australia and Africa who are ethnologically the most primitive and who yet have a clear and definite conception of a Supreme Being which could not have been derived from magic or ghosts. Andrew Lang wrote:—

We want to know how Gods, makers of things (or of most things), fathers in heaven, and friends, guardians of morality, seeing what is good or bad in the hearts of men, were evolved, as is supposed, out of ghosts or surviving souls of the dead. That such moral, practically omniscient Gods are known to the very lowest savages—Bushmen, Fuegians, Australians—we shall demonstrate.

Father Schmidt now elaborates this

thesis with far greater wealth of detail than Lang could have done. And he summarises the present situation thus:—

No one who has read the long list of eminent researchers given in the preceding sections can fail to realize that the question of "high gods of low races" (Lang's formula) has passed beyond the first stage. . . Its strong support is known fact, the authenticity and generally native origin of the beings in question is no longer disputed by any investigator of repute.

When he comes to describe the nature and attributes of the primitive high God, Father Schmidt seems rather to overstate his case. He tries to make out that the most primitive of races have already the highest type of monotheism. Well, making allowance for some exaggeration, what do we find as the result of his research, and what light does it throw on the origin of religion? The origin of religion is not animism or ghost-worship or totemism or magic, but religion itself. The older theorists had all been under the influence of evolutionism which always assumed that progress took place along a single line from simple to complex. But Truth is many-sided. And there are several parallel and independent lines of development. Father Schmidt gives an apt quotation on this point from Ankermann:—

It would seem rather that we have to do with several lines of thought, running parallel to each other, which originated independently, but soon blended in all manner of relations. Instead of a simple process of development, everywhere following the same course, we must assume a number of different developments from whose crossing and mutual influence the manifold forms of religion which we may observe to-day have sprung up as history progressed.

Thus religion did not arise out of magic or anything; but religion as well as magic or animism or mythology arose out of the complex nature of man. If there has been progress in religious ideas in the case of some tribes, there has been also deterioration in the case of some other tribes. If theology postulates the fall of man and scientific evolutionism postulates the rise of man, history humbly records both rise and fall.

D. S. SARMA

[Prof. D. S. Sarma's able review suggests to us that this problem should also be examined from

the Hindu view point—the origin of Dharma and its expression Shruti, Smriti, and Itihasa-Purana. Not even human experience, psychological or mystical, fully explains the why and

the how of the origin of religions. Modern Theosophy and Ancient Hinduism coincide in this as in so many other views.—Eds.]

Science and Faith. By HUGH W. SANDFORD. (G. P. Putnam's Sons, London. 42s.)

Mr. Sandford's ultimate purpose in writing this long, and at times rather difficult book, is to show that, in the words of his suggested alternative subtitle, "Science Becomes Intelligible when Interpreted Spiritually". His chief method is by analysis. Volume I is devoted almost exclusively to Philosophy, Volume II to an examination of modern Science, and more particularly to its most recent pronouncements in Mathematical Physics. Philosophically, Mr. Sandford is an Idealistic Monist, and his main thesis may be taken in his own words (p. 51) as the affirmation that "the life of both matter and mind depends upon a process of change which affects both characters simultaneously, but differently—a process, which, by its active accomplishment, makes our lives of sensations real". Further, to quote from the summary, given in the form of a dialogue between Author and Publisher Mr. Sandford writes :

I must believe . . . that the evolution of matter into spirit should proceed within the body whether it be dead or alive, whether organised into a homogeneous unity or whether disintegrated into separate parts.

And, finally in this connection :—

The Evolution of Substance into Spirit . . . is the great reality. In it there arises that intimate association of mind with matter from which comes man's real, but now confused, knowledge. In the heart of this process man receives both his sense-perceptions and his limited ability to "know". . . And this means of knowing, when but slightly more clarified . . . will supply the firm basis of an intellectually sustained religion. . . In this final ending, religion, science and philosophy will unite.

Now, although this statement lacks the definiteness and something of the true intention of the simpler affirmation

that "Matter is Spirit, and *vice versa*, and . . . the Universe and the Deity which informs it are unthinkable apart from each other,"* I was prepared in advance to accept Mr. Sandford's conclusion as here indicated, and his general philosophical argument in so far as it is designed to show that the tendency of evolution is towards, in effect, "a concrete manifestation of the Universal Energy which itself has not yet become individualised".† Yet with his method and his argument, itself, I have found myself in constant disagreement, chiefly because it seems to me that from first to last he misapprehends both the functions and uses of Science in the intellectual world.

At the back of Mr. Sandford's mind still remains, I believe, the old regard of Science as the "Anti-Christ". With his reason he has endeavoured to cure himself of this misapprehension. But when he says that "the usual scientific principles" are "utterly mechanistic and void of grounds for spirituality" or that we "come to a point where we *must* take sides" (*italics in the original*), he not only begs an essential question, but, in my opinion, displays that old attitude of irritation induced by the scientist's claim to certain knowledge, which may be a real impediment to the progress of the Spirit.

His chief bugbear, in this connection, is the principle of conservation, whether of matter or energy. At this butt, he tilts on every possible occasion, until we are inclined to regard it as a kind of "King Charles's head" that will, despite his best endeavours, insist upon finding place in his testimonial. Wherefore we may fairly take this example as characteristic of his main argument, and I would urge in the first place that as a weapon used to attack the general physicist position it is rather unhappily chosen.

* *The Secret Doctrine.* I. 179.

† *Ibid.*, I. 178

The Conservation principle, in fact, has already been so severely shaken as regards matter that Sir James Jeans and other physicists have admitted that matter appears to be truly destructible, that is to say changed into immaterial energy.* But assuming that the Conservation of Energy still remains as a firm article of belief, the principle, as such, need be no obstacle to Mr. Sandford's main argument. It is, fundamentally, nothing more than a matter of the name we give to the physicist's "energy"; and in his attempt to confute Science on its own ground, our author is wasting time.

For I would suggest that we should from the outset take it for granted that Science "can know nothing of first causes," which are in their nature and by the scientists' own admission outside their purview, since Science deals solely with measurable and ponderable phenomena. Nevertheless, limited as it is by this immense restriction, in the past ten or twenty years Science itself has laid a powerful axe at the root of the mechanistic position; as anyone may deduce for himself by contrasting the writings of such men as Whitehead and Eddington with those of Huxley and Hæckel—which last writer, by the way, Mr. Sandford seems not to have fully understood. There are many roads to knowledge, and though we may interpret Science spiritually, as our author suggests, its methods and the conclusions it draws from them must remain peculiarly its own. For example, when Mr. Sandford attempts to criticise not only the principle of, but the evidence for the general theory of Relativity, he lays himself open to destructive attack. When he says, for example, speaking of the bending of

light-rays by a sufficiently dense gravitational field, "have we any right to assert that the power which has thus unexpectedly curved light-energies as they pass through extended space and time is altogether a mechanical power?", he so far exceeds his province as to become slightly ludicrous; and his suggestion of a Spiritual Cause, *in this connection*, is almost on a par with the suggestion of Sir Edmund Gosse's father that God had specially created fossils of extinct animals in order to test our faith in the first Chapter of Genesis. Relativity, in short, is not a cosmological but a mathematical theory, which so far as it has been tested, has held good in various relations; and Mr. Sandford has not attempted a spiritual interpretation of it, but attacked it with insufficient understanding, and, as I regard it, on false grounds.

I have left myself no space for further comment, such as that I had intended to make on the chapter entitled "A Criticism of Mathematics," which could, in fact, be condensed into the simple statement that number is purely quantitative and never qualitative; but the summary of my whole feeling with regard to Mr. Sandford's gallant essay is that it will have little value for the Theosophist. "The pure object apart from consciousness," wrote Madame Blavatsky, "is unknown to us while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego;"† and if we believe that, let us take it for granted that although Science may serve a temporary purpose in our acquisition of knowledge, we can never look to it for any interpretation of the true wisdom.

J. D. B.

* In this modern science is approaching the doctrine of *pralaya*, dissolution of all things, from atoms to cosmos. If Matter resolves itself into Energy, Energy itself resolves itself into Spirit. The other half of the doctrine deals with manifestation, *prabhava*,—the emanation of all beings and things from the state of repose and obscurity into which they had fallen. Homogeneity unfolding into Heterogeneity and *vice versa*, is the principle of evolution according to Theosophy.—EDS.

† *The Secret Doctrine* I. 329

Science and First Principles. By F.S.C. NORTHROP. (Cambridge University Press. 12s. 6d.)

Prof. Northrop in his book has traced step by step the progress of Science from the time of the early Greek scientists to the present day. In his extensive survey of this wide field he has been able to demonstrate that our present progress is entirely built on the first principles, inadequate as they seemed, of the Greeks. During the two thousand years' interval science apparently has circled back to the first principles of the Greek scientist without having as yet solved the mystery of matter, mind, and life any more effectively.

Prof. Northrop has evidently a new solution to many of the old unsolved problems, which he thinks explains hitherto conflicting points of view.

From a study of L. J. Henderson's "Nomogram" of the Blood (chap. iv) the Author is led to believe that life is a dynamic, complex, heterogenous physico-chemical equilibrium, although he admits elsewhere: "Nevertheless, the type of physico-chemical system which is present in a living organism cannot be produced by the traditional kinetic atomic theory" (p.197). The dynamic type of equilibrium which life presents "involves a very improbable type of permutation" which cannot be accounted for by the traditional statistical principles. The physico-chemical stability of life as exhibited by the complex organic substance, hæmoglobin, is not to be explained by traditional atomic principles. How then is the mystery of Nature to be solved, what explanation will answer the bewildering series of phenomena met with in everyday life? Prof. Northrop seems to find an answer in his Macroscopic atom

theory of "one large spherical physical macroscopic atom which surrounds and congests" Kinetic Microscopic atoms. However complex a relation the physico-chemical process involved in hæmoglobin Henderson's nomogram may reveal, the mere introduction of a macroscopic atom out of necessity will explain nothing different from the traditional kinetic atomic theory of modern physics.

In the chapters on "Man" and "Foundations of Experience" it is explained that the physical theory of nature breaks down when confronted with the experience of man—of colour, sound, pleasure, and pain. This necessitates the introduction of a psychic element and consciousness in Nature, and the atom becomes endowed with consciousness. So far so good. But the macroscopic atomic theory of Prof. Northrop which he offers as covering every purpose, as overcoming all difficulties, and reconciling the irreconcilable theories of modern science, far from explaining the nature of consciousness, life, and matter and the emergence of these. A macroscopic physical atom congesting microscopic kinetic atoms cannot by reason give rise to consciousness and life which are non-material. In trying to justify the findings of modern science in all its aspects modern philosophy itself is led astray and has perforce to adopt physical measures to explain Nature and the Universe.

It is time modern philosophy began to give a lead to modern science in the right understanding of such important aspects as matter, mind, and life; but it must be very careful not to fall into a materialistic attitude. This to us seems the great drawback in the book under review.

K. S. L.

CORRESPONDENCE

THE ZIMBABWE RUINS

In the August number of your esteemed journal, in "Ends and Sayings," you refer to my article on Zimbabwe, in which you say that I have determined the period of the building of Zimbabwe in correspondence with the life and teaching of Zoroaster, that is, about 700-1000 B. C., after which you quite rightly quote various authors who show that it is not possible to fix the date of Zoroaster, and you conclude, "To try to fix a date for these ancient monuments with the aid of an uncertain and unfixed era of Zoroaster, ranging from 7000 to 700 B. C., is to say the least, unsatisfactory."

I am very sorry that you have misunderstood me in this. I refer the construction of Zimbabwe not to the time of the life and teaching of Zoroaster, but to the era when the religion of Mazdeism became dominant in Ancient Persia and the method of disposal of the dead in *dakhmas* became general, that is about the time of the Sassanid dynasty, (226-637 A. D.), which I explain also by a selection of historical facts.

In this way the time of origin of the buildings of Zimbabwe can by no means be described as "uncertain and unfixed".

Johannesburg

P. S. NAZAROFF

ĀDĪŚEŚHA

Ādīśeśha is a person that is not infrequently mentioned in the Indian Purānas but they do not give many details of him. He is the king of serpents and has a thousand hoods. Carrying the earth on them (or one of them), he lives in the nether-world known as Rasātala where he holds his court; he also floats on the Ocean of Milk (Kshirasamudra), where, on a couch formed of the folds of his body, Mahāvishnu rests and sleeps his "yogic" sleep; he is known by the name of Śeśha and Ananta also. Meagre though these details are, they are incongruous;

for if Ādīśeśha lives in Rasātala bearing the earth, he cannot at the same time be floating on the Ocean of Milk carrying Mahāvishnu.

H. P. Blavatsky has pointed out however in *The Secret Doctrine* (I. 305-6) that "the Purānas are written emblems" and that "no Egyptian papyrus, no Indian olla (i. e. palm-leaf), no Assyrian tile or Hebrew scroll, should be read and accepted *literally*"—"Every symbol in papyrus or olla, is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences." One should not therefore interpret literally the details mentioned above of Ādīśeśha; here is one based on some statements contained in *The Secret Doctrine*.

The word "serpents" used in the Purānas does not denote snakes but men of greatly advanced evolution. Writes H.P. Blavatsky:—

In every ancient language the word *dragon* signified what it now does in Chinese—(*lang*) i.e., "the being who excels in intelligence" and in Greek *drakon*, or "he who sees and watches". And is it to the animal of that name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the said qualifications were intended to apply to the human originals, who were symbolized by serpents and dragons? These "originals"—called to this day in China "the Dragons of Wisdom"—were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. (II. 210.)

And in conformity with this, we find the term "Serpents" and "Serpents of Wisdom" used in the Stanzas of Dzyan and the many extracts from the Occult Commentaries cited by H. P. Blavatsky in that book, to signify "adepts"; see for

instance, pp. 351, 352, 355, etc., in Vol. II, and also p. 280, footnote 1.

The term "King of Serpents" may denote therefore the Great Being who is the King, that is the first, the chief of the adepts referred to above. About this Great Being, H. P. Blavatsky writes in *The Secret Doctrine* (I, 207 ff.) to which the student must refer, as the quotation is lengthy.

Those who take the trouble to look up the reference, however, are in a position to understand well the other details also mentioned above. The name Ādiśeṣha is formed of two words, *adi* meaning "beginning first" and *śeṣha* meaning "remainder; what remains over (at or after the end)"; and hence the name denotes one who is the first and who will remain over after the end, that is until the last "pilgrim" has crossed into the circle of Light. *Anant* means "he who has no end" and is thus a synonym of *Śeṣha*; these two names too denote the Being who, "sitting at the threshold of LIGHT within the circle of Darkness" will not quit his post until the last "pilgrim" has passed into the circle of Light.

It is interesting in this connection to note that the identity of Subrahmanya, Kumāra and the king of serpents is pointed out plainly by the temple and surroundings also at Subrahmanya (a place of pilgrimage in the South Canara District). This temple is dedicated to the worship of the king of serpents who is also called Subrahmanya. (The sanctum contains no stone image but only an ant-hill or *valmika*, while a small stream that runs by is called Kumāra-dhārā—the rill of Kumāra).

Ādiśeṣha is described in the *Srimad-Bhagavata* (V.25.8) as being "the object of meditation to *mumukshus* (those desirous of liberation)" and as "entering into the inmost heart consisting of *sattva*, *rajas* and *tamas* and destroying the knots there (*hṛdaya-granthi*), consisting of *avidyā* (nescience), formed from the *vāsanā* of acts done from time without beginning."

Mysore . A. VENKATASUBBIAH

OMENS AND SIGNS

A good omen acts like a tonic on the mind and spirit of one who has faith in it. There is an elation of spirit, a glow of hope. There are bad omens as well, which without doubt have a devastating effect upon the mind.

To a Hindu everything around him is an auspicious or an inauspicious sign. A good sign may be anything, from the fall of a petal to the coming of an elephant. A bad sign may be anything from the simple process of blowing one's nose to a darkening sky.

No Hindu will leave his house without doing a little reconnoitring, if he is setting out on some important business. He will scan with anxious eyes the end of the street, for, if a widow is coming in his direction it is a bad sign; he will wait till she has passed. If a single brahman is coming it is equally bad. So are: a man with an untied tuft of hair; a man bearing a bundle of faggots or a pot of oil or smouldering fire. Your path must not be crossed by a cat or a dog; overhead the eagles must not circle from left to right. And again, if somebody calls you from behind or asks you where you are going, or offers to accompany you just as you step out of your house, it is an ill-omen. If, as you start, you strike your foot against a stone, though your toe may bleed, the physical pain will be nothing compared to the mental, for it is a sure sign that disappointment is waiting for you at the other end. Some persons accept these signs so completely that they even cancel an engagement on the strength of a bad omen. They feel that there is little need to go all the way to learn what fate, through an omen, has indicated at the beginning. A man who is responsible for a bad sign is not easily forgiven. If he is thoughtless enough to sneeze, blow his nose, utter a negative remark, or yawn, when some important negotiations or discussions are going on, he will be very nearly driven away from the place.

If there are bad signs to depress, there are any number of good signs to elevate one's spirits. Cows, a foaming pot of toddy, flowers, women who are not

widows, two brahmans, tinkling of bells and, curiously enough, a dead body, and a hundred other things are considered good signs. However urgent a business may be, some people will wait for a good sign before they leave the house. It may take a long time. But punctuality is not an obsession with our people. A good sign is worth all the waiting. I have seen an extreme expression of this in a friend of mine, who will wait indefinitely till a cow or a flower-seller appears, before he leaves his house even for an aimless evening walk.

There is a whole shastra about the common wall lizard. Every little cry that it utters is full of significance. It is always good to hear it. On Wednesday if it cries from the east, there is some happy news coming. If it cries from the north on Sunday, it means you will be getting money. Saturday, north, darsan of a king; and so on. If a lizard falls on your head, it indicates that you are about to get into some trouble or intrigue. If it falls on the eyebrow, you are about to receive a king's grace; on the lower lip and chest, wealth; right ear, long life; left ear, success in business; chin, punishment from a king; neck, death of enemy; foot, travel; nails, loss of wealth; hand, sorrow; top of the head, death; and so on.

There are good and bad days of the week. Tuesday and Saturday are generally bad for commencing any work. Wednesday and Friday are always good.

And again there is what is known as the Ragukalam. It lasts for about an hour and a half every day. On Monday

it falls between 7-30 and 9 A. M., on Tuesday between 3 and 4-30 P. M., on Wednesday between 12 noon and 1-30 P. M., and so on. Anything that is done in that period is doomed to fail. There is correspondingly another period of the same duration everyday called Gulikaikalam, which is most auspicious for any work.

What might be the basis of this elaborate classification of things into good and bad, auspicious and the inauspicious? An investigation into this question is likely to yield interesting results.

Mysore

R. K. NARAYANASWAMI

[We answer:—Superstition is responsible for such accumulation and generalization. Omens are facts of Occultism: they are marks or signs of the Light as well as of the Dark side of Nature. Three factors should be noted: false interpretation, guesswork and fanciful seeing of omens where none exist; secondly, psychic-clairvoyant interpretations, more often wrong than correct; finally, true spiritual clairvoyance which alone is capable of noting and interpreting omens according to a branch of Occult Science. Only the possessors of this last are the true readers of omens; they rarely speak of them but use their knowledge in secrecy and silence. In the *Bhagavad-Gita*, I. 31, Arjuna refers to his seeing "adverse or inauspicious omens"; that he had read them reversed is shown by the subsequent events of the Great War and his part in it. Once H. P. B. wrote (*The Theosophist* vol. III, P. 249):—"The theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of occultism."

—Eds.]

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS.

During November, the Buddhist world must have felt great satisfaction, for its premier organization, the Mahabodhi Society achieved its grand objective of erecting a Vihara at Sarnath, near Benares, where the Enlightened One preached his first words of Wisdom. Of all the exoteric religions now extant Buddhism is the least corrupted. Absence of priestly power has been a beneficent factor in producing this result. The splendid philosophy and sublime ethics of Gautama, who lived six hundred years before the Christian era, are potent and can inspire and elevate not only the learned classes but what are often wrongly named the uncultured masses. Let us hope that from the Sarnath Centre help and influence will reach the whole of India and affect especially the large numbers of the submerged classes who though Hindu and Indian by natural affinity, are yet drifting towards those who proselytise them to alien creeds. Neglected by the high caste Hindus, it were only natural for them to follow the Teacher who accepted in His Sangha, Upali, the Barber, the humble devotee who became the exalted adviser of his fellows. Glorious will be the day for India when a large Buddhist commu-

nity flourishes on its ancient soil.

In an article on "The Perspective of Modern Science," (*Scientific American*, September), Paul R. Heyl writes that scientific discoveries may come about in three ways: (1) by accidental discoveries, (2) by induction from experiment, (3) by suggestion or prediction from theory. One wonders whether in this orderly universe—where uniformity and continuity prevail, where there is a general sequence of cause and effect, an inevitability of consequences, and an absence of caprice—such a thing as accident can occur. That which we term an "accidental happening" is a misnomer, since everything that happens cannot but be the result of law—eternal, immutable, ever active. The accidental discoveries, such as that of X-rays, of which Dr. Heyl speaks, are neither miracles, nor accidents, nor coincidences, but come about through the operation of laws still unknown to science.

H. P. Blavatsky gives in *Isis Unveiled* (I.3), an interesting account of one such "accidental discovery".

The Astor Library of New York has recently been enriched by a facsimile of an Egyptian Medical Treatise, written in the sixteenth century B.C. (or, more precisely, 1552 B.C.), which, according to

the commonly received chronology, is the time when Moses was just twenty-one years of age. The original is written upon the inner bark of *Cyperus papyrus*, and has been pronounced by Professor Schenk, of Leipzig, not only genuine, but also the most perfect ever seen. It consists of a single sheet of yellow-brown papyrus of finest quality, three-tenths of a metre wide, more than twenty metres long, and forming one roll divided into one hundred and ten pages all carefully numbered. It was purchased in Egypt, in 1872-3, by the archæologist Ebers, of "a well-to-do Arab from Luxor." The *New York Tribune*, commenting upon the circumstance, says: The papyrus "bears internal evidence of being one of the six *Hermetic Books on Medicine* named by Clement of Alexandria."

The editor further says: "At the time of Iamblichus, A.D. 363, the priests of Egypt showed forty-two books which they attributed to Hermes (Thuti). Of these, according to that author, thirty-six contained the history of all human knowledge; the last six treated of anatomy, of pathology, of affections of the eye, instruments of surgery, and of medicines. The *Papyrus Ebers* is indisputably one of these ancient Hermetic works."

If so clear a ray of light has been thrown upon ancient Egyptian science, by the accidental (?) encounter of the German archæologist with one "well-to-do Arab" from Luxor, how can we know what sunshine may be let in upon the dark crypts of history by an equally accidental meeting between some other prosperous Egyptian and another enterprising student of antiquity!

After an introduction on the present orientation of science, Dr. Heyl describes in detail the Schrodinger atom and its wave properties, showing how the general law of the principle of indeterminacy has been developed. In this connection he says:

The importance of the principle of indeterminacy is undeniable, but we must be careful, not to read too much into it. In some quarters it has been regarded as overthrowing the philosophy of determinism. This I think is going farther than is warranted.

Determinism is an old philosophy. . . But the interest in the subject is perennial. . . Briefly speaking determinism asserts that nothing is due to chance, but that there is a definite cause for everything that happens and that this series of cause and effect runs back in an endless chain so that if it were possible for us to acquire a perfect knowledge of the universe at any time we could (at least in theory) predict its state at any future time.

The doctrine is regarded as harmless as long as it is limited in its application to inanimate nature, but when the determinist attempts to include the action of sentient beings in this philosophy, he inevitably arouses active opposition on the part of some of those beings who maintain that their actions are governed by free-will and that they can make an independent decision as to their course of action which could not have been predicted from past conditions.

There is truth in Dr. Heyl's contention. The Theosophical philosophy teaches that Will is determinative in the human kingdom where self-conscious intelligence is at work; but that there is present in non-human beings the action of Will which may be called automatic and mechanical, but which is infallible, and which Will Theosophy names Natural Impulse, Fohatic or Electrical Will because on the plane of consciousness its nature is similar to what Electricity is on the plane of matter.

